Z
5865
A85
1962
v.2

Ashbee, Henry Spencer

BIBLIOGRAPHY OF PROHIBITED BOOKS

VOLUME 2.

CENTURIA LIBRORUM ABSCONDITORUM

Bio - Biblio - Icono - graphical and Critical Notes on Curious, Uncommon and Erotic Books.

BY
PISANUS FRAXI

Jack Brussel, ***Publisher***
LONDON MDCCCLXXIX • NEW YORK MCMLXII

Theology Library
CLAREMONT
SCHOOL OF THEOLOGY
Claremont, CA

63-2193

Copyright 1962, Jack Brussel

Printed in the U.S.A.

FOR ADDITIONAL
BIBLIOGRAPHICAL NOTES

Contents and Arrangement.

To the Reader	Page iv.
Epigraphs	„ v.
Preliminary Remarks	„ xi.
Centuria Librorum Absconditorum	„ 1
Additions	„ 404
Authorities Consulted	„ 477
Index	„ 519
Errata	„ 589

Illustrations, &c.:—

Frontispiece	to face	title-page.	
Facsimile of an engraving by H. F. Gravelot ...	„	Page	xvi.
Facsimile of page 227 of *Gynæcologia*	„	„	7
Five facsimiles of *Historie van B. Cornelis*	„	„	214
Facsimile from *The Toast*, pp. 97 to 100 ...	„	„	316
Extra page for *Sodom*	„	„	326
Facsimile of engraving, *Lady Termagant Flaybum* ...	„	„	456

THEOLOGY LIBRARY
CLAREMONT, CA

Page 420, line 17, ...	for	interpers'd	read	interspers'd
„ 431, „ 9, ...	—	avenglement,	—	aveuglement,
„ 438, „ 9, ...	—	meager	—	meagre
„ 453, „ 22, ...	—	myself,	—	myself.
„ 454, „ 32, ...	—	burns	—	bums
„ 480, „ 8, ...	—	Prohibitorum,	—	Prohibitorum,
„ 485, „ 18, ..	—	dontil	—	dont il
„ 488, „ 23, ...	—	Dictionary.	—	Directory.
„ 493, „ 1, ...	—	conventua	—	conventual
„ 496, „ 14, ...	—	Albert.	—	Albert,
„ 501, „ 20, ...	—	ledit	—	le dit
„ 516, „ 27, ...	—	*Æneidos ;*	—	*Æneid* ;
„ 517, „ 9, ...	—	Eglise	—	Église
„ 533, col. 1, line 10,	—	Semiramys,	—	Semiramis,
„ 538, „ 2, „ 21,	—	CROSSLEY	—	CROSSLEY,
„ 544, „ 1, „ 1,	—	D'.,	—	D',
„ 545, „ 2, „ 24,	—	*desorders,*	—	*disorders,*
„ 548, „ 1, „ last,	—	484	—	484.
„ 556, „ 2, „ 31,	—	Dr,	—	Dr.
„ 557, „ 2, „ 28,	—	H„	—	H.,
„ 562, „ 1, „ 35,	—	*Jesuités,*	—	*Jésuites,*
„ 563, „ 2, „ 13,	—	tirés	—	tirés
„ 564, „ 1, „ 29,	—	*Historie*	—	*Histoire*
„ 568, „ 2, „ 4,	—	licencious	—	licentious
„ 571, „ 1, „ 8,	—	licencious	—	licentious
„ 573, „ 1, „ 12,	—	licencious	—	licentious
„ 578, „ 1, „ 7,	—	Scurvey,	—	Scurvy,
„ 580, „ 1, „ 23,	—	*Memoires*	—	*Memoirs*

ERRATA.

Page viii, line 12,	...	for	promiscuonsly	read	promiscuously
„ x, „ 1,	...	—	d'unepharmacie.	—	d'une pharmacie.
„ x, „ 21,	...	—	pal'd	—	pall'd
„ xi, note 2, line 3,		—	Strassburg,	—	Strasbourg,
„ xii, „ 2, „ 18,		—	Particuliaritiés	—	Particularités
„ xvi, „ 8, „ 1,		—	In order	—	[8] In order
„ xviii, line 3,	...	—	egritudinibus	—	ægritudinibus
„ xxi, „ 1,	...	—	as long	—	so long
„ xxi, „ 1,	...	—	as it is.	—	what it is.
„ xxii, note 21, line 4,		—	centons	—	centos
„ xxiii, „ 22, „ 1,		—	remarks.	—	remarks :
„ xxiv, „ 24, „ 7,		—	witty has	—	witty writer has
„ xxv, „ 25, „ 15,		—	cesssivement	—	cessivement
„ xxvi, „ 29, „ 18,		—	Feſuitiſmus.	—	Jeſuitiſmus.
„ xxvii, „ 29, „ 9,		—	daß	—	daß
„ xxvii, „ 30, „ 2,		—	dévoloppé,	—	développé,
„ xxvii, „ 30, „ 7,		—	condammation.	—	condamnation.
„ xxvii, „ 31, „ 11,		—	lacivement	—	lascivement
„ xxviii, line 1,	...	—	ROUSSELOT (?),	—	ROUSSELOT, (?)
„ xxx, „ 9,	...	—	can find	—	can still find
„ xxxi, „ 1,	...	—	and even	—	and can even
„ xxxi, note 38, line 5, 6,		—	required	—	expected
„ xxxiii, „ 41, „ 12,		—	beygeſezten	—	beygeſezten
„ xlv, „ 55, „ 7,		—	*Recherche*	—	*Recherches*
„ xlvii, „ 56, „ 15,		—	*des*	—	*de*
„ liii, „ 65, „ 25,		—	L terary	—	Literary

Page	1, line	5, ...	for	Coitualiaque	read	Coitu aliaque
„	3, „	24, ...	—	Sabæ	—	Sabæi
„	3, „	28, ...	—	Extra	—	Extra-
„	7, „	18, ...	—	and to	—	to
„	13, „	2, ...	—	chirugicum	—	chirurgicum
„	13, „	16, ...	—	physician,	—	a physician,
„	19, note, line	5,	—	parenthesises	—	parentheses
„	23, line	6, ...	—	ROBERT	—	ROBERT,
„	27, „	2, ...	—	transsubstantiation,	—	transubstantiation,
„	29, „	11, ...	—	DD.	—	D.D.
„	32, „	3, ...	—	DD.	—	D.D.
„	63, „	11, ...	—	qænam	—	quænam
„	68, „	1, ...	—	still born	—	still-born
„	69, „	10, ...	—	in all.	—	431 in all.
„	73, note, line	5,	—	volume	—	volume.
„	78, line	7, ...	—	the African,	—	AFRICANUS,
„	78, „	8, ...	—	"Ajoutous	—	"Ajoutons
„	79, „	12, ...	—	how	—	how-
„	80, „	16, ...	—	attianments.	—	attainments.
„	82, note, line	9,	—	Dominician,	—	Dominicain,
„	86, line	6, ...	—	accomodations,	—	accommodations,
„	93, „	16, ...	—	followay	—	following
„	99, note,	...	—	purient	—	prurient
„	101, col. 1, line	23,	—	hujosmodi	—	hujusmodi
„	109, „ 1, „	23,	—	omnio	—	omnino
„	110, line	18, ...	—	Mgr	—	Mgr.
„	113, „	last, ...	—	n	—	in
„	120, „	14, ...	—	inrtoduc'd	—	introduc'd

Page	123,	line 6, ...	for	heries	read	heries
„	139,	„ 5, ...	—	extract	—	extracts
„	160,	„ 24, ...	—	Sstiene,	—	Estiene,
„	173,	„ 30, ...	—	*beneficioruma scen-*	—	*beneficiorum ascen-*
„	174,	„ 30, ...	—	*œdes*	—	*œdes*
„	175,	note, line 7,	—	KÉRATY'S	—	KÉRATRY'S
„	177,	line 9, ...	—	ancuns	—	aucuns
„	184,	„ 1, ...	—	hot bed	—	hot-bed
„	184,	„ 1, ...	—	Domican	—	Dominican
„	190,	„ 2, ...	—	revelations.*	—	revelations."*
„	191,	„ 12, ...	—	Elzeviers.‡	—	Elzevirs.‡
„	193,	„ 3, ...	—	Pastours."	—	"Pastours."
„	209,	„ 17, ...	—	*Women.*	—	*Women*
„	210,	„ 23, ...	—	accustion:	—	accusation:
„	239,	note, line 9,	—	Klagellantismus	—	Flagellantismus
„	248,	line 6, ...	—	begun	—	began
„	254,	note, line 8,	—	Capucin	—	Capuchin
„	254,	„ „ 12,	—	HELOISE;	—	HÉLOISE;
„	255,	line 4, ...	—	recuellir	—	recueillir
„	255,	note, line 2,	—	*ludendi,*	—	*ludenti,*
„	255,	„ „ 8,	—	Capucin	—	Capuchin
„	256,	„ „ 14,	—	anabg,	—	angab,
„	270,	line 2, ...	—	*i'Abbé*	—	*l'Abbé*
„	271,	„ 5, ...	—	sopha	—	sofa
„	273,	„ 21, ...	—	crains,	—	crains,"
„	273,	„ 21, ...	—	de	—	"de
„	286,	heading, ...	—	Nonneſpuk.	—	Nonnenſpuk.

Page 288, line last, ...	for	*Biechte*	read	*Beichte*
„ 296, „ 18, ...	—	wholy	—	wholly
„ 299, note, line 1,	—	Dict.,	—	Directory,
„ 307, line 9, ...	—	*Princip,*	—	*Princip.,*
„ 307, „ 16, ...	—	P*113	—	P.*113
„ 307, „ 16, ...	—	P 196	—	P. 196
„ 316, col. 1, line 16,	—	ὁι δίσχιδες	—	ὁι δίσχιδες
„ 317, line 1, ...	—	Then	—	That
„ 323, note, line 2,	—	Christ-Church,	—	Christ Church,
„ 323, „ „ 2,	—	Doctors	—	Doctors-
„ 330, line 12, ...	—	curtains	—	curtain
„ 345, note, line 6,	—	ANDRÆ	—	ANDREÆ
„ 357, line 19, ...	—	are	—	is
„ 375, „ 17, ...	—	dresssd	—	dressed
„ 376, „ 15, ...	—	gardner's	—	gardener's
„ 383, „ 1, ...	—	The engraving indicated as No. 74 is not by Rowlandson, but probably by Isaac Cruikshank; its title is *Love in a Blaze.*		
„ 392, „ 10, ...	—	spralling	—	sprawling
„ 393, „ 13, ...	—	strutts	—	struts
„ 397, „ 7, ...	—	even	—	ever
„ 406, „ 18, ...	—	guères	—	guère
„ 406, „ 25, ...	...	on	—	ou
„ 408, „ last, ...	—	pêle-mêle	—	pêle-mêle
„ 416, „ 19, ...	—	Madeliene,	—	Madeleine,
„ 417, heading, ...	—	Betürgereyen	—	Betrügereyen
„ 419, line 12, ...	...	Mönche,	—	Mönche,

EPIGRAPHS.

—:o:—

Voulant doncques (je vostre humble esclave) accroistre vos passetemps dadvantage, vous offre de présent un aultre livre de mesme billon, sinon qu'il est peu plus équitable et digne de foi que n'estoit l'aultre. Car ne croyez (si ne voulez errer à vostre escient) que j'en parle comme les Juifs de la loi. Je ne suis né en telle planète, et ne m'advint onques de mentir ou assurer chose qui ne fust véritable. J'en parle comme un gaillard onocrotale, voire, dis-je, crotenotaire des martyrs amans, et croquenotaire de amours: j'en parle comme sainct Jean de l'Apocalypse, *quod vidimus testamur.*

RABELAIS. **Pantagruel,** *Prologue.*

Après le plaisir de posséder des livres, il n'y en a guère de plus doux que celui d'en parler, et de communiquer au public ces innocentes richesses de la pensée qu'on acquiert dans la culture des lettres.

CHARLES NODIER. **Mélanges tirés d'une Petite Bibliothèque,** *Préface.*

There is not perhaps any man so good a judge of the difficulty of writing a book, as an actual author. He soon discovers how many qualifications are necessary, how much science is required, and which are the points of most difficult access. He soon finds out his own deficiencies; and, as regards his powers, that some difficulties may be insurmountable. That essay, which sometimes originates in study and amusement, gets insensibly into growth, and is perpetuated. For, having been undertaken in the spirit of an inquirer, it is frequently carried on in the capacity of a student. This student, however, soon assumes the master, and pronounces his decisions on critical subjects, as authoritatively as if all learning and languages were at his fingers ends. . . . .

No man's industry is mis-spent, if he merely clear the obstruction from any path; and the very attempt to shew what is right, frequently exposes that which is wrong; so that the immediate blunders of one person rectify those of another; and he ever must deserve well of society who attempts improvement. . . . .

Bibliography is a dry occupation,—a caput mortuum,—it is a borrowed production, which brings very little grist to the mill; and so difficult and tedious is the object, of laying before our eyes all the real or reported copies or editions of the works enumerated, that almost every line of our reports may be suspected of falsehood. How are we to collect, how to produce, how to examine, the originals? Many books are so scarce, so sequestered in private hands, or in the mansions of the great, that even the keen eyes of lucriferous booksellers cannot find them. And if they cannot, who the deuce can?

JAMES ATKINSON. **Medical Bibliography**, *Preface.*

To every man of our Saxon race endowed with full health and strength, there is committed, as if it were the price he pays for these blessings, the custody of a restless demon, for which he is doomed to find ceaseless excitement, either in honest work, or some less profitable or more mischievous occupation. Countless have been the projects devised by the wit of man to open up for this fiend fields of exertion great enough for the absorption of its tireless energies, and none of them is more hopeful than the great world of books, if the demon is docile enough to be coaxed into it. Then will its erratic restlessness be sobered by the immensity of the sphere of exertion, and the consciousness that, however vehemently and however long it may struggle, the resources set before it will not be exhausted when the life to which it is attached shall have faded away; and hence, instead of dreading the languor of inaction, it will have to summon all its resources of promptness and activity to get over any considerable portion of the ground within the short space allotted to the life of man.

JOHN HILL BURTON. **The Book-Hunter**, p. 106.

I have no repugnances. Shaftesbury is not too genteel for me, nor Jonathan Wild too low. I can read anything which I call *a book*. There are things in that shape which I cannot allow for such.

In this catalogue of *books which are no books—biblia a-biblia*—I reckon Court Calendars, Directories, Pocket Books, Draught Boards, bound and lettered on the back, Scientific

Treatises, Almanacs, Statutes at Large: the works of Hume, Gibbon, Robertson, Beattie, Soame Jenyns, and generally, all those volumes which "no gentleman's library should be without:" the Histories of Flavius Josephus (that learned Jew), and Paley's Moral Philosophy. With these exceptions, I can read almost anything. I bless my stars for a taste so Catholic, so unexcluding.

CHARLES LAMB. **Last Essays of Elia.**

Vous voyez que, pour être, comme vous aussi, un *Amoureux du Livre* (et j'ai fait mes preuves depuis cinquante ans), je ne suis ni exclusif, ni intolérant, et que je ne contrains pas les gens à n'aimer que certains livres, à ne lire que les bons; je ne les invite pas même à détruire, à brûler les mauvais, car, en ma qualité d' *Amoureux du Livre*, en général, j'ai des préférences et des répugnances; j'ai des passions et des illusions, ainsi que tous les amoureux, mais je pense que les plus mauvais livres ont leur raison d'être et leur utilité relative, comme les poisons parmi les végétaux, comme les bêtes féroces parmi les animaux, comme les démons parmi les puissances du monde invisible. Il est vrai qu'à mon âge l'amoureux se métamorphose en philosophe.

PAUL LACROIX. **Les Amoureux du Livre,** *Préface.*

Omnes! Omnes! let others ignore what they may;
I make the poem of evil also—I commemorate that part also;
I am myself just as much evil as good, and my nation is—And I say
there is in fact no evil;
(Or if there is, I say it is just as important to you, to the land,
or to me, as anything else.)

WALT WHITMAN. **Leaves of Grass.**

For Books are not absolutely dead things, but doe contain a potencie of life in them to be as active as that soule was whose progeny they are; nay they do preserve as in a violl the purest efficacie and extraction of that living intellect that bred them. . . . . .

For books are as meats and viands are, some of good, some of evill substance; and yet God in that unapocryphall vision, said without exception, Rise *Peter*, kill and eat, leaving the choice to each mans discretion. Wholesome meats to a vitiated stomack differ little or nothing from unwholesome; and best books to a naughty mind are not unappliable to occasions of evill. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious Reader serve in many respects to discover, to confute, to forewarn, and to illustrate. . . . . .

Since therefore the knowledge and survay of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely, and with lesse danger scout into the regions of sin and falsity then by reading all manner of tractats, and hearing all manner of reason? And this is the benefit which may be had of books promiscuonsly read.

MILTON. **Areopagitica.**

L'Amour, la Galanterie & même le Libertinage ont de tous temps fait un article si considérable dans la vie de la plûpart des hommes, & surtout des gens du monde, que l'on ne connôitroit qu'imparfaitement les mœurs d'une nation, si l'on négligeoit un objet si important.

Memoires pour servir à l'Histoire des Mœurs du xviii Siecle, *Avertissement.*

Il y a des gens qui, si on leur donnait à disséquer un cadavre, ne verraient qu'une chose, c'est qu'il est nu. Ces esprits sont tellement sales qu'ils en sont bêtes, ou sont tellement bêtes qu'ils en sont sales. D'un livre, si mauvais qu'il soit (quelqu'un l'a dit, je crois que c'est tout le monde), on peut tirer quelque chose de bon.

Je suppose une chose immonde, un corps en putréfaction: l'homme de science ne reculera pas d'horreur; la science est belle, car elle est utile. Je mets cette immondice au creuset de l'analyse et de l'observation, et j'en sépare les principes différents. Faisons de la chimie intellectuelle; cherchons comment ces principes de purs sont devenus corrompus; et cherchons comment on pourra les ramener à leur premier état. Les éléments que nous analysons sont remplis d'un venin corrosif pour les faibles cerveaux; cherchons à neutraliser ces mauvaises influences. On empêche bien la décomposition des cadavres, ne peut-on empêcher la décomposition des intelligences? Si les faibles savaient, si nous savions tous qu'un vice a mauvais goût et fait du mal, avec quel bonheur nous le fuirions! Il suffit de voir certaines ignominies telles qu'elles sont pour les avoir en haine.

ADÈLE ESQUIROS. **Les Marchandes d'Amour,** p. 189.

Now if any modest mind shall (haply) take offence at some of his (Henri Estiene's) *broad speeches, or shall thinke that they might haue bin better spared: I shall desire him to consider that it is not so easie a matter to find modest words to expresse immodest things: as himselfe saith Chap,* 34. § 2. (quoted on my title page) *that he hath but laid forth the liues of Popish Prelates, as* SUETONIUS *is said to haue written the liues of the Emperours,* Eadem libertate qua ipsi vixerunt: *and that there is no reason that some should commit their villany with impunity; and that no man may speake against it with modesty: or that writers should be counted bawdy* Bales (*that is, knaues*) *for publishing it, they honest men who practise it. As for those witfoundred and letter-stricken students, I mean those cloudy spirits that are so wedded to the* Muses, *that they become enemies to the* Graces, *and can relish no discourse except it be full fraught and farced with* Ob. *and* Sol. Videtur quod sic: probatur quod non, &c. *Let them* (*a Gods name*) *enioy their* Dunses *and* Dorbels, *their* Banes *and* Bambres, *their* Royards *and* blind bayards: *so they measure vs not by their owne meatwand* (*making their minds the modell for all men*) *but giue vs leaue to vse our liberty, and to imitate the practise of prudent Physitians, who apply the medicine to the malady, with particular respect of the patients temper; not giuing the same potion to a queasie and a steele stomach. For euery plummet is not for euery sound, nor euery line for euery leuel. All meats are not for euery mans mouth: nor all liquors for euery mans liking. The ignorant multitude and profound Clarks are not to be perswaded with the same arguments. For popular perswasion the learned prise not: and deepe demonstration the simple pierce not. They must also remember what* Saint AUGUSTINE *saith,* Vtile est plures libros a pluribus fieri, diuerso stylo, non diuersa fide, etiam de quæstionibus ijsdem, vt ad plurimos res ipsa perueniat, ad alios sic, ad alios autem sic. (De Trinit. lib. 1. cap. 3). That is, It is good that many bookes should be written by many men, & that of the same argument, in a different style, but not of a different faith: that so the same truth may be conueyed to many: to some after this manner, to some after that.

A World of Wonders, *The Epistle to the Reader.*

Nous n'essayerons pas de préciser, après d'autres plumes éloquentes, ce que c'est qu'un livre; mais ce que nous pensons devoir dire, c'est ce qu'un livre n'est pas.

Un livre ne pourra jamais entrer en concurrence avec ce soi-disant but utilitaire, que lui imposent des auteurs incorruptibles. Un livre ne sera jamais, du moins nous le croyons, une ventouse qu'on puisse appliquer aux sociétés malades pour les guérir. Ce n'est point non plus une boîte à pilules avec laquelle on peut administrer aux hommes la morale par petite doses, excepté pour ces étranges philanthropes qui rêvent actuellement de transformer l'art en un emplâtre pour les plaies humaines.

Non, un livre n'est point conçu dans l'officine d'unepharmacie. Le cabinet ou la mansarde dans lesquels il vient au monde ne sont hantés que par des visions délicates qui assiégent le penseur. L'artiste inconnu ou le riche lettré qui l'enfantent en polissent la forme avec le même amour. Souvent c'est un pan de draperie moulée qui suffit à éveiller dans l'esprit l'image des beautés secrètes qu'elle a dû couvrir, et chaque philistin de flétrir cette aspiration vers la perfection plastique, de convoitise brutale. Autant vaudrait faire le procès de Phidias parce qu'il a touché au marbre, ou celui de Périclès parce qu'il a disposé pour lui des fonds de la république,—la vraie, celle-là.

Mme. MARIE QUIVOGNE. Histoire d'Héloïse et d'Abailard, *Introduction.*

. . . . . ; for that which chiefly makes Bawdry in so ill Repute, is because it has been always believ'd an Incentive to such Desires, as Divines tell us, shou'd rather be curb'd than encourag'd, and apt to bring Thoughts into peoples Heads, which ought not, and perhaps otherwise never wou'd come there; now if barefac'd Bawdry has this particular property, that it does not hint these forbidden Thoughts, nor stir those unlawful Desires, but on the contrary flattens and stifles 'em, 'tis much more innocent, and consequently fitter to be us'd, or at least to be pardon'd, than any other.

ROBERT WOLSELEY. Preface to Valentinian.

But obscene Words too grosse to move Desire,
Like heaps of Fuel do but choak the Fire.
That Author's Name has underserved Praise,
Who pal'd the Appetite he meant to raise.

ROCHESTER. Poems.

Preliminary Remarks.

THE present volume is a sequel to the **Index Librorum Prohibitorum** which I had privately printed in 1877, and might with propriety have formed a second volume of that work, had I not, for several reasons,[1] preferred rather to alter the first part of the title,[2] and to let

---

[1] The most weighty of which are: (1) That the words "Index Librorum Prohibitorum," having been employed to designate works of a very different kind from my own, are misleading, and do not convey a proper notion of my book. (2) The same title has been lately revived, both at Rome and at Paris, (see *List of Authorities*, post), which renders a confusion between the three works very probable.

[2] The most difficult part of a book is undoubtedly its title-page, nor am I by any means satisfied with that which I have now adopted. Since title-pages were first introduced—in 1487, at Strassburg, in the *Confessionale* of Antoninus—authors have been constantly at a loss how to christen their mental offspring. Some have cudgelled their brains to invent a *few* words appropriately to designate their books, others have been constrained to add a perfect table of contents to their title-pages. Some have endeavoured to Latinise their titles, others to render them in Greek or other ancient language, while not a few have sought so to word their title-pages that the true nature of their volumes should be carefully concealed. "Logic has not succeeded as yet (observes Mr. J. H. Burton) in discovering the means of framing a title-page which shall be exhaustive, as it is termed, and constitute an infallible finger-post to the nature of a book. From the beginning of all literature, it may be said that man has

each volume stand by itself, the more so as each volume is complete in itself.

The Centuria Librorum Absconditorum is carried out on the same plan as that proposed at p. lxxi of the *Index Librorum Prohibitorum*, with the exception only of two slight changes, which will, I trust, be deemed ameliorations: (1) I have abolished the alphabetical arrangement in the body of the book. That arrangement was arbitrary, and served really no practical use for reference, as I anticipated it would. This alteration has enabled me, without binding myself to any strict rule, or system of classification, to throw together books by the same

---

been continually struggling after this achievement, and struggling in vain; and it is a humiliating fact, that the greatest adepts, abandoning the effort in despair, have taken refuge in some fortuitous word, which has served their purpose better than the best results of their logical analysis. The book which has been the supreme ruler of the intellect in this kind of work, stands forth as an illustrious example of failure." The Book-Hunter, p. 112. Several authors have amused themselves by composing imaginary title-pages, others in noting those which bore very marked peculiarities. Some amusing specimens of book-titles will be found, *inter alia*, in Pantagruel, Chap. 7; Curiosities of Literature, I. Disraeli, vol. 1, p. 321; Fantaisies Bibliographiques, Imprimeurs Imaginaires, Essai sur les Bibliothèques Imaginaires, Gustave Brunet; Le Collectionneur, Louis Judicis; Analectes du Bibliophile, part 3; Miscellanées Bibliographiques, No. 6. One of the most remarkable deceptions of modern times was the Catalogue *d'une très-riche mais peu nombreuse collection de Livres provenant de la bibliothèque de feu Mr. le Comte* J.—N.—A. De Fortsas, *dont la vente se fera à Binche, le* 10 *août* 1840, *&c.*, by which many of the most astute collectors of Europe were duped. To the *Catalogue* should be added Documents et Particularités Historiques *sur le Catalogue du comte de Fortsas; &c. A Mons.* pp. 222.

author, upon the same subject, or of a kindred nature. In every instance of reference I beg my readers to apply to the Index,[3] which I have endeavoured to render more explicit, more detailed, and more exhaustive, than in my former volume. (2) For the words "Index Librorum Prohibitorum," which were constantly repeated as page-headings throughout the volume, I have substituted the title of the book noticed, or a few words indicative of the person or subject mentioned in each page. This will, I hope, be found materially to facilitate reference.

Like its predecessor, this volume is miscellaneous in its contents. As, however, in the *Index Librorum Prohibitorum*, a few items were predominant, among which I may more particularly point out the complete works of EDWARD SELLON,(4)

---

[3] The importance of a thorough, alphabetical Index cannot be too warmly or too frequently urged. "So essential (writes Lord CAMPBELL) did I consider an Index to be to every book, that I proposed to bring a Bill into parliament to deprive an author who publishes a book without an Index of the privilege of copyright; and, moreover, to subject him, for his offence, to a pecuniary penalty." **The Lives of the Chief Justices of England**, Preface to vol. 3.

[4] I have before me a most interesting collection of documents, made by Sellon himself. It comprises (1) a copy of **The Reader**, No. for January 21, 1865, in which is given an account of a paper *On the Linga puja, or Phallic worship of India*, read by Sellon to the Anthropological Society, January 17; (2) *Some Remarks on the Sancti Puja or The Worship of the Female Powers*, and *A Reply to the Attack in the Ethnological Review for December*, 1865, two MSS. in Sellon's own writing; (3) numerous autograph letters, generally very eulogistic, concerning the above mentioned paper, and his **Annotations on the Sacred Writings of the Hindûs**, from C. CARTER BLAKE, sec., J. F. COL-

and of JOHN DAVENPORT,[5] the **Essay on Woman**[6]

LINGWOOD, v.p. of the society, from Sir J. EMERSON TENNENT, THOMAS WRIGHT, Dr. JAMES HUNT, Dr. KINKEL, COL. J. DICKSON, Col. P. BERNARD, &c.

[5] I supplement my brief memoir of him with the notice of his death. JOHN DAVENPORT breathed his last May 11, 1877, at No. 30, Huntley Street (then No. 15, Alfred Street), W.C. He died in the greatest penury, having been supported during the last months of his existence by donations from the Royal Literary Fund, and the bounty of private individuals.

[6] Since writing my notice, I have had occasion to inspect, at the Record Office, the original indictment, in which enough of the poem is set forth to enable me to pronounce as genuine versions, the edition which heads my article (p. 198) and Hotten's reprint (p. 229); although no decision as to the purity of the texts can be given until they shall have been compared with that of the edition printed at Wilkes's own press. In the indictment the work is described as: "a certain malignant obscene and impious libel or composition intitled **An Essay on Woman**, and purporting to be inscribed to Miss FANNY MURRAY with a certain obscene frontispiece or sculpture prefixed to the said Libel and in the title page thereof representing the Genitals or private parts of a man in which said libel or composition were then and there contained (amongst other things) divers wicked obscene and scandalous matters (that is to say) in one part thereof to the tenor and effect following (to wit) Awake my Fanny, leave all meaner things, This morn shall prove what raptures swiving brings, &c." Several of the notes are similarly set forth, and the separate poems, *The Universal Prayer* and *Veni Creator* are specially mentioned. It may not be inappropriate to note here an edition in the Advocate's Library, Edinburgh, which I have not previously mentioned, and which is curious although a spurious one. It is a small 4to pamphlet of 17 pages in all; of which the title page, ornamented with a fleuron, reads as follows: *This Day is Published, Price 1s. 6d.* · **An Essay on Woman**, *in Three Epistles. Sold at a Pamphlet-Shop, the Corner of Lovat's-Court, in Pater-Noster-Row, and no where else.* *** *If no dangerous Consequences result from this Publication, the Public*

by the once notorious JOHN WILKES,(7) numerous books on

---

may expect the Fourth Epistle and the Notes, in a few Days. The first and last couplets of the poem are as follows:

"Awake! my C . . . . . , leave all things beside,
"To low ambition, and to Scottish pride:
"Those only fixed, they, first or last, obey,
"The love of pleasure, and the love of sway."

The version is then the same as that noticed at p. 220 of the Index Librorum Prohibitorum, as No. 3, without the French translation.

7 To the numerous authorities concerning him there cited may still be added: Percy Anecdotes; Edinburgh Review, 1839; Revue des Deux Mondes, October 15, 1875. But mentions are made of JOHN WILKES where one would little expect to find them—a proof, I take it, that he has influenced the minds of men more universally than is generally supposed. In The Vision of Judgment of SOUTHEY he figures as the "Lord of Misrule in his day," known "by the cast of his eye oblique;" and Lord BYRON, in his parody of that poem, introduces him as:

"A merry, cock-eyed, curious-looking sprite."

Perhaps I may be permitted to transcribe the following striking passage with which Lord LYTTON concludes his tale, Paul Clifford: "O John Wilkes! Alderman of London, and Drawcansir of Liberty, your life was not an iota too perfect,—your patriotism might have been infinitely purer,—your morals would have admitted indefinite amendment: you are no great favourite with us or with the rest of the world; but you said one excellent thing, for which we look on you with benevolence, nay, almost with respect. We scarcely know whether to smile at its wit, or to sigh at its wisdom. Mark this truth, all ye gentlemen of England, who would make laws as the Romans made *fasces*—a bundle of rods with an axe in the middle; mark it, and remember! long may it live, allied with hope in ourselves, but with gratitude in our children;—long after the book which it now 'adorns' and 'points' has gone to its dusty slumber;—long, long after the feverish hand

Flagellation,(8) and upon Sodomy, (9) both in France and England; so, in the *Centuria Librorum Absconditorum*, some authors and subjects occupy more space than others, such as the works of SCHURIGIUS, books connected with the Church of

---

which now writes it down can defend or enforce it no more :—' The very worst use to which you can put a man is to hang him ! ' "

The lord-mayoralty of the "friend of liberty" was commemorated in a modest obelisk the existence and whereabouts of which are little known even to Londoners. It stands in the middle of Bridge Street, Blackfriars, at the junction of Fleet Street and Ludgate Hill, facing a similar monument to ROBERT WAITHMAN of the "Emporium for Shawls," and is inscribed: "A.D.MDCCLXXV. The Right Honorable John Wilkes. Lord Mayor.

In order more fully to illustrate this strange propensity, I reproduce two engravings, chosen from among several others of a similar nature, in vogue during the latter part of the last, and the beginning of the present century. The original of the first, which is without signature or title, is by H. F. GRAVELOT, and measures 11 by 9 inches; a lithographic reproduction of this plate, in a reduced form, size, ex title, 9 by 8 $\frac{1}{16}$ inches, was made by J. C. HOTTEN, who, *more suo*, supplied it with a title and supposed artist's name, and issued it as *Molly's first Correction, from the very rare original by* HOGARTH. The second: *Lady Termagant Flaybum going to give her Step Son a taste of her Desert after Dinner*, &c., which I have already mentioned at p. 375 of the Index Librorum Prohibitorum, is entirely different, and much bolder in treatment, and is by an artist of no mean talent, although I have been unable to discover his name; the size of the original, not including the title, is 21$\frac{1}{4}$ by 16 inches. This second plate will be found inserted at the end of the *Additions*, facing some further notes on Flagellation.

9 No books specially devoted to this subject are comprised in the following pages, unless I mention *Sodom* noticed at p. 326, but I would call the attention of my readers to the very remarkable notes which I have been able to add at p. 404, post.

Rome, and the numerous erotic productions of the pencil and etching-needle of THOMAS ROWLANDSON. Upon these I desire to make a few introductory observations.

Of all the learned physicians or surgeons who have written upon the physical connection of the sexes, no one has treated the subject so thoroughly, or brought together so many curious, interesting and extraordinary details as Dr. MARTIN SCHURIG. The lovers of the curiosities of literature will assuredly not be displeased at having these little known, and less read volumes brought more prominently before them.

Already in the thirteenth century, ALBERT BOLLSTOEDT, bishop of Ratisbonne, better known as ALBERTUS MAGNUS,[10] had, in spite of his clerical profession,[11] furnished much scabrous matter concerning the opposite sex in his work: **De Secretis Mulierum.**[12] The learned bishop gives his reasons for having composed that treatise: "Quia malum non evitatur nisi cognitum: ideo necesse est volentibus abstinere, cognoscere immundiciem coïtus et multa alia quæ docentur in isto libro."

Later, during the same century, in his **Regimen Sanitatis,**[13] ARNALDUS DE VILLANOVA, in a chapter *De ornatu*

---

[10] See that name in **Dic. Historique** de BAYLE, &c.

[11] "Shall a bishop, raised to the See of Ratisbone, (exclaims the erudite JAMES ATKINSON) and (still more monstrous) shall a canonized man, an 'in cœlum sublevatus,' undertake a natural history of the most natural secret, inter secretalia fœminea? Is the natural and divine law at once to be expounded, inter Scyllam et Charybdim, of defailance and human orgasm?" **Medical Bibliography**, p. 72.

[12] **Manuel du Libraire**, vol. 1, col. 138.

[13] Ibid., vol. 5, col. 1227.

mulierum, furnished a receipt "ut desiderium et dulcedo (coïtus) augeatur." In another chapter he says: "In hoc meo Deo auxiliante, de egritudinibus quæ proprie mulieribus accidunt tractare intendo;" and one can imagine the details which he gives when he adds: "et quia mulieres ut plurimum sunt Animalia Venenosa."([14]) In the next century, one of the popes, JOHN XXII, wrote a work upon the formation of the fœtus.([15])

All this may perhaps be placed to the account of the barbarity of the age. Passing now to a much more recent date, we have, published at Rome, in 1642, the remarkable work by Dr. SINIBALDUS, **Geneanthropeia**; ([16]) and about a century later the erudite JEAN ASTRUC gave to the world his **De Morbis Venereis**, and **Traité des Maladies des Femmes**,([17]) in which works he treats everything in the freest manner possible.([18])

---

[14] To which passage JAMES ATKINSON appends the following humourous criticism: "(Oh the rascal!) begging leave, (Deo auxiliante,) with God's blessing and his own endeavours, to abuse the dear creatures,—'Et de morsu Animalium Venenosorum, &c.'" He adds: "Simple Villa Nova! what occasion for any of his abominations; could he suppose they did not understand the rights of man. Why not leave the expedient to the genius and resources of the ladies; they all knew full well, that there is no steering the best rigged man of war in a storm, without command of the steerage; and they never affect to strike fire out of a cheese paring." **Medical Bibliography**, pp. 76 and 78.

[15] **Biographie Universelle** (Michaud), vol. 20, p. 610; **Tayes**, p. 75.

[16] Fully noticed at p. 260 of the **Index Librorum Prohibitorum**.

[17] **Biographia Medica**, vol. 1, p. 28; **Biographie Médicale**, vol. 1, pp. 100 and 401; **Biographie des Sciences Médicales**.

[18] In the **Medical Bibliography**, (already cited) p. 133, there is an excellent notice upon Astruc and his works.

One might imagine from these remarks that, as far as the medical art was concerned, the boldest enquiries and the most naked details concerning the union of the sexes and its consequences had been made known, but this would be a grave error. The particulars, observations, and anecdotes given by Schurig far surpass any thing in the works already mentioned, as will be seen in the analyses of the six works noticed in these pages (pp. 1 to 10), although to form any just notion of what they really contain the books themselves should be read; and they will be found thoroughly interesting by those not connected with the profession.

It may to the general reader appear strange, and be deemed impossible by one who has not considered the subject, that books of an objectionable, immoral, or obscene nature should be found connected with any religion, the primary object of which is, or is believed to be, in every instance, the teaching, in some form or other, of purity and morality; but a very superficial enquiry will suffice to show that whatever the tenets of the founder, or founders, every system of theology has, sooner or later, become alloyed with immoral doctrines, impure rites, or obscene practices and customs. None, I opine, have been more shamefully perverted and degraded than that originated by the lawgiver of Sinai, and modified by the carpenter's son of Bethlehem.([19]) Around none assuredly has so voluminous

[19] Concerning The Bible itself, I do not propose to make any remarks; although, as it is a prohibited book to the greater part of the Christian world, it would fairly come within the scope of the present essay. To those wishful

and objectionable a literature sprung up.[20] This cannot well

---

of having the turpitudes, blasphemies, and contradictions which undoubtedly defile its pages served up with a sauce of exquisite wit and banter, I would recommend **Le Citateur** of PIGAULT-LEBRUN. I shall confine myself here to citing the sober words of MILTON, who exclaims: "yea the Bible it selfe; for that oftimes relates blasphemy not nicely, it describes the carnall sense of wicked men not unelegantly, it brings in holiest men passionately murmuring against providence through all the arguments of *Epicurus:* in other great disputes it answers dubiously and darkly to the common reader: And ask a Talmudist what ails the modesty of his marginall Keri, that *Moses* and all the Prophets cannot persuade him to pronounce the textuall Chetiv. For these causes we all know the Bible it selfe put by the Papist into the first rank of prohibited books." **Areopagitica.**

[20] Let me say a word concerning the Jewish commentators, to whom allusion has been made in the foregoing note. Nothing can exceed the horribleness of their legends, or the filthiness of their comments upon the Old Testament. Dr. EDWARD VAUGHAN KENEALY, whose erudition in Rabbinical literature is remarkable, has, in five ponderous volumes, treated the subject very exhaustively. I extract two passages: "The believers in the rabbis excused to themselves the frightful enormities of which we know they were guilty, (see Part I., pages 354, 432, 434, and Exodus xxii. 19; Leviticus xviii, 23, xx. 15, 16; and Deuteronomy xxvii. 21), by the example of their feigned progenitor, Adam, who as their Rabbis taught them, *had carnal knowledge of every tame and wild beast on the earth,* and was not satisfied until God made Eve for him. This fearful doctrine is declared by BARTOLOCCI in his learned *Bibliotheca Rabbinica,* vol. I., page 77, and he cites for it Rabbi ELEAZER and Rabbi SOLOMON JARCHI, two of the most noted doctors of the Jews: adding *Ad idem omnia tendunt*—all things prove it was so, in the opinion of the Hebrews." **The Book of God.** *An Introduction to The Apocalypse,* p. 694. "I have already expressed my opinion as to the value of the Rabbinical writings. They are worse even than the legends of the monks. I hold them in the most utter contempt. But there are people who do not, and for whom they may have value. I cite here another instance of the utter abominablness of Rabbinical

fail to be the case as long as humanity is as it is. Enlightenment and education are our best safeguards against vice and error; and it is not difficult to understand how immoral teaching crept in, and lewd conduct was tolerated, during those dark ages when power almost absolute was in the hands of a bigoted, intolerant and uninstructed priesthood. "Tout homme est homme, et les moines surtout." To make a complete bibliography of books connected with the Christian religion, or even with the Romish branch of it, would be a Herculean labour. To form one indeed of those against the priests([21]) would be most interesting, although

---

literature; what I cite is a specimen of what it all is. NIMROD quotes, but without animadversion, the frightful rabbinical story about Noah given in Part III., 461: *Cham nactus opportunitatem cum Noa pater madidus jaceret, illius virilia comprehendens, taciteque submurmurans carmine magico, patri illusit, et illum sterilem, perinde atque castratum, effecit, neque deinceps Noa fœmellam ullam fœcundare potuit.* iv. 377. This abomination was invented by the Jews for the purpose of showing, first, that Noah had no other children than Shem, Ham, and Japhet, and that they (the Jews) were descended from Shem, the best and holiest; and secondly, that Cham, the father of the Asiatics and Africans, was one of the most accursed of wretches, whose posterity, and more particularly the Canaanites, it was lawful to subjugate, ravish, murder, and destroy; just as it was right to exterminate the Moabites, who were the fruit of the fabulous incest of Lot. Thus there was a bloody and damnable and cruel motive at the bottom of these Rabbinical lies." Enoch, vol. i, p. 198.

[21] One of the most esteemed and comprehensive collections of poems against the priests is contained in a small 8vo. vol. of pp. 494, and 1 unnumbered, entitled: Varia doctorũ Piorũm'qbꝫ Virorum, *De corrupto Ecclesiæ statu, Poemata, Ante nostram ætatem cõscripta: ex quibus multa historica quoq. utiliter, ac summa cum voluptate cognosci possunt. Cum præfatione* MATHIÆ FLACII *Illyrici. Basileæ, Per* LVDOVICVM LUCIUM. Date, on the colophon only,

a giant undertaking. I do not propose to myself either of these tasks. I have endeavoured however in the following pages to bring together, as specimens only, a few works of different descriptions concerning the Church of Rome, which I have classified as follows: Books written by priests, or members of the Church of Rome (pp. 62 to 86); compiled from those of Popish writers (pp. 87 to 111); by apostates from the faith (pp. 112 to 144); by those who had suffered clerical persecution (pp. 145 to 156); by Protestants, or enemies of the Romish Church (pp. 157 to 212); containing authentic accounts of scandals committed by priests (pp. 213 to 259); made up of stories, more or less apocryphal, intended to bring the church into bad repute,[22] and fictions, ridiculing the rites

---

M.D.LVII. This vol., which is now rarely met with, comprises the effusions of three centuries, many of which are not to be found in any other collection. Among the most interesting items may be mentioned a poem and brief memoir of WALTER MAPES, and a remarkable poem in centons by LÆLIO CAPILUPI, *de uita Monachorum*, which contains some very free passages. In 1841 THOMAS WRIGHT published for the Camden Society the poems of Mapes, and again in 1850, GUALTERI MAPES *De Nugis Curialium Distinctiones quinque*, from an unique MS. in the Bodleian Library. A brief notice of him is given at p. 323 of The Literature of the Kymry. MATHIAS, in his Pursuits of Literature, quotes him more than once, and calls him "the jovial archdeacon of Oxford, the Anacreon of the eleventh century." Concerning Lælio Capilupi, his poem is given by WOLF in his Lectionum Memorabilium; and much information about him (and four other writers of the same name), together with extracts from their works, will be found in M. O. DELEPIERRE'S Tableau de la Litterature du Centon, vol. 1, p. 170.

[22] Abominable as these compilations frequently are, their comparative utility must not be overlooked. In speaking of the celibacy of the clergy, SOUTHEY

of the church and the conduct of its ministers, some written by members of the church (pp. 260 to 291). A glance at either of these subdivisions will, I feel confident, suffice to prove the correctness of what I have advanced, viz., that books, improper, immoral, and even grossly obscene, will be found in abundance connected with the Christian religion, and with the Church of Rome in particular, many indeed written by members of that church, and furnished with the permission and approbation of the pope and his officers.(*) Should my readers however

---

remarks. "A wide spreading immorality was the inevitable result. Upon this point we may appeal to popular opinion, being one of the few points on which it may be trusted. Before the Reformation the clergy in this country were as much the subjects of ribald tales and jests for the looseness of their lives, as they were in all other Roman Catholic countries, and still are in those where-ever any freedom of speech can be indulged." Vindiciæ Ecclesiæ Anglicanæ, p. 302.

* But as these clerical writings, especially the treatises of the casuists, became known to the world at large, the Church of Rome was constrained to condemn what she had at first approved. After quoting the forcible invectives of Bossuet upon this subject, M. Libri continues: "Faut-il ajouter maintenant que le cardinal de Noailles, dans son instruction pastorale du 16 janvier, 1719, voyait dans le *dangereux principe de la probabilité la source de tous les relâchements!* et qu'au xvii^e^ siècle, vingt évêques français ont proscrit ce principe, également condamné par les facultés de théologie de Paris, de Reims, de Nantes, de Poitiers, de Caen; par les curés de Paris, et enfin par l'assemblée générale du clergé censurant, en 1700, cent vingt-sept propositions tirées, pour la plupart, des probabilités, qui, dit l'éditeur d'un ouvrage (*Conférences ecclésiastiques sur plusieurs points importants de la morale chrétienne, Bruxelles*, 1755, t. 1, p. 3 et 19) composé à la prière d'un ancien archevêque de Paris (le cardinal de Noailles), *sembloient avoir puisé dans un cloaque toutes les ordures qu'ils mettoient dans leurs livres, et dont les païens même n'auroient osé salir leurs*

consider my selection partial, prejudiced, or unfair, I would request them to take up the writings of any of the most esteemed Romish authors, especially of the jesuits[24] and casuists,[25] such as Angelus, St. Augustin, Azorius,

---

ouvrages. Tels sont, en un mot, les décisions de l'Église gallicane à l'égard de ce probabilisme que professent l'abbé Moullet et l'abbé Rousselot, et sans lequel, dit-on, la morale ne saurait être enseignée. Après Alexandre vii, Innocent xi et Bènoît xiv ont condamné cette doctrine, repoussée également par les plus savants théologiens de tous les pays (parmi lesquels il suffira de citer les cardinaux d'Aguire, Sandoval, Bellarmin, Palavicini, Noris, Sfrondrat, les pères Merenda, Fagnan, Gonzalès, Concina), et par le tribunal de l'inquisition, dans une décision du 15 janvier 1664." **Lettres sur le Clergé**, p. 106. I would direct the special attention of my readers to the able *Note* which should be added to the **Découvertes d'un Bibliophile**, and which comprises an exhaustive list of objectionable Romish writers, and of the doctrines, pernicious or immoral, for which they were condemned.

[24] In his **Traité &c. du Secret Inviolable de la Confession**, Lenglet du Fresnoy has given a very complete and useful list of the Jesuitical writers up to the end of the 17th century. A list of authors of a later date will be found in the **Compendium** (see p. 87, post). It is however to the **Lettres Provinciales** that one must turn to get a clear notion of the Jesuitical teachings. Nothing can surpass the ridicule which Pascal has heaped upon the followers of Loyola. Little indeed can be added to what that great and witty has said.

[25] The biting sarcasms which Montesquieu directed against the casuists, in his **Lettres Persanes**, are too well known to need citing. I find space however for the following sketch of their origin by M. Libri: "C'est alors (au moyen âge) que des théologiens, que des canonistes, voulant donner des règles certaines de conduite, et trouvant apparemment la morale de l'Évangile insuffisante formèrent le projet insensé de faire l'énumération complète de toutes les actions humaines, de donner une solution de tous les cas possibles, et fondèrent cette science du *casulsme*, qui a pris dans la suite un si grand accroissement, et

BAUNY, BENEDICTIS, BENZI,([26]) BILLUARD, BONACINA, BOSSUS, BUSEMBAUM, CAJETANO, CHARLY, CONICK, DECIUS, DE LA HOGUE, DENS, DIANA, DICASTILLO, ELBEL, ESCOBAR, FAGUNDEZ, FILLIUCIUS,([27]) GAMBAC, GOUSSET, GRAFF, GRÉGOIRE

---

contre laquelle se sont toujours élevés les hommes les plus pieux, les cœurs les plus purs. Ce n'est pas du vivant de ceux qu'on a si bien nommés *les prédicateurs de la raison humaine* que ces doctrines pouvaient prendre naissance; c'est lorsque des moines discutaient gravement si *le Fils de Dieu avait pu s'incarner dans une vache,* c'est pendant qu'on célébrait la *messe de l'âne* dans la cathédrale de Sens, que la plupart des églises de France servaient de théâtre aux *mystères* et aux farces les moins propres à édifier les fidèles; c'est lorsqu'enfin on composait et on lisait régulièrement à certaines heures dans les couvents ces *contes dévots* si remplis de descriptions licencieuses, qu'à propos du sixième commandement on se prit à traiter avec un cynisme révoltant les cas les plus monstrueux que des cerveaux en délire aient jamais pu imaginer. La chaire sacrée suivit bientôt cet exemple déplorable, et les hommes qui font collection de ces sortes de livres recherchent beaucoup les sermons du père MAILLARD, qui, racontant à ses auditeurs les tentatives d'un certain président pour séduire successivement plusieurs femmes mariées, reproduisait jusqu'au bruit du *tic toc* que faisait en frappant à la porte de ces femmes la personne que le lubrique magistrat avait chargée de ses intérêts. Voilà les véritables sources qu'il faut citer quand on veut connaître les ancêtres de l'abbé ROUSSELOT." **Lettres sur le Clergé,** p. 80.

[26] " Le Père BENZI causa un grand scandale en déclarant que c'était une peccadille que de palper les seins d'une nonne. Les Dominicains l'ayant attaqué, il fut défendu par les Jésuites FOURE et TURANI; ce dernier essaya de prouver, que THOMAS D'AQUIN avait énoncé le même principe; il n'y réussit point. A propos de cette opinion sur les *tatti mammillari,* on donna aux Jésuites le surnom de 'théologiens mamillaires.' " **Les Jésuites** *par* J. HUBER, vol. 2, p. 84.

[27] Lisez . . . le jésuite FILLIUTIUS, qui a discuté avec une extrême sagacité jusqu'à quel degré peuvent se porter les attouchements voluptueux, sans devenir criminels. Il décide, par exemple, qu'un mari a beaucoup moins à se plaindre

DE VALENTIA, GURY,[28] HENRICUS, HOLZMANN, HURTADO, LACROIX, LAYMANN, GORDON LESMORE, LIGUORI,[29] MAIDER,

---

lorsque sa femme s'abandonne à un étranger d'une manière contraire à la nature, que quand elle commet simplement avec lui un adultère, et fait le pêché comme Dieu le commande; *parce que*, dit Filliutius, *de la première façon on ne touche pas au vase légitime sur lequel seul l'époux a des droits exclusifs* . . . . O qu'un esprit de paix est un précieux don du ciel!" **Erotika Biblion**, MDCCCXXXIII, p. 59.

[28] His works have lately passed through a new edition: **Compendium Theologiae Moralis** P. IOANNIS PETRI GURY *S. I. &c. Romae Ex Typographia Polyglotta &c.* MDCCCLXXVII. 8vo., 2 vols. Many of the most noteworthy points of his teaching will be found set forth in **The Jesuits**, by Mr. W. C. CARTWRIGHT.

[29] Saint LIGUORI occupies an important position in the Church of Rome. His teaching maintains to the present day, and he founded a sect, which, at one time, had an influence second only to that of the Jesuits. His doctrines, together with those of saints LÉONARD DE PORT-MAURICE, CHARLES BORROMÉE, FRANÇOIS DE SALES, PHILIPPE DE NÉRI, and FRANÇOIS-XAVIER, have been lately embodied by Mgr. GAUME in his **Manuel des Confesseurs**. On the other hand the objectionable and immoral points of his teaching are ably summed up in the **Découvertes d'un Bibliophile**. The followers of Liguori, called *Redemptorists*, or *Congregation of the Redeemer*, appear to have adopted the subtlety and duplicity of the Jesuits without attaining the learning and wisdom for which that order is justly celebrated. In his **Modern Jesuitism**, Dr. MICHELSEN has given an admirable sketch of the *Redemptorists*; but I append the still more striking picture of Dr. F. SCHUSELKA: "Der Sache und dem Geiste nach unterscheiden sich die Liguorianer von den eigentlichen Jesuiten nur dadurch, daß sie noch verderblicher und gefährlicher wirken als diese. Sie verfolgen die schlimmsten jesuitischen Zwecke mit rücksichtsloseſter Entschiedenheit und durchaus ohne die mildernden und vermittelnden Formen des eigentlichen Fesuitismus. Da ist keine Spur jener Fachgelehrsamkeit, jener weltmännischen Feinheit und Geschmeidigkeit, durch welche die Jesuiten mancherlei

MARCHANTIUS, MOJA,[30] MOLINA, MOULLET,[31] NAVARRUS, PALAO, PEREIRA, PETROCORENTIS, CORNEILLE DE LA PIERRE,

nützliches geſchaffen und ſich der Welt wenigſtens leichter erträglich, ja zuweilen ſogar angenehm gemacht haben. Die Liguorianer predigen die harſte, nackteſte Dummheit und verkünden mit empörender gottesläſterlicher Dreiſtigkeit, daß eben nur in dieſer Dummheit, d. h. im völligen Aufgeben aller Vernunftthätigkeit, im blindeſten Legendenglauben, in kindiſcheſten Ceremonienſpiel, d. h. alſo im gänzlichen Verzichten auf alle gottähnliche Menſchlichkeit und Menſchenwürde das dies- und jenſeitige Heil der Menſchheit liege. Die Liguorianer wollen im kirchlichen, häuslichen und öffentlichen Leben jenen zelotiſchen Cynismus wiedereinführen, der im Mittelalter bis zu ſolcher Menſchen- und Gottſchändung verſank, daß z. B. eine deutſche Fürſtin Gott einen wohlgefälligen Dienſt zu leiſten wähnte, wenn ſie das Waſſer trank, in welchem ſich Mönche die Füße gewaſchen!" Der Jeſuitenkrieg, p. 294.

[30] "Les élucubrations que l'on rencontre dans les ouvrages de leur Ordre (the Jesuits) se refusent à toute transcription. MOJA, entre autres, a dévoloppé, dans un livre condamné par la Sorbonne, le thème des excès sexuels avec un cynisme sans pareil: la faculté, à la fin de la censure, ajoute qu'épouvantée des ordures dont est rempli le livre, et tenant compte des exigences de la morale et des bienséances publiques, elle renonce à formuler toutes les sentences de la condammation. **Les Jésuites**, *par* J. HUBER, vol. 2, p. 83.

[31] "En effet, s'agit-il d'une jeune personne poursuivie et en danger d'être violée; le moraliste (MOULLET), après l'avoir engagée à fuir et à crier, a soin de tenir un *tamen* en réserve, pour lui apprendre que si par cette fuite ou par ces cris elle pouvait exposer sa vie ou sa réputation, elle n'est obligée ni de s'enfuir ni de crier avec la perspective de ces désagréments (*cum tanto suo incommodo*). . . . .

"L'abbé ROUSSELOT nous avait énuméré les petites caresses *mamillaires* qu'on pouvait faire à une femme en toute sécurité de conscience; la limite une fois franchie, M. MOULLET nous apprend à diriger l'intention de manière à diminuer le nombre des péchés. 'Celui (dit-il) qui touche ou embrasse lacivement une jeune personne sans avoir l'intention d'aller plus loin, commet plusieurs péchés, mais (*vero*) il n'en commet qu'un seul s'il se livre à ces actes comme moyens d'atteindre un autre but, quand même cet effet ne s'ensuivrait pas.'" **Lettres sur le Clergé**, p. 97.

PONTIUS, PREINGUEZ, RODRIGUEZ, RONCAGLIA, ROUSSELOT[32], EMMANUEL SA, the universally known THOMAS SANCHEZ,[33]

---

[32] "Il faudrait inviter ces austères censeurs à lire les pages où l'abbé ROUSSELOT conseille aux confesseurs de demander aux *jeunes personnes* si elles ont l'habitude de livrer leur corps aux chiens; il faudrait les engager à chercher dans ce livre (Compendium) comment, par des *attamen* judicieusement placés, on peut excuser et pallier les infamies les plus révoltantes. La *valse* et la *galopade* sont *mortelles*, suivant le professeur de Grenoble, qui permet cependant de pousser du pied le pied d'une femme, de lui serrer la main, de lui palper les jambes, la gorge, les épaules, et même d'éprouver quelque plaisir dans ces attouchements. Ceci rappelle tout à fait la célèbre doctrine des *mamillaires*, contre lesquels le théologien CONCINA écrivit un traité dans le siècle dernier, doctrine qui fut sévèrement proscrite par le pape BENOÎT XIV. . . . Les doctrines exposées dans ce livre au sujet de l'avortement sont répréhensibles au dernier degré. Les distinctions que l'auteur établit entre le cas où le fœtus est animé et celui où il ne l'est pas encore contiennent autant d'erreurs en physiologie qu'en morale. En comparant ce crime horrible à une action honteuse et funeste à la vérité, mais malheureusement trop fréquente, M. ROUSSELOT ne pourrait que multiplier les avortements, s'il n'y avait pas dans le cœur des hommes d'autre morale que celle qu'il a prêchée." Lettres sur le Clergé, p. 87.

[33] It was my intention to have noticed fully the three remarkable volumes Disputationum de Sancto Matrimonii Sacramento, of THOMAS SANCHEZ, especially as there are connected with them one or two bibliographical uncertainties which it would be interesting to clear up. However, the work is so generally well known, and mentioned by so many bibliographers, that I decided to pass it over. It may not however be superfluous to note here a few of the questions which the worthy jesuit discusses: "Utrùm liceat extra vas naturale semen emittere?—De alterâ fœminâ cogitare in coïtu cum suâ uxore?—Seminare consultò, separatùm?—Congredi cum uxore, sine spe seminandi?—Impotentiæ, tractibus et illecebris opitulari?—Se retrahere quando mulier seminavit?—Virgam alibi intromittere, dùm in vase debito semen effundat?—Utrùm virgo Maria semen emiserit in copulatione cum Spiritu

SCHROEERUS,(34) SOTO, SPORER, SUAREZ,(35) SYLVIUS, TABERNA,

Sancto?" In the *Franc Archer de la vraye Eglise* there is a remarkable criticism of Sanchez which has been deemed worthy of transcription *in extenso* in the *Dict. Historique de* BAYLE (vol. 13, p. 79). That criticism, although extremely violent, is in the main true, and as it applies with more or less exactness to all the authors above named I would recommend its perusal to my readers. In spite of the scabrous questions which he mooted, Sanchez appears to have led a most pure life, and we are told that: "C'est aux pieds du crucifix qu'il écrivait ses livres." That he studied "trente ans de sa vie ces questions *assis sur un siége de marbre*, ne mangeait jamais ni poivre, ni sel, ni vinaigre, et, quand il était à table pour dîner, tenait toujours ses pieds en l'air," &c. "Il y a plus de deux siècles que M. LE GAY, lieutenant civil de Paris, fit saisir tous les exemplaires de Sanchez qu'il put trouver, et défendit aux libraires d'en avoir, sous peine de la hart!" Vide *Bibliotheca Hispana Nova*, vol. 2, p. 312; *Dict. de Biographie Chrétienne et Anti-Chrétienne*, vol. 3, col. 974; *Erotika Biblion*, p. 32; *Lettres sur le Clergé*, p. 90.

34 I have not seen the work of SCHROEERUS, or SCHOROERRUS, but extract from the *Catalogue de Leber*, art. 95, the following notice of it: "I. M. I. *Dissertatio theologica de sanctificatione seminis Mariæ Virginis in actu conceptionis Christi sine redemptionis pretio . . . . authore* SAMUELE SCHOROERRO. *Lispiæ, ap. Braunium*, 1709, in-4. Livre *fort rare* et non moins curieux. Le titre indique assez la nature et le caractère de singularité de l'ouvrage. On n'a jamais porté plus loin le scandale des interprétations et l'impertinence des recherches sur un pareil sujet. On prétend y prouver, par exemple, que: 'Semen Mariæ Virginis ante Spiritus S. actionem superventus in vasis spermaticis actu extitisse falsum est: ergo nec in lumbis Adami, nec in ovario Mariæ, multominùs Evæ fuit; sed Spiritus S. virtute creatrice ex sanguine Mariæ semen illud procreavit, siquidem ad generationis actum ipsa quoque actio sementiva pertinet.' Thomas Sanchez est un modèle de discrétion pudibonde, en comparaison du docteur Samuel Schroeerus."

35 "SUARÈS examine les différentes façons dont le Christ pouvait sortir du ventre de sa mère, il entre dans des discussions de la nature la plus déli-

TAMBURINI, TANNER, THOMAS D'AQUIN, THOMAS DE MALO, JACQUES TIRIN, TOLET, TRACHALA, VASQUEZ, VEGA, VIGUERIUS, VILLALBOS, VIVALDI, WIGANDT, ZENARDI, ZEROLA, and many others, not to mention the authors whose works are more particularly noticed in the following pages, and judge for themselves.(36)

Every reflecting mind must find it difficult to understand how, in the present nineteenth century, a system so false, prurient, and polluted, can still be believed in,(37) can find

---

cate et se demande entre autres si Marie est accouchée de Jésus avec ou sans délivre. Il se prononce pour le dernier cas. **Les Jésuites**, vol. 2, p. 116. The most striking doctrines of many of the writers above named will be found noted in Mr. Huber's excellent work.

36 In **Les Jesuites remis en cause**, COLLIN DE PLANCY brings the leading jesuits on the scene, and, in the form of dialogues among themselves, or with their adversaries, makes them argue their causes, and explain their own doctrines. Many of the writers whom I have enumerated above figure in his curious and little known work.

37 It is certain that in every age there have been priests who have disbelieved the doctrines they taught; some indeed have been honest enough to avow their disbelief. A notable instance was JEAN MESLIER, curé d'Etrépigny en Champagne, who died in 1733. The most complete edition of his **Testament** is that of R. C. MEIJER, Amsterdam, 1864, 3 vols., 8vo., with an *Etude biographique* by RUDOLF CHARLES. But: "Avant Meslier, M. de LAVARDIN, évêque de Seez, avait dit et répété publiquement qu'il détestait sa religion; il protestait que jamais il n'avait consacré le pain et le vin en disant la messe, qu'il n'avait réellement administré aucun sacrement, ni ordonné aucun prêtre; il riait, en mourant, des scrupules des prêtres qui avaient dit la messe tout de bon, après avoir été ordonnés pour rire; et en effet, ces pauvres gens ne savaient s'ils devaient se faire ordonner de nouveau; les enfans confirmés ne savaient s'ils devaient se faire réadministrer un sacrement qu'on ne peut recevoir qu'une

even to-day being palmed off upon the credulous;(39) the blunders, crimes and follies of the infallible popes;(40) the vices

---

is becom a dividuall movable, and goes and comes neer him, according as that good man frequents the house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, praies, is liberally supt, and sumptuously laid to sleep, rises, is saluted, and after the malmsey, or some well spic'd bruage, and better breakfasted then he whose morning appetite would have gladly fed on green figs between *Bethany* and *Ierusalem*, his Religion walks abroad at eight, and leavs his kind entertainer in the shop trading all day without his religion." Areopagitica.

39 In The Times of Nov. 20, 1876, we read: "The three children at Marpingen, in Prussian Rhineland, who last summer stated they had repeatedly seen the Holy Virgin in a wood close to their village, and whose glowing asseverations, backed by the clergy, attracted thousands of pilgrims to the sacred spot, have just been tried by Judge COMES, at St. Wendel. Upon the children confessing that they had been telling lies, they were sentenced to be placed in an educational establishment for culprits under 12 years of age."

40 The perusal of any one of the numerous histories of the Papacy, even by writers favourable to that institution, will suffice to show that among the Popes have existed rulers unequalled, by the secular sovereigns of other countries, for arrogance, cruelty, oppression and immorality. Such modern publications as Histoire des Papes, *Crimes, Meurtres, Empoisonnements, Parricides, Adultères, Incestes, &c.*, 1843-4, 10 vols; Histoire des Papes *&c. par* MAURICE LACHATRE, 3 vols; Les Crimes des Papes *par* LOUIS DE LA VICOMTERIE, 1857, may be consulted respecting the personal character and particular crimes of each pontiff. In the Lectionum Memorabilium et Recondi-tarum Centenarii XV, will be found a number of satirical pieces against the popes and their officers, frequently illustrated by curious wood cuts, among which may be particularly mentioned a set contrasting the life of Christ with that of a pope. Barely to enumerate those sovereign bishops of Rome whose lives have been especially scandalous would surpass the limits of a foot-note, and I will conclude with the pointed words of VOLTAIRE, who alluding to

devotees ready to lay down their lives in its support, and even make converts([38]) of men of knowledge, experience, and bright parts. For, whether we consider the absurd miracles which are

---

fois; les gens de qualité que sa grandeur avait unis, ne savaient s'ils vivaient ou non dans l'état de concubinage, et si leurs enfans étaient legitimes ou bâtards : c'était un bruit d'enfer." **Le Citateur**, *Introduction.*

[38] The secret lies perhaps in what I may term, somewhat paradoxically, the certainty of a chance. Scepticism leads only to doubt, and can offer nothing in lieu of what it rejects. The Reformed Christian Church demands what few men can fulfil—true belief, and a virtuous life. The Church of Rome, on the other hand, requires, in reality, neither faith nor works. The penitent is required to observe, not very strictly, the outward rites and forms of his church, to support that church, or its ministers, as liberally as his means will permit, and to give his conscience over to his priest, or spiritual director, who undertakes all responsibility. A man then may join the Romish Church, and remain at heart an unbeliever; he throws the weight of his actions, and even of his unbelief, on his confessor, who accepts the burden, and he has thereby the chance of being saved. There are men who cannot tolerate uncertainty, and who must, sooner or later, in spite of their reason and common sense, adopt that system which offers a certainty. MILTON might have had such a person in his mind when he wrote: "A wealthy man addicted to his pleasure and to his profits, finds Religion to be a traffick so entangl'd, and of so many piddling accounts, that of all mysteries he cannot skill to keep a stock going upon that trade. What shoulde he doe? fain he would have the name to be religious, fain he would bear up with his neighbours in that. What does he therefore, but resolvs to give over toyling, and to find himself out som factor, to whose care and credit he may commit the whole managing of his religous affairs; som Divine of note and estimation that must be. To him he adheres, resigns the whole ware-house of his religion, with all the locks and keyes into his custody; and indeed makes the very person of that man his religion; esteems his associating with him a sufficient evidence and commendatory of his own piety. So that a man may say his religion is now no more within himself, but

secular;(42) the duplicity, lax teaching(43) infamous doc-

---

figures sur bois. Paris PAULIN, *Rue de Seine*, 33 1844, 8vo., pp. 96. In La Police de Paris Dévoilée, vol. 1, p. 292, there is a curious chapter, *De la Police sur les Prêtres*, in which are recorded the visits to different prostitutes in Paris of members of various monastic orders during the years 1760 to 1773.

42 Were such a course necessary, we could extract their condemnation from their own lips. Had crimes not been committed, or were they thought unlikely of commission by priests, the penitential codes, drawn up by the Church, would not exist. The Church, however, considered its members capable of the most heinous and filthy crimes which it is possible to imagine. Further, numerous churchmen have written against the vices of their co-religionists; and historians, full of zeal for the glory of Rome, have found it impossible to conceal sacerdotal depravity. A. PELAGIUS, writing in the 16th century, gives the following picture: "Hélas! combien de religieux et de prêtres dans leurs retraites et leurs couvents, aussi bien que les laïques dans leurs villes, surtout en Italie, ont établi en quelque sorte publiquement une espèce de gymnase et de cours infâme, où ils s'exercent aux plus criminelles débauches! Les jeunes garçons les plus distingués sont voués à ces lieux de prostitution. . . . Les prêtres vivent dans le plus grand dérèglement; les fils de prêtres sont presque aussi nombreux que les fils de laïques; les prêtres se lèvent d'avec leurs concubines pour aller monter à l'autel, etc." The above passage is extracted from De la Confession et du Célibat des Prêtres, where one or two others of a similar nature will be found. M. BOUVET adds: "Et tels sont encore de nos jours les ecclésiastiques, à Rome, à Naples et dans les pays en général où domine le pouvoir sacerdotal." Have we not at present proceeding the LAMBERTINI-ANTONELLI lawsuit, a clear proof that the great cardinal did not keep his vow of chastity! The case, as far as it has gone, has already been put in the form of a volume, *Roma*, 1877, pp. 112.

43 "Advocate and antagonist will alike admit (writes Mr. W. C. CARTWRIGHT) that the system of lax opinion popularly charged against Jesuit divines rests on three cardinal propositions—of Probabilism, of Mental Reservation, and of Justification of Means by the End." He offers the following

and hypocrisy of many of the clergy, both regular([41]) and

ALEXANDER VI asks: Le Pape est-il infaillible quand il couche avec sa maîtresse, ou avec sa propre fille, & qu'il apporte à souper une bouteille de vin empoisonné pour le Cardinal CORNETTO ? Quand deux conciles s'anathématisent l'un l'autre, comme il est arrivé vingt fois, quel est le concile infaillible ?" **Les Questions de Zapata.**

[41] Happily the influence of the monks has disappeared for ever; and their numbers diminish with the advance of civilisation. The time has passed when "seulement l'ombre du clocher d'une abbaye étoit féconde." The "vrai moine si onques en fut depuis que le monde moinant moina de moinerie" exists no longer. It is however the times only which have changed, not the men; for in those unenlightened countries where he is tolerated or encouraged, the monk remains what he ever was, slothful, ignorant, and debauched. Books against the monks are simply legion, and no list for which I could find space here would afford any idea of them. From among the numerous illustrated satirical publications I may perhaps select: Das Üppige Leben der Mönchen. Wie solches in dem Kloster zu Embrach um die Zeit von A° 1517 durch Satyrische Figuren vorgestelt und daselbst all fresco gemahlt, samt beygesetzten Versen zusehen war. &c. in Kupfer gebracht A° 1772. &c., engraved title and 12 figures in outline, each with 4 lines, partly Latin, partly German, underneath; **Renversement de la Morale Chretienne** *Par les desordres du Monachisme. Enrichi de Figures. Premiere Partie. On les vend en Hollande, chez les Marchands Libraires & Imagers. Avec Privilege d'Innocent XI.* **Omstootinge der Christelyke Zeden.** &c., 50 well engraved figures, and a folding frontispiece; the text, pp. 111, ex title, is like the title-page, partly in French and partly in Dutch; **Essai sur l'Histoire Naturelle de quelques Especes de Moines,** *Décrits à la maniere de* LINNÉ. *Ouvrage traduit du Latin et orné de Figures. Par* M. JEAN D'ANTIMOINE, *&c. A Monachopolis,* M.DCC.LXXXIV. Of this work translated by BROUSSONET from the Latin of Baron IGN. DE BORN, Quérard notes a second edition of 1790, to which may be added one with Latin and French *en regard*, and double title-page: **Monachologia** *Figuris Ligno Incisis illustrata Eridaniæ Typis Philanthropicis* 1782, **Monacologie** *illustrée de*

the scandalous quarrels([46]) which have taken place between the different orders, and the irregularities([47]) and licenciousness

---

in fact, became merchants rather than priests. This was notoriously the case in Japan, and the result of it, coupled with their arrogance and jealousy of other christian orders, was the total extinction of christianity in that country. A long account of their doings in Japan will be found, *inter alia*, in the Hist. des Jesuites, *par* ADOLPHE BOUCHER. I wish however more particularly to remind my readers of their two great bankruptcies—at Seville in 1646, and that of the P. LAVALETTE, in 1753.

[46] One cannot read the histories of the various orders without being struck by the animosity and jealousy existing between them, and which have frequently produced bloodshed. Numerous are the satirical books in the style of La Guerre Seraphique, *ou Histoire des Perils qu'a courus La Barbe des Capucins Par les violentes Attaques des Cordeliers.* &c. *A La Haye, Chez* PIERRE DE HONDT. M.DCC.XL. Some interesting facts on the subject will be found in the Querelles Litteraires, *ou Mémoires Pour servir à l'Histoire des Révolutions de la République des Lettres*, &c. *Paris.* M.DCC.LXI.

[47] In a rare volume entitled: Explicacion de la Bulla de la Santa Cruzada. *En Çaragoça.* 1592., 8vo., 344 fols. with 67 pages unnumbered, we read: "En la tercera (parte) la Composicion, y la postre se declara el Motu propio de Pio V. en el qual se prohibe la entrada de las mugeres en lo interior de los monesterios de frayles." Passing now to our own country, in his notice of the order of Gilbertines, founded in 1148, in England, GABRIEL D'EMILLIANNE says: "He (GILBERT, the founder) caused to be built for them, in a short time, thirteen Monasteries, in which were reckoned 700 Monks, and 1100 Women, who lived together, separated only by a Wall. . . . This Hermaphrodite Order, made up of both Sexes, did very soon bring forth Fruits worth of it self; these holy Virgins having got almost all of them big Bellies, which gave occasion to the following Verses.

"*Harum sunt quædam steriles, quædam parientes,*
"*Virgineoque tamen nomine cuncta tegunt.*
"*Quæ* (the abbess) *pastoralis baculi dotatur honore,*
"*Illa quidem melius fertiliusque parit.*

trines,(44) and dishonest commercial dealings(45) of the jesuits;

---

illustration: "Anna having been guilty of adultery, and being interrogated by her husband, who has formed a suspicion, answers, the first time, that she has not violated wedlock; the second time, having in the interval obtained absolution, she replies, *I am guiltless of such a crime.* The third time, she absolutely denies the adultery, and says, *I have not committed it,* meaning within herself such particular adultery as I am bound to reveal, or, I have not committed an act of adultery that has to be revealed to you. Is Anna to be blamed?' GURY's reply, too long to give here, justifies each answer of the adulterous woman, supporting his ruling by a grave array of authorities, amongst which figure the Jesuit SUAREZ and St. LIGUORI." **The Jesuits**, pp. 149, 160.

44 The remarkable article of DIDEROT, in the *Dictionnaire Encyclopédique*, is worthy of especial attention. From it I extract the following paragraph: "Lisez l'ouvrage intitulé *les Assertions*, et publié cette année 1762, par arrêt du parlement de Paris, et frémissez des horreurs que les théologiens de cette société ont débitées depuis son origine, sur la simonie, le blasphème, le sacrilége, la magie, l'irréligion, l'astrologie, l'impudicité, la fornication, la pédérastie, le parjure, la fausseté, le mensonge, la direction d'intention, le faux témoignage, la prévarication des juges, le vol, la compensation occulte, l'homicide, le suicide, la prostitution, et le régicide; ramas d'opinions qui, comme dit M. le procureur-général du roi au parlement de Bretagne, dans son second compte rendu, page 73, attaque ouvertement les principes les plus sacrés, tend à détruire la loi naturelle, à rendre la foi humaine douteuse, à rompre tous les liens de la société civile, en autorisant l'infraction de ses lois, à étouffer tout sentiment d'humanité parmi les hommes, à anéantir l'autorité royale, à porter le trouble et la désolation dans les empires, par l'enseignement du régicide; à renverser les fondements de la révélation, et à substituer au christianisme des superstitions de toute espèce." A handy little volume, giving in the concisest possible form the peculiar tenets of each of the most noted fathers, is the **Biographie Pittoresque des Jésuites**, *par* M. COLLIN DE PLANCY.

45 It is certain that, in their missions to the East, the jesuits thought more of enriching their society than of enforcing the doctrines of christianity, that they,

both male and female;(49) their useless asceticism, puerile

countries. "That they sometimes pis'd and caus'd others to piss upon the Cross. That they ador'd a certain Cat that appear'd to them at that Assembly. That at the Reception of Brothers of the said Order, the Receiver sometimes and the Person receiv'd, now and then Kis'd one another's Mouths, Navels, bare Bellies, and in the *Anus*, or the Back-Bone. That sometimes on the Members, or Yard. That they told the Brothers they receiv'd, that they might have carnal Copulation with one another. That it was lawful for them to do so. That they were to do this to one another, and to be passive." &c. **Monasticon Anglicanum**, DUGDALE, MDCCXVIII, p. 181.

(49) In all ages convents of women have been more or less perverted; nor could the nuns do otherwise than follow the lead, and obey the orders of the monks and priests to whom they were subject. Roman Catholic writers have not been able to deny this; on the contrary, it is frequently to their reports that we are indebted for what we know of the interior of nunneries. "I shall confess (writes the partial author of **Reflections on Communities of Women and Monastic Institutes**, *Taunton*, 1815, p. 80) that from time to time, religious communities have degenerated from their primitive sanctity and fervour; I shall acknowledge that, through that infirmity inherent in all human establishments, which tend, after a certain lapse of time, to relaxation and decay, the most fervent convents have now and then wanted reformation." In his **Nymphomanie**, Dr. M. D. T. DE BIENVILLE has left us a harrowing picture of the inhumanity and cupidity of the sisters of a religious community at Tours. Instances, indeed, might be given *ad infinitum*. "La lumiere, à la vérité, (writes LINGUET) n'a point encore pénétré dans l'intérieur des cloîtres. Elle vient mourir contre les murailles de leur enceinte. L'habitude & le préjugé y sont continuellement en sentinelle. Ces deux ennemis de la raison y répandent plus de bandeaux, que leur rivale n'y peut introduire de rayons." **Essai Philosophique sur le Monachisme**, Paris, M.DCC.LXXV, p. 174. A vast amount of curious matter has been collected by M. PAUL LACROIX in his *Recherches sur les Couvents au Seizième Siècle*, which forms the introduction to **Le Couvent de Baïano**, Paris, M DCCC XXIX; and some startling facts connected

which have at all times distinguished monastic institutions,(48)

" *Vix etiam quævis sterilis reperitur in illis,*
" *Donec ejus ætas talia posse negat.*

" Tho' some are Barren Does, yet others,
" By Fryars help, prove teeming Mothers.
" When all to such Lewdness run,
" All's cover'd under Name of Nun.
" Th' Abbess, in Honour as She' excells,
" Her Belly too, more often swells.
" If any She proves Barren still,
" Age is in fault, and not her will.

" These Nuns to conceal from the World their infamous Practices, made away secretly their Children; and this was the Reason, why at the time of the Reformation, so many Bones of Young Children were found buried in their Cloisters, and thrown into places where they ease Nature." **A Short History of Monastical Orders**, &c. p. 133.

[48] Nothing will be found in the present volume concerning the Knights Templars, yet the crimes with which they were charged far surpass those of any other religious body. It has been asserted that nothing was *proved* against them; but the bare fact of its being thought possible that so holy and noble an order could be so far guilty, and that such terrible accusations could be brought against so powerful and wealthy a body, suffices to show into what a state of disrepute the religious orders had then fallen; moreover, that the society was definitely abolished, in spite of the great opposition made against its destruction, is surely enough to prove that the authorities at Rome were not convinced of their innocence. Their wealth was doubtless a bait, but other orders were very wealthy and very licencious, and were not destroyed. Further, not in one country only were they called to account, but in every land where they had institutions. I shall confine myself to noting one or two of the crimes with which the Templars of England were charged, although they are not by far so idolatrous or so filthy as the turpitudes brought against those of foreign

macerations, and their flagellations, at once absurd,(50) cruel and

---

with modern English nunneries will be found in a pamphlet entitled: English Convents, *What are they?* *London*, 1870.

50 The Jesuits have always been strict disciplinarians, and some curious information respecting their *modus operandi* will be found in Memoires Historiques sur l'Orbilianisme, et les Correcteurs des Jesuites: &c. 1764. Nor have they at the present day given up their devotion to the rod. I append A. STEINMETZ's experience of the aids to holy living at Hodder, "cet abus odieux," described by BOILEAU,

> "Qui, sous couleur d'éteindre en nous la volupté,
> "Par l'austerité même & par la pénitence
> "Sait allumer le feu de la lubricité."

"During Lent (writes STEINMETZ) we used them (flagellations) twice a week. The porter gave out 'Mortification!'—we understood him. After he had gone the round of the curtains with the 'Deo gratias—thanks be to God!' we made ready by uncovering our shoulders—each novice sitting in his bed—and seized the whip. The time the porter took for these preliminaries presupposed an equal alacrity in the other novices: we were always ready when he rang a small bell, and then, oh! then, if the thing edifies you, gentle reader, be edified; if it makes you laugh, laugh to your heart's content, at the sound of twenty whips cracking like a hailstorm on the twenty innocent backs in question. I think we were restricted to twelve strokes: they were given as rapidly as possible: all ended almost at the same instant. In the excitement, very similar to a shower-bath, we could not help tossing the whip into the desk; and then, diving into the sheets, felt very comfortable indeed! Perhaps, after the chorus of flagellation, you might hear a young novice giggling; 'it was quite natural,' he could not help it! Why have I described this foolery in this merry vein? Because it is a foolery, and the 'holy fathers' must consider it as such: but more, I maintain it to be a most pernicious foolery, and conducive to anything rather than the end proposed. The reader must imagine my meaning.

indecent;([51]) the gross oppression and horrid cruelties of the

---

"——— Manat
"In venas animumque!

". . . . If my own experience is worth anything, I tell the Jesuits that their 'discipline and chain' totally defeat the alleged object of their use; and appeal to the principles of physiology in proof of my opinion. In this matter, at least, we may say with perfect truth—*nocet empta dolore voluptas!*" The Novitiate, pp. 252 and 254.

[51] "On lit dans les Chroniques de Fonte-Evrault, qu'une heure avant minuit 'un son de cloche faisait sortir les religieuses de leurs cellules, malgré les froids les plus âpres. Comme elles couchaient tout habillées, elles ne se faisaient guère attendre, et se glissaient pareilles à des ombres le long des corridors où sifflait la bise glaciale. On se rendait au chœur de la chapelle silencieuse et semi-obscure. Les reliques de l'autel étaient voilées et quelques lampes fumeuses luisaient dans les ténèbres des voûtes en arceaux. Au dehors, on n'entendait que des cris d'oiseaux de nuit, le frissonnement des cyprès du cimetière, le vent et la pluie: l'âme se trouvait merveilleusement disposée à la prière. Mais toutes ces épouses de Dieu arrivaient à pas lents en murmurant des psaumes, faisant sonner les grains d'un chapelet, ou bien resserrant les nœuds de corde tachés de sang de leur cilice, ce qui était le signe d'une grande ferveur.

"Le précepte de l'Évangile: 'Veillez et priez' s'exécutait à voix basse dans une morne méditation; puis, tout à coup, l'abbesse levait sa discipline au ciel, et criait d'un air lugubre: '*Cy commencent les pénitences!*' Elle ajoutait souvent: '*Repliez la robe noire dessus la tête, et jetez bas la robe de dessous.*' Les lumières s'éteignaient et il se faisait dans la nef un bruit sourd et mesuré qu'accompagnaient les encouragements de la supérieure, les cris, les soupirs arrachés à la souffrance. 'Sus et vitement! plus roide un petit! rompez de coups les sept péchés mortels, sans excepter la luxure! Le paradis vous vaudra au centuple ces peines du corps! chaque coup fait issir une âme ou deux du purgatoire, selon qu'il est bien donné et bien reçu.'

"La discipline ne cessait de retomber sur les chairs déchirées et saignantes

inquisition;([52]) the terrible system of auricular confession, and

---

qu'après que la fatigue mettait un terme à ces cruautés, et, souvent, un rayon de lune coloré par l'émail des vitraux et des rosaces diaprées, descendait mystérieusement sur de blanches victimes immolées de leurs propres mains, jusqu'à ce qu'elles allassent chercher dans leur cellule solitaire un sommeil sans charme, sans repos et sans rêve." The above description is extracted from **Les Vestales de l'Église**, and I have reproduced it at length on account of its poetical force. In the convent of Fonte-Evrault the men were subject to the women, and received at times the discipline from the hands of their fair superiors. (see p. 128, post). ROBERT D'ARBRISSEL, the founder of the community, was accustomed to sleep with his nuns in order to mortify the flesh. The inquisitor PEDRO GURRERO was fond of administring castigation with his own hand; this he did at the monastery of St. Lucia, and he "was (writes GAVIN) so impudent, and barefaced a *Nero*, that commanding the poor Nuns to turn their Habits backwards and discover their Shoulders, he himself was the Executioner of this unparalleled Punishment."

[52] Here is LLORENTE's estimate of the number of victims who were sacrificed during the reign of the first inquisitor, THOMAS DE TORQUEMADA, who died in 1498: "Il s'ensuit que Torquemada pendant les dix-huit années qu'a duré son ministère inquisitorial, a fait dix mille deux cent-vingt victimes qui ont péri dans les flammes, six mille huit-cent soixante qui on (sic) été brûlées en effigie, après leur mort ou en leur absence, et quatre vingt-dix-sept mille trois cent vingt-une qui ont subi la peine de l'infamie, de la confiscation des biens, de la prison perpétuelle et de l'exclusion des emplois publics et honorifiques. Le tableau général de ces barbares exécutions porte à cent-quatorze mille quatre cent une, le nombre de familles à jamais perdues. On ne comprend pas dans cet état les personnes qui par leurs liaisons avec les condamnés partageaient plus ou moins leur malheur, et gémissaient comme amis ou parens des rigueurs dont ils étaient les victimes." He makes similar calculations for the times during which the other inquisitors held sway, and he adds: "Calculer le nombre des victimes de l'Inquisition, c'est établir matériellement une des causes les plus puissantes et les plus actives de la dépopulation de l'Espagne:" &c. **Hist. Critique de l'Inquisition d'Espagne**, *Paris*, 1818, vol. 1, pp. 272, 279, vol. 4, p. 242.

f

the abuse which has been made of it;(53) the coarse,

---

53 Confession is undoubtedly the greatest source of power which the Church of Rome posesses; but it is at the same time a main cause of its discredit—power, from the means it affords the clergy of learning the secrets of their believers; discredit, from the tendency it has to corrupt the confessor as well as the penitent. Socially and politically, confession has been the cause of a greater number of crimes than any of the other superstitions and aberrations of the human mind. Its abuse, for instance, in Spain, became so crying during the 16th century, that pope PIUS IV sent a bull to the archbishop of Seville to investigate the matter. The number of women who had been seduced was however so great that the enquiry had to be stopped. Later, GREGORY XV sought to renew and to give a wider scope to the same bull; and CLEMENT VIII and PAUL V endeavoured to institute a law that penitents who had been perverted should denounce their clerical seducers. Without referring to the works noticed in the body of the present volume, I may perhaps enumerate a few of the less generally known books on the subject, *pro et contra:* De Frequentis Confessionis et Communionis Utilitate, JEAN DE LAUNOY, *Paris*, 1662; Historia Confessionis Auricularis, JACQUES BOILEAU, *Paris*, 1684; A Discourse concerning Auricular Confession, &c. *Dr.* JOHN GOODMAN, *London*, 1684; Of Confession to a lawful Priest, &c. *Dr.* PETER MANBY, 1686; The Texts examined *which Papists cite to prove their Doctrine of Auricular Confession, Dr.* THOMAS LYNFORD, *London*, 1688; Sacerdotal Powers; *or, the Necessity of Confession, Penance, and Absolution*, R. LAWRENCE, *London*, 1713; Traité Historique et Dogmatique du Secret Inviolable de la Confession, &c. *Par M.* LENGLET DU FRESNOY, 1715; De la Confession et du Célibat des Prêtres, &c. *Par* FRANCISQUE BOUVET, *Paris*, 1845; Histoire de la Confession *sous ses Rapports religieux, moraux et politiques, &c. Par le Comte* C. P. DE LASTEYRIE DU SAILLANT, *Pagnerre*, 1846; Catéchisme des Gens Mariés, (By *Le P.* FÉLINE, *Caen*, 1782). In addition to the above books, especially devoted to the subject, descriptions of the confessional and of the evils attending it will be found in various works, both of history and fiction, among others, in Le Prêtre la Femme et la Famille, MICHELET; Des Jésuites, MICHELET *et* QUINET, *Paris*, 1843; Les Confessions d'un

scurrilous, abusive and licentious discourses of the old

Prêtre, *Paris*, 1870; Les Mystères d'un Évêché, *par le Chanoine* X. Mouls, *Bruxelles*, 1872; Le Roman du Curé, by XXX; &c. The most remarkable picture however with which I am acquainted is that which P. L. Courier has drawn in his *Réponse aux Anonymes*; it is at once so graphic, so pointed, so truthful, so much to the purpose, that I must find space for it at length:

"Confesser une femme! imaginez ce que c'est. Tout au fond de l'église, une espèce d'armoire, de guérite, est dressée contre le mur exprès, où ce prêtre, non Mingrat, mais quelque homme de bien, je le veux, sage, pieux, comme j'en ai connu, homme pourtant et jeune (ils le sont presque tous), attend le soir après vêpres sa jeune pénitente qu'il aime; elle le sait: l'amour ne se cache point à la personne aimée. Vous m'arrêterez là: son caractère de prêtre, son éducation, son vœu . . . je vous réponds qu'il n'y a vœu qui tienne; que tout curé de village sortant du séminaire, sain, robuste et dispos, aime sans aucun doute une de ses paroissiennes. Cela ne peut être autrement; et, si vous contestez, je vous dirai bien plus, c'est qu'il les aime toutes, celles du moins de son âge; mais il en préfère une, qui lui semble, sinon plus belle que les autres, plus modeste et plus sage, et qu'il épouserait; il en ferait une femme vertueuse, pieuse, n'était le pape. Il la voit chaque jour, la rencontre à l'église ou ailleurs, et, devant elle assis aux veillées de l'hiver, il s'abreuve, imprudent, du poison de ses yeux.

"Or, je vous prie, celle-là, lorsqu'il l'entend venir le lendemain, approcher de ce confessionnal, qu'il reconnaît ses pas et qu'il peut dire: 'C'est elle,' que se passe-t-il dans l'âme du pauvre confesseur? Honnêteté, devoir, sage résolutions, ici servent de peu, sans une grâce du Ciel toute particulière. Je le suppose un saint: ne pouvant fuir, il gémit apparemment, soupire, se recommande à Dieu; mais, si ce n'est qu'un homme, il frémit, il désire, et déjà malgré lui, sans le savoir peut-être, il espère. Elle arrive, se met à ses genoux, à genoux devant lui, dont le cœur saute et palpite! Vous êtes jeune, Monsieur, ou vous l'avez été: que vous semble, entre nous, d'une telle situation? Seuls la plupart du temps, et n'ayant pour témoins que ces murs, que ces voûtes, ils causent; de quoi? hélas! de tout ce qui n'est pas innocent. Ils parlent, ou

preachers;(54) the immorality caused by the unnatural law of

---

plutôt murmurent à voix basse, et leurs bouches s'approchent, leur souffle se confond. Cela dure une heure ou plus, et se renouvelle souvent.

"Ne pensez pas que j'invente. Cette scène a lieu telle que je vous la dépeins, et dans toute la France, chaque jour, se renouvelle par quarante mille jeunes filles qu'ils aiment parce qu'ils sont hommes, confessent de la sorte, entretiennent tête à tête, visitent parce qu'ils sont prêtres, et n'épousent point parce que le pape s'y oppose. Le pape leur pardonne tout, excepté le mariage, voulant plutôt un prêtre adultère, impudique, débauché, assassin, comme MINGRAT, que marié. . . . .

"Réfléchissez maintenant, Monsieur, et voyez s'il était possible de réunir jamais en une même personne deux choses plus contraires que l'emploi de confesseur et le vœu de chasteté; quel doit être le sort de ces pauvres jeunes gens entre la défense de posséder ce que nature les force d'aimer, et l'obligation de converser intimement, confidemment, avec ces objets de leur amour; si enfin ce n'est pas assez de cette monstrueuse combinaison pour rendre les uns forcenés, les autres je ne dis pas coupables, car les vrais coupables sont ceux qui, étant magistrats, souffrent que de jeunes hommes confessent de jeunes filles, mais criminels, et tous extrêmement malheureux. Je sais là-dessus leur secret."

The Library of the London Institution possesses a remarkable collection of tracts relating to "The Confessional," in 6 vols., 8vo, described in the Catalogue, vol. 1, p. 20.

[54] A most curious, racy and amusing volume might be formed exclusively of extracts from the discourses of the Romish preachers. It is indeed impossible, without reading their sermons, to conceive the licence which they allowed themselves. RABELAIS is unceasing in his ridicule of them; H. C. AGRIPPA follows his example; and ERASMUS has heaped upon them some of his bitterest sarcasms. "Ils remplissoient leurs discours (writes LINGUET) de familiarités révoltantes, d'obscénités odieuses & de déclamations ridicules." M. A. MERAY however remarks: "Pour se faire comprendre de contemporains grossièrement sensuels, ils étaient souvent obligés de leur parler l'argot du vice très-bien admis d'ailleurs dans les meilleures sociétés, et dont les cours des rois, celles

clerical celibacy ;([55]) the barefaced and iniquitous sale of indul-

même des princes spirituels usaient jadis sans trop se gêner." To choose one example where so many are at hand is difficult ; however let us take the ex-jesuit, ANDRÉ VALLADIER, who, in **La Sainte Philosophie de l'Ame** ; *ou Sermons de l'Avent, Paris*, 1613, tells a tale of a young girl "devenue enceinte sans accointance charnelle ;" describes in the crudest and most extravagant language the secret charms of MARIE DE MÉDICIS, dividing her body into "trois étages ;" discusses "les mystères des nouements d'aiguillettes et des generations diaboliques ;" eulogises the organs of generation, and explains "les trois choses qui concourent pour donner puissance " to those organs ; finally, he gives the most familiar details concerning "l'accouchement de la Vierge." Consult, **Essai Philosophique sur le Monachisme**, p. 157 ; **Les Libres Precheurs**, pp. 157, 172 ; **Predicatoriana**, pp. 128, 297. See also, **Sermons Facétieux ou Ridicules**, *et Anecdotes Curieuses sur les Predicateurs* ; **Le Bibliophile Fantaisiste** ; **De la Charlatanerie des Sabans**, *par* MENKEN ; **Das Kloster**, Stuttgart, 1845.

[55] "Le vœu de chasteté (exclaims M. PAUL LACROIX) est un blasphème contre la nature ; l'Évangile répète en divers endroits que l'esprit est faible et la chair fragile ; d'où vient cependant que toutes les religions ont eu des apôtres du célibat et des vœux de chasteté ? On a prétendu que les moines, pour amortir les désirs de la chair, avaient recours à des simples réfrigérans ; mais ils les employaient donc bien rarement, puisqu'ils produisaient si peu d'effets." *Recherche sur les Couvents au seizième siècle.* Although the Church of Rome enforces celibacy on her priests, incontinency is looked upon as but a slight irregularity ; indeed some of the casuists, among whom are SANCHEZ and ESCOBAR, consider priests justified in keeping concubines. In spite of this, there have doubtless been priests who have endeavoured, perhaps even a very few who have succeeded in preserving their chastity. "J'ai connu à Livourne (writes P. L. COURIER) le chanoine FORTINI, qui peut-être vit encore, un des savants hommes d'Italie, et des plus honnêtes du monde. Lié avec lui d'abord par nos études communes, puis par une mutuelle affection, je le voyais souvent, et ne sais comme un jour je vins à lui demander s'il avait observé son vœu de

gences;(56) the foolish belief, and still worse trading in relics

---

chasteté. Il me l'assura, et je pense qu'il disait vrai en cela comme en toute autre chose. 'Mais, ajouta-t-il, pour passer par les mêmes épreuves, je ne voudrais pas revenir à l'âge de vingt ans.' Il en avait soixante et dix. 'J'ai souffert, Dieu le sait, et m'en tiendra compte, j'espère; mais je ne recommencerais pas.' Voilà ce qu'il me dit, et je notai ce discours si bien dans ma mémoire que je me rappelle ses propres mots." *Réponse aux Anonymes.* Of the evils of enforced celibacy there can be no doubt. Nature will never allow her laws to be perverted with impunity; and several medical men have explained the kind of erotic fury with which priests and nuns are not unfrequently possessed. In La Religieuse of DIDEROT, and The Monk of M. G. LEWIS, this question has been touched upon—in the former, the unsatisfied desires of the woman urge her to tribadism and insanity; in the latter, the passions of the man, long reined up, become at last uncontrolable. An admirable little work on the subject is *Le Mariage des Prêtres par* A. S. MORIN, 1874.

(56) "Ce trafic déjà ancien (writes M. F. BOUVET) ne fit que se développer jusqu'au xvi^e^ siècle. Les papes VICTOR II, BONIFACE IX et LÉON X lui donnèrent surtout une grande activité. Le jubilé avait été renouvelé; toute l'Europe faisait le voyage de Rome et y portait son argent. Des prêtres se tenaient de chaque côté de l'autel de Saint-Paul, et, un rateau à la main, recueillaient le prix des *pardons*, après que d'autres avaient administré l'absolution. Telle était l'impudence des chefs de l'Église, que leurs nonces voyageaient dans les diverses contrées de la chrétienté pour vendre les indulgences. Quant ils arrivaient dans une ville, disent les historiens, ils suspendaient aux fenêtres de leurs logements un drapeau avec les armoiries du Vatican et les clefs de l'Église. Ils dressaient dans la cathédrale, à côté du maître-autel, des tables couvertes de tapis magnifiques, pour recevoir l'argent de ceux qui venaient racheter leurs fautes. Ils annonçaient au peuple le pouvoir absolu dont ils étaient investis par le pape de délivrer du purgatoire les âmes des trépassés et d'accorder la rémission complète de tous les péchés et de tous les crimes à ceux qui viendraient les racheter. Le domi-

and other holy or consecrated articles;(57) the opposition to all scientific progress, and the constant efforts made by the church to keep the people in darkness and ignorance;(58) the super-

---

nicain TETZEL et ses compagnons ne faisaient pas difficulté de dire: 'Aussitôt que l'argent sonne dans nos coffres, les âmes renfermées dans le purgatoire s'échappent et montent au ciel. L'efficacité des indulgences est si grande qu'elle peut effacer les crimes les plus énormes, même le viol de la Vierge Marie, s'il était possible.' " The system of indulgences being framed to gain money, it is evident that those who could not pay could not be pardoned, and this indeed is stated in the plainest words: "Et nota diligenter quod hujusmodi gratiæ et dispensationes non conceduntur pauperibus, quia non sunt, ideò non possunt consolari." Such iniquity could not fail to shock many of the staunchest supporters of the Vatican. OLIVIER MAILLARD sends these "*bullalores*" "*ad omnes dyabolos*," but adds: "Je ne veux pourtant pas révoquer en doute la clef de saint Pierre, mais je dis, *et in hoc omnes doctores conveniunt, indulgentiæ tantum valent quantum sonant.* . . . An creditis quod unus usuarius plenus viciis qui habebit mille millia peccata, dando sex albos trunco, *en mettant six blancs dans un tronc, ait rémission des ses péchés?* Certè durum est mihi credere et durius predicare!" See **De la Confession et du Célibat des Prêtres**, p. 231; **Les Libres Precheurs**, p. 54. Consult also **Taxes des Parties Casuelles**; **The Venal Indulgences and Pardons of the Church of Rome**, *&c. By the Rev.* JOSEPH MENDHAM, *London* MDCCCXXXIX. &c.

57 The industrious COLLIN DE PLANCY compiled a very useful work upon this subject: **Dictionnaire critique des Reliques et des Images Miraculeuses**, *Paris*, 1821, 3 vols.; but I would call the attention of my readers to a more modern publication: **L'Arsenal de la Dévotion** *&c. par* PAUL PARFAIT, *Paris*, 1876, in which will be found a complete price-current of the wares sold, wholesale and retail, at the present day, by the Church of Rome. There is an amusing chapter on Relics in DISRAELI'S **Curiosities of Literature**, vol. 1, p. 267.

58 Listen to the testimony of one writer only, a Roman Catholic, LLORENTE: "Parmi le grand nombre de maux que l'Inquisition a fait éprouver à l'Espagne,

stition of many of the greatest Roman Catholic writers, their belief, even to the present day, in magic, in exorcisms, in the commerce of demons with the human race, &c.;[59] the obscenity of many of their visions;[60] the indecency even in their church ornaments;[61] we are lost in astonishment at

---

l'obstacle qu'elle met aux progrès des sciences, de la littérature et des arts n'est pas un des moins déplorables. Les partisans du Saint-Office n'ont jamais voulu en convenir: c'est cependant une vérité bien démontrée. . . . Ce que je viens de dire, prouve qu'il ne peut se former de savant en Espagne qu'autant que ceux qui voudront y cultiver les sciences, se mettront au-dessus des lois prohibitives du Saint-Office. Mais où sont les hommes assez courageux pour s'exposer à ce danger? On voit que depuis que l'Inquisition est établie il n'y a presque pas eu d'homme célèbre par son savoir, qu'elle n'ait poursuivi comme hérétique. Il est honteux de le dire; mais les faits qui le prouvent sont incontestables, et notre histoire nationale peut en convaincre facilement les plus incrédules." Histoire critique de l'Inquisition, vol. 2, pp. 417, 420.

[59] Consult, *inter alia*, Histoire des Fantomes et des Démons &c. *Par Mme* GABRIELLE DE P*****. *Paris*, 1819; Le Diable peint par lui-même, &c. *Par* COLLIN DE PLANCY, *Paris*, 1825; Dissertation sur les Maléfices et les Sorciers &c. *Lille*, 1862. Even to the present day the form of exorcism is preserved in the ritual of the church.

[60] Some curious specimens will be found in M. O. DELEPIERRE's remarkable little volume: L'Enfer *Essai Philosophique et Historique sur les Légendes de la Vie Future, Londres*, 1876.

[61] The edifying history of Lot and his daughters, for instance, is represented, in six bas-reliefs, on the embrasure of the central door of the cathedral at Lyons; for a full description, see L'Intermédiaire, x. col. 362. "J'ai vu à Anvers, (affirms PIGAULT-LEBRUN) il n'y a pas quarante ans, un tableau qui représentait le sacrifice d'Abraham. Le peintre avait armé le patriarche d'un fusil, avec lequel il tenait son fils en joue. Un ange, du haut du ciel, pissait dans le bassinet, et faisait rater l'arme. Ce peintre-là méritait de peindre toute la Bible; il était aussi plaisant qu'elle." Le Citateur, chap. 3.

rence and Rubens. One thing is especially remarkable, and worthy of grateful recognition in Rowlandson. In spite of an obscenity which is frequently *outrée*, and by the moderation of which the attractiveness and amorous or luxurious effect of the design might frequently be heightened, he nevertheless never oversteps the bounds of what is manly and natural. He is never crapulous, never anti-physical (if I may be permitted the expression); and I know no single specimen of all his numerous productions in which filthy, revolting, or unnatural actions are portrayed. This praise is greater than it may at first sight appear to be if we consider the impossible postures and combinations which some foreign artists have affected, or the depths of groveling crapulousness to which they have descended.

A word on bibliography. I have been censured([64]) by some of my friends for having admitted into my former volume many worthless books, bad in point of art, rubbish in fact. I plead guilty to the accusation, and beg to remind my readers that in so doing I acted in conformity with the programme which I had sketched out. I do not retract what I have advanced, I go even further. What we want are not bibliographies of good and standard works, such as "no gentleman's library should be without," but of rare, forgotten. insignificant, deceitful, or even trivial and pernicious books. A good book, like a great man, will penetrate, sooner or later, will

---

[64] "Il est de l'essence d'un bon Livre d'avoir des Censeurs; & la plus grande disgrace qui puisse arriver à un Ecrit qu'on met au jour, ce n'est pas que beaucoup de gens en disent du mal, c'est que personne n'en dise rien." BOILEAU, *Epitres, Préface.*

eventually make its mark, and obtain its proper place. Worthless books on the other hand are stumbling blocks to the student; they exist, and are constantly obtruding themselves in his path; he must consequently be grateful to the bibliographer who shall have taken the trouble to wade through this literary garbage, shall have estimated it at its real value, and shall give a terse but reliable account of it. How often does it happen that a young student, or even an experienced collector, sees a book catalogued which, from its title, seems to be what he ought to consult, or which should enter his collection, but when, with difficulty and expense, he shall have procured the work in question, it turns out to be quite different from what he expected. How numerous are the bibliographies which repeat, one after another, the titles of standard, well known books with which every advanced student, every intelligent collector, will be acquainted. I know however of no single work which, confining itself to the worthless and deceitful, points out what should be avoided. This is the real desideratum.

Books are collected by two sorts of persons—those who read, and those who do not read.[65] The former will, from their

---

[65] Book-collectors may be subdivided *ad infinitum*. There are those who seek works of a certain epoch, in a particular language, on a special subject, by a favourite author, or a remarkable publisher or printer. Others will accept only books which are especially rare, *editiones principes*, or other particular editions, reprints containing peculiar errors, illustrated editions, extra tall copies, or specimens of fine binding. The former may possibly appertain to those who read, "literary ghouls, feeding in the charnel-house of decayed literature," the latter most probably to those who do not read. Book-collectors are so

own experience, know what books they require; for the habit of reading is not sudden, but gradual, must be acquired when young, and cannot be taken to at will, in later life, or when one shall have the means, or have taken a caprice for collecting.

---

numerous, and anecdotes about them so plentiful, that a list of their names, apart from any information about them, would be impossible here. I shall restrict myself to a brief note upon one or two less generally known specialists, or originals. We have MAGLIABECHI of Florence, the "Glutton of Literature;" Dr. DOUGLAS of London, who collected only editions of HORACE, or books having reference to his favourite poet; FITZPATRICK SMART, too erratic in his taste to be placed in any special category; "Inch-rule" BREWER, who bought books exclusively by measurement; C. F. KOFOED of Brussels, who devoted all his attention to illustration. The book-collector, it must be owned, is a most inoffensive individual, and I know of but two instances of crime resulting from the mania: I allude to those of brother VINCENTE of the convent of Poblet, Aragon, and afterwards bookseller at Barcelona, who committed incendiarism, and murdered twelve persons in order to gain possession of the volumes he loved so well; and of TINIUS, a Saxon *pastor*, who, in 1812 and 1813, killed and robbed successively a merchant and an old woman in order to procure the money he needed to pay for books he had bought. In his pleasant article: *Les Catalogues de Livres et les Bibliophiles Contemporains*, which serves as preface to Fontaine's Catalogue for 1877, M. PAUL LACROIX has given an interesting sketch of the chief living French bibliophiles, ranking them according to military grades. Concerning those of the generation immediately preceding our own, information, not to be met with elsewhere, will be found scattered through the 7 vols. of Le Bibliophile Français. M. OCTAVE UZANNE has lately portrayed, in his Caprices d'un Bibliophile, *le Cabinet d'un Eroto-Bibliomane*, of which the original is perhaps not difficult to trace, although the picture is highly coloured. Consult Political and Literary Anecdotes *by Dr.* WILLIAM KING, 1819, p. 70; The Book-Hunter, pp. 18 and 23; Cat. des Livres *&c. de M.* C. F. KOFOED; Le Livre *par* JULES JANIN, p. 120; L'Intermédiaire, x, 678; Aspects of Authorship, p. 84.

The true bibliophile will then have been a student,[66] a reader in his youth, and must, from his very reading, have obtained a better acquaintance with the works he wants in his particular branch, or even with their various editions, than any of the bibliographies I have alluded to can, as a rule, inform him of. To the latter, all bibliographies are alike useless, for they will probably pay more attention to quality of paper, size of type, beauty of illustrations, or even height of the volumes, or style of binding, than to the intrinsic merits of the work, or correctness of the edition, and are as likely to be guided by their upholsterer, as by their bookseller.[67]

I regret that in this volume I have not reached the goal for which I am striving. I have not been able strictly to carry out my intention of registering and branding exclusively worthless books.[68] We are all prone to pass over, to shun, and leave

---

[66] Such an one, let us hope, as is described in the following words of Dr. WILLIAM MATHEWS: "The best books are useless, if the book-worm is not a living creature. The mulberry leaf must pass through the silkworm's stomach before it can become silk, and the leaves which are to clothe our mental nakedness must be chewed and digested by a living intellect. The mind of the wise reader will react upon its acquisitions, and will grow rich, not by hoarding borrowed treasures, but by turning everything into gold." Hours with Men and Books, p. 139.

[67] I have been told an anecdote of a gentleman, who, having gained a competency in commerce, took to book-collecting. A friend, knowing that the old gentleman was no reader, and curious to learn what use he made of his newly acquired treasures, asked the son what his parent did with his books. "Oh," replied the youth ingenuously, "my father dusts them every Sunday morning with a silk handkerchief."

[68] When I say "worthless books" I must be understood to speak compara-

unnoticed the insignificant and trivial, and to dwell upon the good and great. This has been my case; I have been attracted by masterpieces, and have neglected the unartistic; consequently in this volume less rubbish will be found than in the *Index Librorum Prohibitorum.*

As bibliography is, after all, but a reproduction of what already exists—a pouring out from one vessel into another—care should be taken that this "decanting" be not useless or superfluous. A good bibliography is a great boon, a bad one the very reverse. Every purposeless bibliographical compilation is but an additional hindrance to the seeker of knowledge, for he will feel in duty bound to consult it in the hope of learning something from its pages. Unless a bibliographer has something new or ignored to communicate, errors to point out,

---

tively, for I hold with PLINY the younger that: "Nullus est liber tam malus, qui non ex aliqua parte prosit." "It is difficult, almost impossible, (observes Mr. J. H. BURTON) to find the book from which something either valuable or amusing may not be found, if the proper alembic be applied. I know books that are curious, and really amusing, from their excessive badness. If you want to find precisely how a thing ought not to be said, you take one of them down, and make it perform the service of the intoxicated Spartan slave. There are some volumes in which, at a chance opening, you are certain to find a mere platitude delivered in the most superb and amazing climax of big words, and others in which you have a like happy facility in finding every proposition stated with its stern forward, as sailors say, or in some other grotesque mismanagement of composition. There are no better farces on or off the stage than when two or three congenial spirits ransack books of this kind, and compete with each other in taking fun out of them." The Book-Hunter, p. 141.

or some decided improvement in form or arrangement to propose, he had better leave old materials as they are, and not put errors and uncertainties into another shape. No book is easier to make than a slipshod, incorrect bibliography, none perhaps so difficult, or which demands so much care, attention, research, and patient drudgery,(69) as one at the same time profound, comprehensive, concise, and easy of consultation.(70)

---

69 The following instance of literary drudgery is so remarkable that, although not strictly to the point, I give it place: "In 1786 the Rev. WILLIAM DAVY, an obscure curate in Devonshire, began writing a 'System of Divinity,' as he termed it, in twenty-six volumes, which, being unable to find a publisher, he resolved to print with his own hands. With a few old types and a press made by himself, he began the work of typography, printing only a page at a time. For twelve long years he pursued his extraordinary labours, and at last, in 1807, brought them to a close. As each volume of the twenty-six octavo volumes of his work contained about 500 pages, he must have imposed and distributed his types, and put his press into operation 13,000 times, or considerably more than three times a day, omitting Sundays, during the long period of his task,—an amount of toil without remuneration which almost staggers belief. Only fourteen copies were printed, which he bound with his own hands, and a few of which he deposited in the public libraries of London. He died at an advanced age in 1826, hoping to the last for a favourable verdict from posterity, though even the existence of his *magnum opus*,—*magnum* in size only,—is probably not known to ten men in Great Britain." Hours with Men and Books, p. 238.

70 "*De tous les livres difficiles à faire,* (writes JULES JANIN) *il est convenu qu'un livre de bibliographie est, plus que tous les autres, rempli de périls de toutes sortes. Chaque partie du discours appartient à quelque savant qui n'a jamais appris que cela, lisant peu, mais lisant en conscience* (multum non multa); *si bien qu'à chaque instant, à chaque page, à tout propos, vous rencontrez un censeur nouveau, frais émoulu, qui vous démontre, inévitablement, qu'ici même, à cette*

Perhaps one of the most useful bibliographical labours would be the construction of a combined alphabetical *index rerum* of works the titles of which do not fully indicate their contents, or of such as embrace a variety of topics. When we see a book upon a special subject, the history of a particular country, or the life of a certain individual, we know that in such work we shall find information upon that subject, country, or person; but what else does it contain? Further, what a mine of information lies ignored, or only partially explored, in travels, reviews, memoirs, diaries, correspondences, and a host of other works of a miscellaneous character which it is unnecessary here to enumerate. In these days of prolific publication, the student has in truth not the time to wade through these numerous and frequently voluminous works, and an united alphabetical table of contents would be invaluable.(71)

Bibliographers, with a few honourable exceptions, have hitherto been content to confine themselves to the outsides (if I may so express it) of the books which they have described, and have rarely penetrated further than the title page or the

---

place, à tel nom propre, irrévocablement, vous vous êtes trompé. Les plus grands esprits du monde ont rencontré cet obstacle imprévu." Le Libre, p. xxv.

71 There is a prospect of this want being, if in part only, supplied by the Index Society, lately founded in London. To the able little pamphlet by the Hon. Sec., the first publication of the Society, I would refer my readers for confirmation of what I have advanced above, and for a fairly exhaustive treatment of the subject he has taken in hand: What is an Index? *A Few Notes on Indexes and Indexers. By* HENRY B. WHEATLEY, *F.S.A. &c. London:* MDCCCLXXVIII. 8vo., pp. 96.

colophon. A record of the title, date, size, and pagination of a book is of course useful as far as it goes, particularly to the collector or amateur, but the student requires to be informed of much more than this; he wants to get at the contents, and this with as little loss of time as possible; he must have an estimate of what is in the book, so that he may be able at once to decide whether he has to read it, or to leave it alone, and pass on to something else. What imports it to him whether the book is in 12mo. or folio, on good or bad paper, &c.? It is the nature of the matter which is all important to him—whether he has found in it a stone to be added to his temple of knowledge, or only another useless brick which does not fit into his structure.(72)

There is one thing which cannot be too earnestly impressed upon every bibliographer; it is that he should avoid fine writing, or an endeavour to be brilliant, amusing, or witty.(73)

---

72 I should be happy if the following words, which J. Techener wrote concerning one of France's most distinguished bibliographers, could be found applicable to myself: "Aux yeux de M. Nodier la bibliographie n'était pas seulement la science du titre exact d'un livre, de sa date précise, de son format et de sa reliure; chacun des bijoux qu'il avait jugé dignes de figurer dans ses rayons était un trésor nouveau et devenait pour lui l'occasion de réflections délicates, originales et philosophiques; il aimait à promener son admirable télescope sur tous ces petits mondes; il découvrait souvent, dans la plus mince plaquette, une peinture de mœurs, un souvenir littéraire, un précieux éclaircissement historique." Preface to Description raisonnée d'une jolie Collection de Livres.

73 It is surprising that the French, lovers of bibliography, and able bibliographers as they undoubtedly are, find it so difficult to avoid this error. Even

As it is not good for a theatrical manager to be an actor, a critic an artist, or a librarian a reader,(74) &c., so it is undesirable that a bibliographer should be a fine writer. He must content himself with being the humble servant of his authors, and the faithful guide of his readers. What may be readily granted to authors in other fields of literature must be denied to him. They may be allowed to display their knowledge and

---

the editors of the *Supplément* (1878) to the classical Manuel du Libraire complain of having to resign themselves to this stern necessity. "Ce public difficile (writes M. P. DESCHAMPS, at p. xi of the *Avertissement*) nous reprochera sans aucun doute de ne pas observer rigoureusement, en toutes circonstances, cette loi de la sécheresse noble, qui semble être une règle d'État pour les bibliographes, particulièrement pour ceux de l'ancienne école. Mais la bibliographie est-elle fatalement vouée à cette austérité? L'écrivain doit-il se voiler éternellement la face avec le masque tragique, absolument comme s'il était condamné à déclamer à perpétuité le récit de Théramène? Mais alors rentrons tout de suite dans la forme aride des répertoires anglais et allemands, et nos catalogues gagneront en dignité et en correction glaciale ce qu'ils perdront en intérêt et en mouvement."

74 "The learned author of the life of Isaac Casaubon, Mr. MARK PATTISON, says 'the librarian who reads is lost;' and this is to a great extent true. It was certainly true in the case of CASAUBON, who, in his love for the contents of the books placed under his charge, forgot his duties as a librarian. The licence which a librarian may be allowed to take while in the discharge of his duties was well indicated by the amiable CARY, the translator of Dante, who used to describe himself and his colleagues, while engaged in their task of cataloguing the books of the British Museum Library, as sheep travelling along a road and stopping occasionally to nibble a little grass by the wayside." Mr. JOHN WINTER JONES, *Inaugural Address at the Conference of Librarians held in London, October*, 1877. See The Library Journal, vol. 2, p. 106.

bright parts without showing the means by which they attained their skill and learning. He must be satisfied not to shine, and he is most useful, best performs his duty, and most surely reaches his goal, by discovering every step by which he has risen to the position he occupies, every path through which he has passed in the acquisition of such erudition as he may possess. He is not the host, but the servant, not the entertainer, but only the attendant whose duty it is to usher the guests into the presence of those who have to entertain them.

NOTE.—A few words may not be out of place here, may even be thought necessary, to account for the irregularity, incompleteness, or even, as some may deem it, the capriciousness with which the foregoing epigraphs and notes have been selected. JOHN SELDEN has said: "In quoting of Books, quote such Authors as are usually read, others you may read for your own satisfaction, but not name them. . . . To quote a modern *Dutch* Man where I may use a Classic Author, is as if I were to justify my Reputation, and I neglect all Persons of Note and Quality that know me, and bring the Testimonial of the Scullion in the Kitchen." Table-Talk. Selden was right from his point of view, but I have nevertheless proceeded on a different principle. As the works noticed in the body of this volume are, more or less, of an obscure character, so, in order to make my notes correspond, I have sought to illustrate my remarks with selections from obscure authors rather than from those patent to the world at large. Of course where an appropriate passage was not to be found in a minor writer I have taken it from one better known. Every one of my readers will be conversant with the works of such authors as RABELAIS, MILTON, VOLTAIRE, DIDEROT; but some few will possibly be less well acquainted with the productions of ROBERT WOLSELEY, JAMES ATKINSON, Dr. F. SCHUSELKA, Dr. F. O. BEGGI, Dr. E. H. MICHELSEN, A. STEINMETZ, or Mme. MARIE QUIVOGNE, and may not be displeased with the present introduction. As the intention of this compilation is suggestive, not exhaustive, is to deal with disdained or overlooked authors, my object will be readily understood, and my *modus operandi*, I trust, pardoned.

the depths to which human credulity can sink.[62] The very existence of such an institution must be looked upon as the true miracle.

> Nos prêtres ne sont point ce qu'un vain peuple pense;
> Notre crédulité fait toute leur science.[63]

Although England has never possessed many artists who have devoted their pencils to the illustration of amorous or erotic subjects, nor among those few such eminent masters as some other European countries can boast; yet THOMAS ROWLANDSON stands out as a great exception to this rule. I do not propose to enter here into the consideration of such of his works as are before the general public; that task is being performed by other hands, but I shall confine myself entirely to that class of his productions which enters into the frame of the

---

[62] "When I reflect (writes Dr. BEGGI) that a thousand years ago it was exactly the same as it had been from the year 370, and when I see that from the fifteenth century we have not improved in anything except hypocrisy, I ask all conscientious persons what use it is for society, and for the moral and political welfare of states, to keep up such a lot of parasitic, libidinous, envious, vain, rapacious, and miserable gluttons, who seem to be on earth only to perpetuate the list of human miseries, and to suck the blood of the people whom they constantly toss about for the opportunity of better and easier spoliating their victims? Some people say that they are a necessary evil, and you must not say or do anything against them, but at the same time they coincide with me that the wrongs and injuries that they inflict upon society are infinitely greater than the little good or assistance that they give to the people in compensation for what they get out of them." **The Incubi of Rome and Venice**, &c. *London*, 1864, p. 167.

[63] VOLTAIRE, *Oedipe*, act iv, scene 1.

present work, many specimens of which will be found described in the following pages (pp. 346 to 398).

Perhaps no artist, Foreign or English, has so thoroughly succeeded in combining the humorous with the obscene. We must not seek in his productions the minute detail and careful execution of many of the French artists of the last century, for his is of an entirely different school. Endowed with more facility of execution than patience or industry, he threw off with ease and rapidity the creations of his fruitful imagination without caring to elaborate them and supplement every trifling detail. His is a school of broad, rapid, startling effect, rather than one of painstaking, pre-raphaelite minuteness. Rowlandson's drawing is not invariably true: his animals are frequently faulty, and his figures not always correct. This arises from carelessness, hurry, or an endeavour to give a special effect to a difficult posture, not from want of skill. Rowlandson had studied the human figure carefully, had inspired himself from the antique, had reproduced some works of the great Italian masters, and many of his early nudities are perfect in outline. Like all true geniuses however, he soon threw off the trammels of classic art, and opened out a field peculiarly and unmistakably his own. He is never conventional, never stilted, or theatrical. He loved a small foot and an elegant figure as well as BINET, for instance, but he never fell into the preposterous, lanky, unwomanly figures in which that artist, and some others of his school, have indulged. Rowlandson's women have "points" more in accordance with the notions of the great Flemish painters. To faces of a truly English type of beauty he adds bodies of more than English proportions. He combines Law-

Although chiefly occupied with the consideration of the act of generation, this volume, as its title indicates, embraces many other subjects. Like all other works by the same author it abounds in curious and instructive anecdotes. I add a few of the subjects which have struck me as being the most noteworthy:

Various names of the penis (p. 89); "De Coitu," a very remarkable chapter (p. 222); The size of the nose indicative of that of the yard (p. 320); "Castrati Spadones & Evnuchi quomodo differant" (p. 374); "Castrati coire possunt" (p. 390); "An Penis magnus Coitum impediat" (p. 496); Remedy against long yards (p. 502); "De Hermaphroditis & Sexum mutantibus," a most interesting chapter (p. 561); "Clitoris magna" (p. 576); Writers who affirm that Adam was a hermaphrodite (p. 684); Examples of women changed into men (p. 690).

I may here remark, once and for all, that this volume, like all those which I am about to notice by Schurig, is most thoroughly done. Authorities are carefully and fully given; and citations are reproduced in the language and words of their authors. Each volume is furnished with a *Syllabus Autorum* and an *Index Rerum*, alphabetically arranged, so that every item of the contents can be easily got at, and verified. It is this thoroughness, peculiar to erudite Germans, which renders their books so valuable to the student, although by the reader for mere amusement they may be thought troublesome and unattractive.

CENTURIA LIBRORUM ABSCONDITORUM.

Spermatologia Historico-Medica, h. e. Seminis Humani Consideratio Physico-Medico-Legalis, qva Ejus Natura et Usus, insimulqve Opus Generationis et Varia de Coitualiaqve huc pertinentia, v.g. De Castratione, Herniotomia, Phimosi, Circumcisione, Recutitione, & Infibulatione, item De Hermaphroditis & Sexum mutantibus, Raris & selectis Observationibus, annexo Indice locupletissimo, traduntur, à D. MARTINO SCHURIGIO, Physico Dresdensi. Francofurti ad Mœnum, Sumptibus JOHANNIS BECKII, MDCCXX.

4to.; pp. 721, preceded by 8 pages of title and preface, and followed by 66 pages of indices and errata; title printed in red and black. RENAULDIN* notes an edition of 1721, which I have not seen.

---

* Biographie Universelle (Michaud), vol. 38, p. 475. Second editions of two other of Schurig's works are also there given, but they are not noted in any other biographical work which I have been able to consult, nor have I ever met with them, and I am consequently inclined to doubt their existence. No authorities are given in Michaud's Biographie.

Muliebria Historico-Medica, hoc est Partium Genitalium Muliebrium Consideratio Physico-Medico-Forensis, qua Pudendi Muliebris Partes tam externæ, quam internæ, scilicet Uterus cum Ipsi Annexis Ovariis et Tubis Fallopianis, nec non Varia de Clitoride et Tribadismo, de Hymene et Nymphotomia seu Feminarum Circumcisione et Castratione selectis et curiosis observationibus traduntur. A D. MARTINO SCHURIGIO, Physico Dresdensi. Dresdæ & Lipsiæ, apud CHRISTOPHORI HEKELII B. Filium, M.DCC.XXIX.

4to.; pp. 384, preceded by 8 pages of title and preface, and followed by 36 pages of indices, unnumbered.

A very curious collection of entertaining anecdotes could be formed from this volume. I confine myself to the indication of a few of the most remarkable passages:

"De Pudendi muliebris denominationibus" (p. 2); Hair on the private parts so luxuriant that it was cut off and sold (p. 26); External signs of the size of the pudenda of both sexes (p. 49); "Vulva monstrosa" (p. 51); "De Vaticinio per vulvam" (p. 56); "De clitoride magna" (p. 83); "Tribades" (p. 90); Sodomy committed in three ways (p. 105); "An mulieres viros ineant" (p. 107); "Differentia inter clitoridem & caudam" (p. 111); "Circumcisio feminarum." Women were circumcised under MAQUEDA, queen of the Sabæ (p. 142); "Dæmonum cum mulieribus concubitum vanum esse mereque imaginarium" (p. 171); "Usus vaginæ" (p. 207); "An orificium (uteri) in coitu aperiatur" (p. 223); "Testiculi muliebres a virilibus differunt (p. 307); Extra ordinary example of female lubricity (p. 335).

Parthenologia Historico-Medica, hoc est, Virginitatis Consideratio, qua ad eam pertinentes Pubertas & Menstruatio, cum ipsarum maturitate, item Varia de Insolitis Mensium Viis atque Dubiis Virginitatis Signis, nec non De Partium Genitalium Muliebrium, pro Virginitatis Custodia, olim instituta Consutione et Infibulatione variis atque selectis observationibus cum Indice Locupletissimo traduntur a D. MARTINO SCHURIGIO, Physico Dresdensi. Dresdæ & Lipsiæ, apud CHRISTOPHORI HEKELII B. Filium, MDCCXXIX.

4to.; pp. 384, preceded by 4 pages of title and preface, and followed by 36 pages of indices, unnumbered. Here are a few of the passages which have struck me as the most remarkable in this curious volume:

Sale by auction of virgins among the Babylonians (p. 25); "De Menstrui sanguinis usu" (p. 223); "De statua uxoris Lothi" (p. 265); "De Notis Virginitatis ex Miraculis (p. 274); Chastity put to the proof by a hot iron and boiling water (p. 276); Conception without insertion of the penis (p. 301); Various modes of infibulation of girls (p. 369); ANDRAMYTES, King of the Lydori, was the inventor of castration of women, and SEMIRAMIS of that of men (p. 374); "Virgo a serpente amata" (p. 382). Numerous historical and scientific anecdotes are scattered through the volume.

Gynæcologia Historico-Medica hoc est Congressus Muliebris Consideratio Physico-Medico-Forensis qua utriusque sexus Salacitas et Castitas deinde Coitus Ipse Ejusque Voluptas et varia circa hunc actum occurrentia nec non Coitus ob Atresiam seu Vaginæ Uterinæ Imperforationem et alias Causas Impeditus et Denegatus, Item Nefandus et Sodomiticus raris observationibus et aliquot casibus medico-forensibus exhibentur a D. MARTINO SCHURIGIO, Physico Dresdensi. Dresdæ & Lipsiæ, In Officina Libraria HEKELIANA, M.DCC.XXX.

4to.; pp. 418, with 4 of title and preface, and 18 of *syllabus* and *index*, unnumbered.

This is one of the most remarkable, if not the most remarkable, of Schurig's works. It is impossible, without overstepping the limits of a bibliographical compilation like the present, to give an adequate notion of the vast gathering of facts and anecdotes embraced within its pages. The difficulty lies in the selection. Here are a few of the most curious points:

Description of the lasciviousness of women (p. 1); Extraordinary aphrodisiacal properties of the root of an Indian plant (p. 12); "Furoris uterini exempla" (p. 14); Notices of MESSALINA, JULIA, CLEOPATRA and SEMIRAMIS (p. 27); "Lascivæ uxores maritis cornua imponentes," with signification of the term "cornuti," and anecdotes (p. 31); "Salaces cum brutis coeuntes (p. 39); "Salacium puellarum instrumenta" (p. 40); "Virorum salacitas," with numerous examples (p. 40);

"An mares, an feminæ salaciores?" (p. 46); "Conjugium sine coitu (p. 56); "An sine coitu fiat conceptio? (p. 64); "An dentur conceptiones hermaphroditicæ?" (p. 65): "Voluptas in coitu" (p. 69); "Utrum mas an femina majorem voluptatem sentiat?" (p. 72); "Quatuor bestiales concumbendi modos" (p. 85); "Dolor in coitu," and difficulties of deflowering virgins (p. 95); Two curious anecdotes of newly married couples (p. 101); "Cohæsio in coitu" (p. 107); "In coitu morientes" (p. 124); Copulation prevented by the excessive size of the clitoris (p. 157); Example of a girl being pregnant without losing her virginity (p. 162); Another similar example: "femina permisit colem maris ad vulvæ orificivm vix pertingere, ille vero tentigine flagrans semen ad vulvæ orificium invitus ejecit & gravida facta virgo est sine concubitu: &c. ambo asseverarunt, penem in vulvam nequaquam penetrasse." (pp. 172 and 207); Instances of lubidinous men, and of such who have performed the act a great number of times consecutively, one "eandem decem ad minimum, sæpe duodecim, quindecim, imo aliquando viginti coitibus exercens." (p. 225); Various ways in which the act of sodomy is committed by different peoples (p. 369); "Coitus feminarum cum feminis. Frictrices" (p. 377); Bestiality with various animals of both sexes, with mermen and maids, with demons, and with statues (p. 380); "Coitus per os" (p. 379); Corpse profanation (p. 388).

I cannot close my notice on this very remarkable volume without reproducing in full two pieces which appear to me exceptionally curious. In treating of the size of the male human member, Schurig gives the following letter taken from a MS.:

P. P.

Ew. Hoch-Freyherrl. Gnaden Excell. *und Grosz-Achtb. Herrl. sey mein unterthænigst Gehorsamb in tieffester Demuth und and æchti-*

gen Gebet zu Gott anvor. Dero heutiges Tages gegebener Abschied zwi-

[Here read the page which I have facsimiled in the exact size of the original, and conclude with :]

len an mir nicht vollbringen, vielweniger eine Mœglichkeit erzwingen kœnnen. Dergleichen grosse und dicke er eine weisse Rübe geschæhlet, mich damit weiter, als mich GOtt erschaffen, eröffnen wollen. Darzu so hat auch sein Stieff-Vater und andere Freunde ihn angefrischt, wo er an mir nicht seinen Beyschlaff geniessen hœnte, solte er mich im Holtze an einem Baum binden, todt schiessen, auff und darvon gehen, wohin er wolte. Dahero gelanget &c. Datum *den* 14. Jun. 1681.

From the long chapter: "De stupratione in somno," in which several curious instances are adduced of virgins being deflowered and rendered pregnant during sleep, and without their knowledge or consent, I extract the following, which will serve at the same time as a specimen of the macaronic style frequently used by the learned Germans of the time, and to whom Schurig made no exception. The questions are put to the Faculty of Medicine of Leipzig:

1.) An dormiens in sella virgo inscia deflorari possit?

2.) An citra immissionem seminis per solam hujus spirituascentiam concipere queat?

expetiebat, quod ipsius Facultatis verbis ita sonat:

Als uns dieselben ein Schreiben und Acta contra *D. R. H. Barbier-Gesellen,* in puncto *angegebener Schwængerung an A. B. S. zugeschickt, und unser Gutachten über die zwey Fragen umstændlich zu eröffnen verlanget: 1) Ob es auch mœglich, dasz eine* Virgo *bey natürlichem Schlaff, sitzende auff einem grossen Polster-Stuhl, dessen Sessel eine Elle lang und breit, und ohngefehr vom Auszuge eine halbe Elle hoch von der Erden, ohne* Accommodation, *Bewegung und Empfindlichkeit, und zwar ihrem Vorgeben nach, mit Gewalt von dem* Imprægnatore *halb stehend, halb kniend erkannt werden kœnnen? 2.) Ob nicht,*

als H. Imprægnatam *auf dem Faulbette fleischlich erkannt, ob gleich das* Semen *ins Hembde gegangen,* per spiritum *dessen, und also noch vor letzterm* Congressu *die* Conception *und* Fœcundation *geschehen kœnnen? So geben wir nach* collegialis*cher Verlesung und reiffiicher Uberlegung aller in* Actis *befindlichen Umstœnden hierauff zur Antwort; und zwar auf die erste Frage, dasz, ob schon nicht so leicht zu vermuthen stehet, dasz eine annoch wahrhafftige Jungfrau ohne alle Empfindligkeit und Einwilligung* stupri*ret werden mœge, dennoch in dem* Casu, *da dergleichen junge Person, so von der Arbeit ermüdet, sich im ersten Schlaff befindet, auf einem* in Actis *beschriebenen Lehn-Stuhl sitzend, oder* fol. 10. *des* Stupratoris *Vorgeben nach, rückwerts angelehnet, dannenhero* Genitalia *ziemlich vor-und überwerts gewendet, und die Füsse auf dem unterm Stuhle befindlichen Auszug, von sich gestrecket, solches nicht vor gantz unmœglich zu achten sey, und also sie ohne sonderbahre Empfindlichkeit oder vollkommene Wissenschafft, das ist,* cum actu reflexo & cognitione eorum, quæ ipsi contingunt, *auch ohne Bewegung und* Accommodation, *und dannenhero* inscia & invita, *fleischlich erkannt und geschwœngert werden kœnne. Welches bey A. B. S. vielleicht umb so viel eher geschehen, da* Stuprator, *seiner Aussage nach,* fol. 18. *selbige schon etliche Wochen zuvor einsten im Bette wircklich und vollkommen,* i. e. cum penis omnimoda in genitalia ejus intrusione, *wiewohl ohne* seminis immissione, *fleischlich erkennet und* violi*ret, auch dahin gestellet wird, ob er wie damahls, also auch auf dem Stuhl sein* Membrum *der S. so tieff in den Leib gebracht habe, weil er, ob er bey diesem* Actu *besage* f. 19. *dieses Werck vollkommen vollbracht, (indem er betruncken gewesen,) selbst nicht wissen will; dergleichen unvollkommener* Congressus *dennoch, und da* Mentula vaginæ uteri orificio *nur einiger massen* applici*ret, dieses* sub illius affrictione titilli*ret, und ihm* semen virile aspergi*ret wird, wie unterschiedener* Autorum Observationes medicæ *erweisen, zu Schwœngerung einer Weibes-Person untervveilen* sufficient *und zulœnglich befunden vverde. Ob aber und vvie vveit dergleichen* stupratio somno oppressæ, *und solches* inscie atque invite admittentis pro violento *zu achten, geben vvir denen Herren* JCtis *zu* decidi*ren anheim. So viel aber die andere Frage betrifft, vveil H.* Act. fol. 41. b. *selbst gestehet, dasz, da er* impræg-natam *auf dem Faulbettgen fleischlich erkannt, er das* Semen *ins Hembde gelassen, und also vveder* affrictio *noch* aspersio seminis ad genitalia muliebria *vorgegangen, hat in demselben* Congressu *keine* Conception *und* Fœcundation *erfolgen kœnnen. Leipzig dcn* 12. Aug. 1669. vid. Joh. Frid. Zittmann. *Medicin. Forens. Cent. VI. Cas. 77. pag.* 1642. *seqq.* it. Mich. Bernh. Valentini *l. a. p.* 31. *seqq.*

Syllepsilogia Historico-Medica hoc est Conceptionis Muliebris Consideratio Physico-Medico-Forensis qua Ejusdem Locus, Organa, Materia, Modus in Atretis seu Imperforatis, item Signa et Impedimenta, deinde Didymotokia seu Gemellatio Superfoetatio et Embryotokia et denique Varia de Graviditate Vera, Falsa, Occulta et Diuturna nec non De Gravidarum Privilegiis Animique Pathematis et Impressione Raris et Curiosis Observationibus traduntur a D. MARTINO SCHURIGIO, Physico Dresdensi. Dresdæ & Lipsiæ, Sumtibus (sic) B. CHRISTOPH. HEKELII Fil. MDCCXXXI.

4to.; pp. 656, preceded by 4 pages of title and preface, and followed by 20 pages of indices, unnumbered.

The title conveys but a faint notion, even to one of the profession, of the amusing and curious information with which the volume abounds. Here are a few of the most noteworthy items:

Instance of a woman with child during twenty-five years (p. 95); Examples of conception by old women (p. 116); "Conceptio sine penis intromissione" (p. 131); Births of several children at a time (p. 201); Remarkable instances of superfetation (p. 278); "De gravidarum coitu" (p. 533); Imagination in women (p. 561). The ninth chapter of section V. is full of extraordinary cases.

Embryologia Historico-Medica hoc est Infantis Hvmani Consideratio Physico-Medico-Forensis, qva Ejvsdem in Vtero Nvtritio, Formatio, Sangvinis Circvlatio, Vitalitas sev Animatio, Respiratio, Vagitvs et Morbi, deinde Ipsivs ex Vtero Egressvs praematvrvs et serotinvs, imprimis partvs legitimvs et circa evndem occvrrentia, verbi gratia Partvs Difficilis, Post Matris Mortem, nvmerosvs et mvltiplex, tam pvellarvm, qvam vetvlarvm, item per insolitas vias, et plane insolitvs, porro Varia Symptomata, e.g. Vteri Prolapsvs ejvsqve Inversio et Resectio, deniqve Partvs Caesarevs et Svppositivs cvm Pverperarvm Tortvra raris observationibvs exhibentvr a D. Martino Schvrigio, Physico Dresdensi. Dresdae & Lipsiae Apvd Christoph. Hekelii B. Filivm, M DCC XXX II.

4to.; pp. 920, with 35 unnumbered of title, preface, index and errata.

Every thing that can possibly be said upon gestation, labour and childbirth, interwoven with curious anecdotes, is given in this work, which is thoroughly interesting to one unacquainted with the art of surgery. Here are a few only of the curious items which the volume contains:

Abortions produced by various causes (p. 339); Time at which conception can take place, with many strange instances of juvenile fecundity (p. 590); If any fruit can result from

the connection of a man with an animal, or of an animal with a woman (p. 689). In his consideration of the "partus suppositus" (p. 892) the author adduces a vast number of historical examples.

In addition to the works* noticed above, Schurig wrote:

Dissertatio de Hemoptysi. Iéna, 1688. 4to.†

Sialologia Historico-Medica, h.e. Salivæ Humanæ Consideratio Physico-Medico-Forensis, &c. Dresdæ, Sumptibus HÆRED. MIETHII. 1723.

4to.; pp. 406, with 41 pages of title, preface, indices and errata; title in red and black.

Chylologia Historico-Medica h.e. Chyli Humani, sive Succi Hominis Nutritii, Consideratio &c. Dresdæ, Sumptibus JOH. CHRISTOPH. ZIMMERMANNI, & JOH. NICOLAI GERLACHII. Anno MDCCXXV.

4to.; pp. 911, with 8 pages of title and preface, and 48 pages of indices, unnumbered; title in red and black. Contains a curious dissertation "De Stercoris humani et Brutorum Usu Medicô."

---

* Most of Schurig's books will be found in the libraries of the British Museum and College of Surgeons, although neither institution possesses a complete set.

† Dic. Hist. de la Médecine, par DEZEIMERIS, vol. 4, p. 129.

Haematologia Historico-Medica, hoc est Sangvinis Consideratio Physico-Medico-Cvriosa, &c. Dresdae et Lipsiae apud FRIDERICVM HEKEL, MDCCXLIV.

4to.; pp. 408, with 4 pages of title and preface, and 18 pages of indices, unnumbered.

Lithologia Historico-Medica, hoc est Calcvli Hvmani Consideratio Physico-Medico-Cvriosa, &c. Dresdae et Lipsiae apvd FRIDERICVM HEKEL, MDCCXLIV.

4to.; pp. 850, with 4 pages of title and preface, and 32 pages of indices, unnumbered.

Der Matrosen Gesundheit,* oder Ein nützlicher Tractat vom Scharbocke &c.; Nebst Putmanns Manuali, Denen Medicis und Chirurgis zu Lande und Wasser zum besten in Niederländischer Sprache geschrieben von ABRAHAM LEONHARD VROLINGH, Chirurgo zu West-Zaerdam, &c. ins Hoch-Teutsche übersetzet von MARTINO SCHURIGEN, M.D. &c. Dresden, 1702.

Small 8vo.; pp. 378, with 46 pages unnumbered; title in red and black.

Der aufrichtige Augen und Zahn-Arzt JAC. GUILLEMEAU aus den Frantzös. Dresden. 1706. 8vo.†

In the **Dic. Hist. de la Médecine** par J. E. DEZEIMERIS,

* Not "Krankheit," as is generally given by the bibliographers.

† Allgemeines Europäisches Bücher-Lexicon, Theil 4, p. 70.

we read that Schurig has translated from Dutch into German the Examen chirurgicum of VERBRUGGE. I have not met with this book, nor do I find it mentioned by any other bibliographer, and I am inclined to believe that the work of *Vrolingh*, above mentioned, is intended.

These works, having no special interest for the present compilation, may be dismissed with the bare notice of their titles.

No bibliographical work with which I am acquainted contains a complete list of Schurig's works; the most ample are those in the Allgemeines Europäisches Bücher-Lexicon of GEORGI, and in the Dic. Hist. de la Médecine, par J. E. DEZEIMERIS, although neither of these is perfect.

Of the life of MARTIN SCHURIG little is known. He took his diploma at Erfurt in 1688, and went from there to Dresden, where he became physician, and died in 1733.* Schurig has not received handsome treatment at the hands of the French biographers, who, one and all, accuse him of want of taste, and deficiency in judgment and criticism. It is a great question whether his censors had ever read his works. In the following animadversion, ELOY, while he alludes to the macaronic style in which Schurig generally indulges (a real charm to many readers),† ingenuously

* Biographie Universelle (Michaud), vol. 38, p. 475.

† How flat, stale and unprofitable would be that most captivating of books, BURTON'S Anatomy of Melancholy, were every quotation translated and levelled down into one language!

implies his own inability fully to grasp his author. In speaking of his works he observes:

On les liroit avec plus de plaisir & de fruit, s'il ne les avoit pas défigurés par une quantité de citations & de longs passages d'Auteurs qui ont écrit en Allemand, en Italien & en Hollandois. Comme tout le monde n'entend pas ces Langues, le mélange qu'il en fait avec le Latin, rend la lecture de ces Ouvrages extrêmement rebutante.*

I am more inclined to endorse the opinion of DEZEIMERIS:

Il a écrit sur divers points de la médecine et de la chirurgie, mais principalement sur tout ce qui se rattache à la génération et aux accouchements, une série de vastes monographies, dans lesquelles il a rassemblé une masse considérable d'observations, puisées de toutes parts, et où il rappelle à peu près tout ce qui avait été fait avant lui. Quoiqu' il n'ait pas toujours mis dans son œuvre toute la critique qu'on pourrait désirer, on ne peut contester néanmoins à ces recueils une veritable utilité.†

Since Schurig's day medical science has made vast progress, and many of his theories and notions have consequently been long since exploded; but his vast erudition cannot be too much admired, nor can the value be underrated of the numberless pertinent *facts* which he has amassed, and for which he invariably gives his authorities.

---

* Dic. Hist. de la Médecine, vol. 4, p. 231. The same passage is reproduced in the Biographie Médicale.

† Dic. Hist. de la Médecine, vol, 4, p. 129.

The First Century of Scandalous, Malignant Priests, Made and admitted into Benefices by the Prelates, in whose hands the Ordination of Ministers and government of the Church hath been. Or, A Narration of the Causes for which the Parliament hath Ordered the Sequestration of the Benefices of severall Ministers complained of before them, for vitiousnesse of Life, errors in Doctrine, contrary to the Articles of our Religion, and for practising and pressing superstitious Innovations against Law, and for Malignancy against the Parliament. It is Ordered this seventeenth day of November, 1643. by the Committee of the House of Commons in Parliament concerning Printing, that this Booke Intitled, [*The First Century of Scandalous, Malignant Priests, &c.*] be printed by George Miller. JOHN WHITE.
London, Printed by GEORGE MILLER, dwelling in the Black-Friers, M.DC.XLIII.

Square 8vo.; pp. 8 unnumbered of title and "Epistle to the Reader," and 51 numbered; in all 59 pages.

This remarkable volume, scarce as it is curious, was pub-

lished by order of the Parliament, in the second year of the great rebellion, whilst King Charles I. was holding court at Oxford. It contains the names, residences, &c., in full, of 100 "scandalous and lewde ministers," together with minute details of the misdemeanours on account of which the Parliament had sequestrated their benefices.

In his *Epistle to the Reader* JOHN WHITE, who signs himself "him that desireth to spend himselfe and be spent in the service of the King and Kingdome," sets forth under six heads the objects and advantages of the book :

First, To open thine eyes and clearely convince and satisfie thee, that the Parliament had good, and very great cause from hence, among many other things, to declare and resolve, that the present Church Governement by Archbishops, Bishops, their Chancellours, Commissaries, Deanes, Arch-deacons, and other Ecclesiasticall Officers, depending upon the Hierarchie, is evill and justly Offensive and burdensome to the Kingdome, a great Impediment to Reformation and growth of Religion, and very prejudiciall to the State and Governement of this Kingdome, and therefore to be taken away, &c. . . . .

And in this Booke, thou shalt have an Assay of the Gall and Worme-wood of the Episcopall Governement, taken out of London the Metropolis, and of the Counties adjacent, that when thou seest what Vermine crawles upon, and devoures the principall and vitall parts, thou maist reflect with a mournefull heart upon the more miserable condition of Wales, and of the North, the more remote parts of this Kingdome, where upon scrutiny will be easily found, many for one as vile and abhominable as these. And if thou wouldest have the people perish for want of vision or impoysoned with the destructive Errours of Popery and Arminianisme, and the Land yet more defiled with cursing, swearing, drunkennesse, whoredome, sodomie, then put thy shoulders still to the support of the said Church-Governement and Governours, but if thou be better minded (as in Charitie I hope thou art) then joyne heart and

hand with the Parliament, to purge out such Popish dreggs, and together with them, pray for and endeavour a through Reformation, according to the Word of God.

Secondly, Thou maist by perusall of this booke clearly see what manner of persons those Cleargie-men be, that favour the present course of his Majestie against his Parliament and people, and dislike and maligne the wayes of the Parliament, they will appeare unto thee to be such as cannot endure the purity, power and strictnesse of the true Religion, that hate Reformation, &c. . . . . .

Thirdly, Thou maiest hereby discerne one principall ground and cause of the generall ignorance and debauchery of the Gentry and people of this Kingdome. Like Priest, like people: They cause the people to erre by their lyes and by their lightnesse: &c. . . . .

Fourthly, Behold with admiration, and acknowledge with love and thankefulnesse the transcendent mercie of the Lord, to his poore people among us, that whereas he hath infinite just cause to destroy these Priests and people together, cloath them with desolation, and doe unto them after their waies, and judge them according to their desert. He is graciously pleased to stirre up a spirit of zeale and judgement in the Parliament to deliver the people from the mouthes of these Shepheards, that feed not the flocke, but kill them that are fed, eate the fat, and cloath themselves with the wool; &c. . . . .

Fifthly, Behold with comfort and assured expectation of good from Heaven, that as the Lord hath manifested his gracious purpose to reforme his Church in this Land, and set up the Kingdome of Christ among us, in the purity of Doctrine and Discipline, and hath for that purpose called this Parliament, fixed it, set it upon that worke, and maintained it therein, and in all these hath manifested his immediate hand and finger, &c. . . . .

Sixthly, Whereas in severall Proclamations, Declarations and Pamphlets set forth in his Majesties name, and otherwise sent us from Oxford, the Parliament hath been exceedingly reproached and condemned (as in truth

they have been for all the good they have done for the Kingdome) for Sequestring the Livings of Reverend Divines (as they stile them) thou mayest by a serious perusall of this Booke, cleerely see what Divines the Authours and publishers of the said Pamphlets doe so reverence and esteeme; And from thence observe of what spirit these men are that side with, honour, pleade for, and receive unto them such Priests of Baal, of Bacchus, of Priapus; Doth not their affection unto, and high esteeme of such uncleane beasts, abundantly evince, that they serve and prostitute themselves unto the same dung-hill idols and filthy lusts, and that they are all of the same Father? And note further, that these Libellers not only speake evill of Dignities, but also of those things that they know not, they Censure the Supreme Court of Judicature, themselves being Delinquents, deserving the severest judgement, and that without hearing them, or informing themselves of what they have done, notwithstanding all their acts and proceedings lie fairely of record in their Journall bookes; obvious to every man that desires to understand the same. And that the Parliament may appeare just in their doings, and the mouth of iniquity may be stopped, this Narrative of the crimes, and misdemeanours of those sons of the earth are here published, that all the world may see, that the tongues of these that speake evill of the Parliament, are set on fire of Hell, and lift up against Heaven, and that they hide themselves under falsehood, and make lies their refuge. . . . .

I know well that all we say or doe in this particular will be reproached by some, but good services must not therefore be deserted because reproached. When the fat Abbies were taken downe in Henry the eights time, the Friers cried out that holy Church was destroyed, yet when the draughts and ponds were searched, so many bones and skulls were found, which assured men of practises distant enough from holinesse. . . . .

When malice hath spoken its worst and done its utmost, then shalt thou cleerely understand what I daily see and certainely know, that the great services and paines of the Parliament have no other scope but divine glory, the Churches reformation, and the Kingdomes safety. Consider sadly and seriously of these things, and the Lord give thee and me understanding of these times, to know what Israell ought to doe in the same; and let us without feare of the hand of violence, or foote of pride, set hand and heart, and shoulder and all, to the perfect cleansing of the house of the Lord, and

advancing his Sion to a perfection of beauty, and setting up his Christ upon his Throne, to rule over us in all things according to his own mind, and then expect with fulnesse of assurance, that he will speedily make all his enemies his foot-stoole, and ease himselfe and us of all his adversaries.

An alphabetical list of the ministers, whose benefices were sequestered, and of the offences brought against them, may be interesting, and useful.

1.—(90).* ALLEN. "The Benefice of PETER ALLEN, Vicar of the Parish Church of Tolsbury in the county of Essex, is sequestred, for that he hath lived incontinently a long time with severall women, that is to say with MARY TIM, who went from his house with child by him, FRANCES SMITH, by whom he also had a bastard. And with ANN COOPER whom he hath kept for the space of 7 yeers last past, and yet keepeth in his house, who miscarried of a child begotten by him. And while the Railes were standing about the Communion Table, he refused to administer the Sacrament to such as would not come to them. And hath beene very negligent of his Cure, absenting himselfe without any care taken for supply thereof a month together, whereby the bodies of the dead have beene left unburied severall daies, and hath expressed great malignancy against the Parliament."

2.—(72). ALSOP, SAMUEL, Vicar of Acton in Suffolk, "for that he hath attempted the chastity of divers married women, &c., and hath set up in his chancell the Jesuits Badge in gold, in divers places thereof, and hath expressed great malignancy against the Parliament, &c."

---

* The following Nos. 1 (90), 7 (48), 8 (2), 29 (3), 50 (59), 92 (61), 93 (100), 94 (1), 96 (64), 99 (36) I reproduce *verbatim* and *in extenso*; the other notices I have condensed, taking care however to give in every case the substance of the alleged misconduct, and as far as possible in the exact words of the original. The numbers in parenthesises indicate the order in which the notices occur in the book.

3.—(45). ALSTON, EDWARD, Parson of Pentloe in Essex, "for that he hath attempted the chastity of some women, and hath used very unchast demeanours towards other women, snatching a handkerchiefe from one, and thrusting it into his breeches, and forcing her hand after it, and putting his yard into her hand, pulling up the coates of another, and thrusting his hand into the placket of another, &c.; and hath expressed great Malignancy against the Parliament; &c. And did reade in his Church Declarations set out in his Majesties name, but refused to reade any Declarations of Parliament. And having appointed a Communion, and all things were ready for it, and the Parishioners prepared, he turned his backe and went away, refusing to deliver it, because the Surplice was not there. And falsly affirmed, *That the Parliament gathered great summes of money to enrich their owne purses.*"

4.—(93). AMNES, IOHN, Parson of Charleton in Kent, "a common drunkard, hath kept a common Ale-house, and is a prophaner of the Sabbath day, by common frequenting of Ale-houses thereon, and is a practiser of the late Innovations, and would never preach himselfe, nor suffer others to preach on the Sabbath-dayes in the after-noon, and hath attempted the chastity of divers women, and used unchast behaviour towards them."

5.—(21). ANDREWES, NICHOLAS, Rector of Guilford, and Vicar of Godalmine in Surrey, "negligent in preaching, enveighing in his Sermons against long Sermons: And in delivering the Bread in the Sacrament, he elevateth it, lookes upon it, and bowes low unto it, &c.; frequenteth Tavernes, and consumes his time in sitting and tipling there: And hath refused to publish the Order of Parliament, concerning the removall of superstitious and Idolatrous pictures and Images, &c."

6—(70). ANHERST, IEOFFREY, rector of Horsemauden, Kent, "refused to administer the Sacrament to those that would not come up to the railes, &c.; is a common swearer and haunter of Ale-houses, &c.; hath expressed great malignity against the Parliament."

7.—(48). ASHBURNHAM, EDWARD, Vicar of Tunbridge, Kent, "is a common Ale-house haunter and Taverne haunter, and very often drunke, even upon the

Lords-days, and hath driven divers of his Parishioners with their families from their dwellings, by pursuing them for not comming up to the Railes to receive the Sacrament, and seldome preacheth upon the publike Fast-days, and made a publick speech for the incouraging of the late Insurrection and Rebellion at Tunbridge, and to contribute to the maintenance thereof."

8.—(2). AYMES, IOHN, Curate of Lowis, Kent, "a common drunkard and swearer: and hath affirmed the Parliament *to be a Round-headed Parliament, and that their heads should be all shortly chopt off*, and wished, *that the King might grind them in pieces like a Potters vessell*, and for above 15. weekes hath altogether deserted his Cure."

9.—(83). BAILY, THOMAS, Rector of Brasteed, Kent, for "false Doctrine. And hath laboured by his preaching and otherwise to draw his people to auricular confession, averring that *he had power to absolve them*, &c. That he turned the communion-Table Altar-wise, railed it in, used frequent bowing before it, &c. And hath expressed great malignity against the Parliament."

10.—(49). BLOXAM, NICHOLAS, Parson of great Waldingfield, Sussex, "a common drunkard and inticer of others to that beastly vice, a common swearer by great and bloudy oaths; and hath bin very carelesse and negligent of his Cure, &c., hath carried himself very lasciviously towards severall women, and is greatly suspected of Incontinency."

11.—(19). BRADSHAW, IAMES, Vicar of Chalfont, S. Peters, Bucks, "not only a practiser and maintainer of all the late innovations, but hath also preached in his sermons, *That the Commissaries Courts were the suburbs of Heaven, and the Commissaries and Officers of that Court, the very supremacies, next to Arch-Angels, &c; and that to preach twice on the Lords day is a damnable sinne*, &c."

12.—(30). BREWSTER, EDWARD, Rector of Lawshall, Suffolk, "hath refused to administer the Sacrament of the Lords Supper to such of his Parishioners as would not kneele at the railes, &c., compelled them to doe penance, &c., is a common Ale-house haunter, &c., hath spoken very disgracefully of the Earle of Essex, and hath expressed great malignancy against the Parliament, &c."

13.—(86). Buck, Iames, Vicar of Stradbrocke, Suffolke, "hath preached openly, *That the Pope is the head of the Church*, &c.;" a believer in Transmutation, Auricular Confession, Adoration of the Virgin, and other Popish doctrines.

34.—(6). Cherry, Edward, Rector of Much-holland, Essex, General Popish practices, "hath published a very scandalous Libell against the Earle of Essex, Earle of Warwick, and Earle of Holland, &c.; and is reputed to have betaken himselfe to the Army raised against the Parliament."

15.—(92). Clapham, Paul, Vicar of Farnham, Surry, and Parson of Martin Worthy, South-hampton, "hath lived in adultery with severall women, and hath had divers bastards, &c. And hath called the Parliament and their adherents, Rebels and Traitours, &c., and betaken himselfe to the Army of Cavaleers about January last."

16.—(36). Clarke, Alexander, Vicar of Bredfield, Suffolk, "hath used very frequent bowing to the Altar, &c., refused to let the Church-wardens levell the ground where the Altar stood, &c., hath enveighed in his Sermons against praying by the Spirit, &c., hath read the Booke of Sports on the Lords day, and incouraged his Parishoners to observe the same, &c., hath publikely sported himselfe with his Parishioners on the Lords dayes at Barly-breake, and hath taught to the people, *that he hath absolute power to forgive sinnes*, &c., hath endeavoured to draw his Parishioners to the Forces raised against the Parliament, &c.; And hath affirmed, *that the Earle of* Strafford *did die wrongfully*, &c., and hath spoken reproachfully of the Earle of Pembrooke, &c."

17.—(54). Clarke, Iohn, Rector of S. Ethelburrough, within Bishopsgate, London, "hath endeavoured to corrupt his auditory with the leaven of Popish doctrine, &c., is a common haunter of Tavernes and Ale-houses, and useth to sit tipling there till he be drunke, and hath exprest great malignity against the power and proceedings of Parliament, &c."

18.—(77). Clay, Matthew, Vicar of Chelsworth, Suffolk, "hath very

litttle resided upon his Parsonage-house, but letteth one live in it that turneth it to an Ale-house, in which there is very much disorder, even upon the Lords dayes, &c., is a common swearer, a haunter of Ale-houses and Tavernes, and hath been oft very drunk, &c.; and hath expressed great malignancy against the Parliament, &c."

19.—(20). COTESFORD, ROBERT D.D., Rector of Hadleigh, and Munkes Ely, Suffolke, a practiser of Popish doctrines, has deserted his cure, "hath been often drunke, consuming his time in tipling and drinking, sometimes from morning to night, and hath oft attempted the chastity of his maid-servant, &c.; hath refused to reade the Declarations of Parliament, and especially that of the 22th. of October, 1643, concerning his Majesties Commissions granted to Papists to raise forces, &c."

20.—(57). DALE, CURTHBERT, Rector of Kettleburrough, Suffolk, "a constant observer of the late illegal Innovations in the Worship of God, &c., is a common swearer and curser, &c., hath read the Book of sports on the Lords day, &c. And seeing a stranger in the Church put on his hat in sermon time, he openly then called him, *sawcy unmannerly Clowne*, and bid the Church-wardens take notice of him, and the next Lords daye tooke occasion in his Sermon againe to speake of him being then absent, and to call him *Lobb, sawcy Goose, Idiot, a Wigeon, a Cuckoe*, saying, *he was a scabbed Sheepe, a stragler, and none of his flock*, and is a common Ale-house and Taverne haunter, and hath been often drunke, and frequently in his Pulpit, upbraideth his Parishioners, calling them *Knaves, Devills, Raskalls, Rogues, and Villaines*, &c., and in one of his Sermons affirmed, *That he hoped the late Lord* Cooke *was in Hell, for maintaining Prohibitions*, and hath been very negligent of his Cure, &c., leaving the same to very scandalous Curates, &c., and hath expressed great Malignancy against the Parliament."

21.—(63). DARNELL, THOMAS, Vicar of Thorpe, Essex, "an usuall prophaner of the Lords day, by sports and playes, and by making cleane his Cow-house and out-houses, and other like servile workes, and read the Book of sports on the Lords day in the Church, with approbation thereof, and is a common swearer and curser, and a notorious drunkard and Ale-house haunter,

even upon Fast-dayes, and is a common Gamester at unlawfull games, and hath been convicted of incontinency and adultery before Doctor WARREN and others, Justices of peace, &c; and hath expressed great malignancy against the Parliament."

22.—(28). DAUSEW, PETER, Vicar of Camberwell, Surry, "a common drunkard, and drunke at the times of officiating at Burials and Baptizings; and hath by his debaushed conversation, disabled himselfe from preaching, and hath not preached for these 12. yeares and upwards, &c.; and hath extorted undue and unreasonable fees from his Parishioners, and after the administring of the Sacrament of the Lords Supper, expended the money given to the poore in Sack, and dranke it in the Church; And in delivering the Sacrament to one Mistris WILSON, one of his Parishioners, cast the Bread upon the ground, saying to her, *take it there if thou wilt have it*, and is a common curser and swearer, and hath read in his Church his Majesties Declaration against the Parliament, concerning Levies, &c."

23.—(79). DAVES, IOSEPH, Curate and Hospitler of St. Thomas Hospitall in Southwarke, "a common drunkard, &c; and a common swearer, and hath expressed great malignancy against the Parliament, &c."

24.—(8:). DAWES, HUMPHREY, Vicar of Mount-Nezing, Essex, "hath discouraged his parishioners from assisting the present defensive War, &c; hath read the Book of Sports, and incouraged his parishioners to prophane the Sabbath and hath been often drunke, and came so drunke to Church on the Lords day, as he bad his people sing a Chapter in the Hebrewes for a Psalme, not knowing what he did."

25.—(42). DENN, IOHN, Vicar of Dartford, Kent, "commonly drunke, and on Sabbath dayes, useth to sit till twelve of the clock at night, sending for bottles of Wine, and clubbing, and in a Sermon, described a drunkard *to be only such an one as lies in the Cart-way, foaming at mouth, and not able to remove from the Cart-wheels*, and refuseth to preach on the Lords dayes, &c., and hath expressed great malignity against the Parliament, &c."

26.—(84). DUXON, RICHARD, D.D. Parson of St. Clement-Danes, London,

irregularity in the management of his Church, &c.;" and hath betaken himselfe to the Army of cavaleers, and was seene in Oxon since in a coloured hat and coat."

27.—(52). Evans, William, Parson of Sandcroft, Suffolk, "a notorious drunkard, and hath altogether neglected the publike Fast, even since the Order of Parliament for the better observation thereof, and spent the same dayes, or greater part of them in Ale-houses, &c., and in his Pulpit delivered, *That those that did give or lend to the Parliament, were accursed,* &c."

28.—(18). Fairefax, William, D.D. Rector of S. Peters, in Cornhill, London, and Vicar of East-Ham, Middlesex, "hath refused to deliver the Sacrament to such of his Parishioners as refused to come up to the railes, &c.; useth to prophane the Sabbath-day, by playing at Cards, and hath been often drunke in Ale-houses and other places, and usually seeketh and haunteth the company of women, notoriously suspected of incontinency, and intrudes himselfe into their company, and into the company of other women, walking alone in the streetes in the darke and twi-light, and tempteth them to uncleannesse, leading them into darke places, and into Tavernes, fit for such workes of darknesse, and hath expressed great malignity against the Parliament, &c."

29.—(3). Forbench, Charles, Parson of Heny, Essex, "a common swearer, oftentimes breaking forth into fearfull Oathes and Imprecations, and very carelesse of his pastorall function, and wholy neglecteth the observing of the monethly Fast, setting his men to plow, himselfe also working on those dayes in the fields, and hath affirmed, *that the Earle of* Strafford *was no traitour, and that he was put to death wrongfully by the* Parliament."

30.—(11). Fothersby, Francis, Vicar of S. Clements, Sandwich, and Parson of Lingsteede, Kent, "a common drunkard, and common swearer and curser, and hath expressed great malignancy against the Parliament, &c."

31.—(62). Geary, Thomas, Vicar of Beddingfield, Suffolke, "often drunke even to vomit, and hath been and is a common swearer of bloody oathes, and curser in a fearfull manner, as *God damne me, the Devill damne*

me, refused to preach for many Sabbath dayes together, and said, *he thought preaching would doe his Parishioners no good,* and useth in his Sermons to raile upon his Parishioners, calling them, *sowded Piggs, Bursten Rammes, and Speckled Frogs,* and one of the chiefe women of the Parish, greatly grieved at such miscarriages, and going out of the Church, the said Geary openly in his Pulpit thereupon said, *that if there were but one Whore in the Parish, she would kick and fling, and never keepe her seate,* and affirmed, *that he had absolute power to forgive sinnes,* &c., and hath expressed great malignancy against the Parliament."

32.—(58). GOADE, THOMAS, of East-Hatley, County of Cambridge, "for that he was for his scandalous life and misdemeanours, deprived of his Benefice at Guningson in the County of Nottingham, about 20. yeares since, and hath not since reformed his life, but is still a common frequenter of Ale-houses, and very often drunke, and oft on the Lords day; And on Newyeares-day was twelve-moneth, the Sacrament of the Lords Supper being to be administered in his Church, he came from an Ale-house where he had been all night, and was so drunke, that he fell downe twice or thrice in the presence of the Parishioners, who expected him at the Church-doore; &c. And hath oft sate so long drinking, that he hath bepist himselfe, and sometimes the roome where he sate, and is an outragious common swearer and curser, and in his Tipling useth to say, *Now Devill, doe thy worst,* and caused his servants to goe to their earthly laboures upon the Fast-dayes, and finding his neighbours Hoggs trespassing, wished *the plague of God in Hell might take her and her Hoggs,* and hath been a great practiser and presser of the late illegall Innovations in the Worship of God; And because his Parishioners would not come up to the railes to receive, caused the Parish-Clarke to carry away the Bread and Wine, and hath expressed great malignancy against the Parliament."

33.—(88). GOFFE, RICHARD, Vicar of East-Greensteed, Sussex, "a common haunter of Tavernes and Ale-houses, a common swearer of bloudy oathes, and singer of baudy songs and often drunke, and keepeth company with Papists and scandalous persons, and hath confessed, *That he chiefly studied Popish Authours,* and highly commended Queene Maries time, and disparaged Queene Elizabeths, as an enemy to learning, and hoped to see the time againe that

there should be no Bible in mens houses." A preacher of the doctrine of transsubstantiation, &c., and an enemy of the Parliament.

34.—(8). GORDON, IOHN, Rector of Ockley, Sussex, "a common haunter of Ale-houses and Tavernes, sitting and tipling there, night after night, and hath spent the whole Sabbath there, so that no Service nor Sermon was in his Church by reason thereof, &c., and hath published in his Church, *all those to be Traitours that lent to the Parliament*, &c."

35.—(13). GORSUCH, IOHN, D.D. Rector of Walkerne, Hertford, "often drunke; and oft sitteth gaming whole nights together, and is seldome in the Pulpit, preaching scarce once a quarter; refused to administer the Sacrament to such as would not come up to the railes, &c.; and hath published a wicked Libell against the Parliament, &c."

36.—(71). GOULTIE, MILES, Vicar of Walton, Suffolk, "practiser of the late illegal Innovations &c., and hath been often drunke, and hath expressed great malignancy against the Parliament."

37.—(34). GRAUNT, WILLIAM, Vicar of Iselworth, Middlesex, "hath called the singing Psalmes, *Hopkins Iiggcs*, And affirmed, *That he had rather heare a pair of Organs ten to one than the singing of them.*" Has read the Declarations of the King and refused to read those of the Parliament, &c., "often drunke, and that many times in one weeke, &c."

38.—(35). HANCOCKS, HENRY, Vicar of Fornax-Pelham, Hertford, "hath preached, *That it is as lawfull for a woman if she dislike her Husband, to leave him, and take another, as for one to goe out of his Parish to heare another Minister*; &c.;" has in sermons slandered the Puritans, &c.; "is a common tipler and haunter of Ale-houses, and a profane swearer of bloudy oathes."

39.—(96). HANNINGTON, HENRY, Vicar of Hougham, Kent, "a common and notorious drunkard, and oft, lying dead-drunke in high-wayes, and hath continued so for the space of twenty yeares and upwards, and useth to sing in

his cupps in the Ale-house baudy songs, which he calleth Cathedrall Songs, &c."; administered the Sacrament when drunke; "And when he read the Book of Sports on the Lords day, there was Beere laid into his Barne, and dancing and drinking there that day, and to give them the more time for it, he dismissed the Congregation with a few prayers, and left off preaching in the after-noone;" a promoter of late innovations, &c.; "and when young people and servants have come to him to pay their offerings and be examined of their fitnesse to receive the Sacrament of the Lords Supper, his manner alwayes was, to aske them, *How many Piggs their Fathers and Masters had, and how many Fowle they kept, and how many Lambes*, and when they had fully informed him thereof, admitted them to the Sacrament without any further examination."

40.—(31). HART, RICHARD, Rector of Hargrave, Suffolk, "a common Ale-house haunter, and upholder of private Ale-houses, and commonly sitteth drinking in them divers days together, and lately continued drinking and tipling there, from Tewesday till Sunday-morning, and that morning being come home, durst not come to Church, his face was so battered and beaten, &c. And upon Whit-sunday last, though he had administered the Communion in the fore-noone after Evening prayer read, he drew a man and his wife to a private Ale house, and there kept them drinking till night, and after led them to his owne house, and there made the man so drunke, as he fell asleepe, and then enticed the mans wife up into his Chamber, where they were all night suspitiously together, and drinking and taking tobacco, and hath expressed great malignancy against the Parliament, &c."

41.—(98). HEARD, THOMAS, Vicar of West-Tukely, Essex, "a common drunkard and companion of drunkards, and hath been so drunke, that he hath tumbled into ditches and mire, and hath been oft drunke since he was complained of in Parliament, and in one of his drunken fitts, called for a fire to be made, and vowed he would burne his Wife and children in it, and refused to deliver the Sacrament to his Parishioners for not kneeling at the ledge of the railes, &c.; and when the former Parliament brake up, said boastingly, *That he hoped then to live to see all Puritans hanged.*"

42.—(65). HENY, THOMAS, Vicar of Arundell, Sussex, a drunkard, and swearer, seldom preaching himself except for special reward; "and hath caused scandalous persons to be placed for schoolmasters in the said Towne to corrupt the youth, and hath expressed great malignancie against the Parliament."

43.—(16). HILIARD, ROBERT, Vicar of Ewell, Surry, "he said, *The Parliament is a Parliament for the Devill, and the Devils Court, and that the Petitions of the Parliament to the King, are like the Petitions of* Jeroboam *to* Rehoboam, *commands not Petitions*, &c.; is often drunke, and is a common curser and swearer, &c."

44.—(78). HORSMANDEN, DANIEL, DD. Parson of Vlcomb, Kent, "very often exceeding drunke, and hath expressed great malignity against the Parliament, &c."

45.—(67). HUGGET, ANTHONY, Parson of Cliffe, Sussex, "hath sued divers of his Parishioners for going to other Churches to heare Sermons, when he preached not, and forced two of them to doe pennance for it, &c.; and instead of a Sermon on the Lords day, did reade to his people the late new Canons, and is greatly suspected of Incontinency, and hath had the French-pox, and was cured thereof by one M. ABELL for 10. pound promised him. And the said Huggets wife, asking him for a peece of gold, which he tooke from her, and gave to a light woman, in furie he spurned her on the belly, when shee was quicke with child, so that she was forced presently to take her chamber, and was delivered of a dead child, notwithstanding w^{ch} he vowed he would never have more children by her: And hath wholy deserted his Cure for above 6 months from the time of the said sequestration, and hath been seene in the Army of Cavaleers raised against the Parliament."

46. (91). HURT, IOHN, Vicar of Horndon, Essex, "a common drunkard and gamester, a common swearer and curser, and hath beene convicted before the Justice of peace for six oathes at a time, and then sware *by God*, he did not sweare, and hath a very evill report of uncleannesse and abuse of women, and hath spoken basely of the Parliament, &c."

47.—(32). IENKINSON, EDWARD, Parson of Panfield, Essex, "did set the Communion Table Altar-wise, and railed it in, &c.; And he is an encourager of prophaning the Lords-day, sending then for Cudgels for his people to play withall; and being present himself at the Cudgell playing: And hath expressed great malignancie against the Parliament."

48.—(23). IEOFFERIS, —, D.D. Vicar of Feversham and Ticehurst, Kent, preached in favour of the King and against the Parliament, "and hath deserted his said Cure, for the space of halfe a yeare now last past."

49.—(26). KIDD, IOHN, Curate of Egerton, Kent, irregularity in times of his preaching, bowing to the Communion-Table, &c.; and, in administering the Sacrament, he "asaulted one of the Communicants, and pulled him by the haire of the head, and thrust him out of the Church and Congregation without any just cause, &c."

50.—(59). KING, NICHOLAS, Vicar of Friston and Snape, Suffolk, "is a common Ale-house haunter, and companion of scandalous persons, and men of evill fame, and oft drunke, and attempted the chastity of ELIZABETH SCOTCHMER, who going to his house to pay him some moneyes, he inticed her to lye with him, and did strive a long time with her to abuse her by force, and would have corrupted her thereunto with moneyes, but she protesting unto him she would not sell her soule to the Devill for money, he replied to her, *She was a foole, for God did forgive the greatest sinners*, and hath expressed great malignancy against the Parliament."

51.—(44). KING, THOMAS, Vicar of Chesillmagna, Essex, a drunkard and Sabbath breaker, refused to deliver the Sacrament to such of his Parishioners as would not come up to the rails, set up the Table Altar-wise, "and used bowing and cringing to it, &c."

52.—(74). KYBERT, HENRY, Parson of S. Katherine-Coleman, London, "got into the said parish indirectly, by meanes of a false Certificate, &c.; And the said Kybert is a common frequenter of Tavernes and Ale-houses, and commonly frequents the company of a married woman of very ill fame, and

hath been seen to imbrace and kisse her very lasciviously, and hath been in a very suspicious manner in private with her, and hath not been ashamed in Divine-service, publikely to expresse unseemely gestures and behaviours towards her in the Church; &c., and hath expressed great malignancy against the Parliament, and hath deserted his said Cure, for more than foure Moneths last past before the said sequestration."

53.—(66). LAUD, ERASMUS, Rector of Little-Tey, Essex, a drunkard, and swearer, "and sitting drinking late on a Satur-day night, was demanded, who should preach on the next day, he answered, *Let the devill preach, give me another cup of sacke*, and hath used frequent superstitious cringing to the Altar, and seldome preacheth to his Parishioners, not above once in five or six weekes before the Parliament, and divers times through his neglect, his Church-doores have beene shut up all day on the Lords-dayes and Fast-dayes, and at those times set his servants to worke, and did work himself with them."

54.—(10). LEIGH, PHILIP, Vicar of Redburne, Hertford, a drunkard, "swearer and quarreller, and hath expressed much malignancy against the Parliament."

55.—(51). LOWES, NICHOLAS, Vicar of Much-Bently, Essex, a drunkard, "even on the Lords dayes, and hath expressed great malignancy against the Parliament."

56.—(50). MAN, IOHN, Curate of Stroode near Rochester, Kent, a drunkard, swearer, and a "quarreller and fighter, and said, *That he scorned the Parliament, and that the Parliament-men were not Gentlemen of quality*, &c."

57.—(40). MANBY, IOHN, D.D. Rector of Cottenham, Cambridge, a practiser of Popish rites, "and a common swearer and curser, *Woundes and Bloud*, and *Pox and Plague*, and such like horrid oathes and curses doe commonly proceed out of his mouth, and did bragge, *that he hath out-sworne a great swearer*, and is a frequent Gamester, even upon the Lordes dayes, &c.;" read in his church the King's proclamations, but refused to read those of the

Parliament, "or to contribute to the Parliament; or associate for the publike defence."

58.—(85). MARTEN, EDWARD, DD. Parson of Houghton-Conquest, Bedford, and of Dunnington, Cambridge, a practiser of Popish rites, and "illegall Innovations, and he forced divers women that came to be churched to come up to the Altar, and there to ducke and kneele unto it &c.; And that having great yearely revenues, did notwithstanding upon the Sabbath-day steale wheate-sheaves out of the field in harvest, and laid them to his tithe shock, and hath not preached since he was parson of Houghton-Conquest in five yeares, not above five Sermons there, &c.; And hath openly preached that the Parliament goeth about in a factious way, to erect a new Religion," and confessed that he lent money to the King.

59.—(75). MATTOCK, WALTER, Parson of Storrington, Sussex, a practiser of illegal Innovations, a swearer and gamester, a drunkard, has deserted his cure, has "countenanced the reading of the Book of Sports in his Church to prophane the Lords day, and hath sent his Armes to assist the illegall Commission of Array, and to oppose the Forces of the Parliament, &c."

60.—(24). MOUNTFORD, IAMES, Rector of Tewing, Hertford, a practiser of Popish rites, "and hath published in his Church the Booke of Sports on the Lords day, &c.; And hath preached, *That if the King should set up flat Idolatry, we ought to submit, and not to take up Armes, as some doe now;* and enveighed against the Parliament, for endeavouring to take away Episcopacy, &c."

61.—(29). MOUNTFORD, IOHN, D.D. Rector of Austie, Hertford, a practiser of Popish rites, "and hath endeavoured to leaven his people to the doctrines of Arminianisme, &c."

62.—(41). MUFFET, WILLIAM, Vicar of Edmonton, Middlesex, "a common swearer, curser and blasphemer, and is a common fighter and quarreller, not sparing his Majesties Officers, and is commonly drunke, and scarcely

sober at all, but when he wanteth money to consume in drinke, and in his drunkennesse, goeth up and downe the said Towne, breaking glasse windowes, which hath cost him twenty shillings at a time to repaire, and is a common drinker of healths, and forcer of others to doe the same, and hath expressed great malignancy against the Parliament."

63.—(55) NICHOLSON, RICHARD, Parson of Stapleford Tawny, Essex, a drunkard and swearer, "and had three wicked and scandalous Libells against the Parliament found in his Study, and did sing one of them in an Ale-house."

64.—(80). OSBALSTON, HENRY, D.D., Parson of Much-Parudon, Essex, "in his absence, supplied his said Cure by scandalous and insufficient Curates, and hath in his Sermons preached against *frequent preaching*, &c., and said to one of his parishioners, *that he could not abide him, because he stanke of two Sermons a day;* and hath read in his said Church, the Booke of Sports on the Lords-day, and encouraged men to Foot-ball and other like sports on that day; And being demanded to contribute to the association of the Counties for the publike defence, said *he would first have his throate cut before he would.*"

65.—(25). PECKAM, IOHN, Rector of Hosteede parva, Sussex, "very negligent in his Cure, &c.; and is a common drunkard, and notorious adulterer and uncleane person, having drawne divers women to commit uncleannesse with him, and hath bragged, *that he could lie with women, and never get them with child,* and hath used sordid and beastly carriages towards women, to intice them to satisfie his lust, not to be named among the Heathen, and hath expressed great malignity against the Parliament and proceedings thereof, and hath affirmed publikely, *that a man might live in murther, adultery and other grosse sinnes from day to day, and yet be a true penitent person.*"

66.—(33). PLUMM, IOSEPH, Parson of Black Novelty, alias Notly, Essex, a drunkard, "useth superstitious bowing at the Name Jesus, &c.; hath absented himself from his said Cure, for the space of eighteene weekes last past, and is reported to have betaken himselfe to the army of the Cavaleers, &c."

67.—(69). RANNEW, IOHN, Parson of Kettlebaston, Suffolke, "much given

to tipling and drinking; hath preached, *That Originall sinne is washed away in baptisme:* And read the booke of Sports on the Lords day, &c.; a zealous practiser of the late illegall Innovations, and hath wholy deserted his Cure for halfe a year and upwards."

68.—(47). REYNOLDS, IOHN, Parson of Haughton, and Witton, Huntington, "a common Ale-house haunter and tipler therein, and swearer, and instead of preaching did reade the Booke of Canons, condemned in Parliament, to his people, &c. And hath altogether left his said Cure for foure months last past."

69.—(27). ROBERTS, GRIFFITH, Vicar of Ridge, Hertford, "a practiser of the late Innovations, hath openly declared the Earle of Essex, and all his followers, and Armies of the Parliament to be Traitours, &c.; and that the said Roberts is a common drunkard and tipler in Ale-houses, and drinker of healths, quarrelling with them that will not pledge him therein."

70.—(99). SCRIVENER, SAMUEL, Parson of Westhropp, Suffolk, "did frequently bow towards the communion-Table, affirming, *That there was an inherent holinesse in that place,* and hath committed adultery with MARGARET the Wife of George WOODS, often drunke, and hath preached against this present defensive war of the Parliament and Kingdome."

71.—(73). SENIOR, ROBERT, Vicar of Feering, Essex, "commonly drunke, &c.; marries any manner of persons even without licence, and of the monethly Fast said, *he wondred who a pox devised it,* and sware *by his Maker, that he would preach no more on it,* and hath expressed great malignancy against the Parliament, &c."

72.—(94). SHEPARD, ROBERT, of Hepworth, Suffolk, "a common drunkard, and frequenter of Tavernes and Ale-houses, lying and continuing drunke in the said houses divers nights, sometimes twice or thrice a weeke, and is greatly suspected of incontinency, having had divers maid-servants depart from his house great with child, none living in the house with them but himselfe, and some of them have returned againe to live with him, and within a short

time have been with-child againe; And hath been a great practiser of the Altar-worship, &c.; And in his Catechising and preaching, calls his parishioners, *Black-mouthed hell-hounds, Limmes of the Devill, Fire-brands of Hell, Plow joggers, Bawling doggs, Weaverly Iacks, and Church-Robbers*, affirming, *that if he could terme them worse he would*; And hath endeavoured to perswade poore men to forsweare themselves for him, and hath affirmed, *That the Parliament were but a company of factious spirits.*"

73.—(15). SNELL, ROBERT, Vicar of Maching, Essex, an upholder of Popish rites, "and hath expressed great Malignancy against the Parliament."

74.—(17). SOANE, IOSEPH, Vicar of Aldenham, Hertford, a gamester, a drunkard, and a "quarreller, and hath called the Parliament Souldiers, under the Command of his Excellency the Earle of Essex, *Parliament doggs.*"

75.—(97). SOWTHEN, SAMUEL, Vicar of Malendine, Essex, "often drunke even upon the Lords day, and is a common provoker of others to drinke excessively, rejoicing when he had made them drunke; and is a common swearer and curser," a practiser of Popish rites and late Innovations; "and hath frequently enveighed against painfull Preachers and their hearers, comparing them to *Pedlers* and *Ballad-singers, that have most company, when rich Merchants have but few*, &c.; hath expressed great malignity against the Parliament, and is vehemently suspected of living incontinently, and in adultery with KATHERINE HAYWARD, &c."

76.—(53). SQUIRE, IOHN, Vicar of Shorditch, Middlesex, "hath publikely in his Sermons affirmed, *the Papists to be the Kings best Subjects, for their Loyalty*, &c."

77.—(89). STAPLE, THOMAS, Vicar of Mundon, Essex, a drunkard and frequenter of "debaushed and malignant persons: And upon the first of June in this instant yeare, 1643. being the next day after the Fast, invited to his house a riotous company, to keepe a day of profanenesse by drinking of healths round about a joyn'd-stoole, singing of prophane songs with hollowing and roaring, and at the same time enforced such as came to him upon other occasions, to

drinke healths about the stoole with him, untill they were drunke." Has neglected his cure, refused to attend sick persons, and preached heretical doctrine.

78.—(68). SYDALL, IOHN, Vicar of Kensworth, Hertford, a drunkard, a practiser of Popish rites, "hath neglected his Cure, and expressed great malignancy against the Parliament."

79.—(43). TANTON, RICHARD, Parson of Ardingly, Sussex, "a common drunkard, and in his Sermons hath wished, *That every Knee might rot that would not bow at the name Iesus*, &c.; and hath stirred up his Parishioners to joyne with the Kings forces, &c."

80.—(82). TAYLOR, RICHARD, Parson of Buntingford, Westmill, and Aspeden, Hertford, "hath not only used frequent bowing to the Communion-Table set Altar-wise, but affirmed, *That there was a more peculiar presence of God there then in the Church*, &c.; and urged some of the parish to make *auricular confession* to him, affirming *that he could forgive them*, &c.; hath affirmed the fourth Commandment, to be *meerely ceremoniall*, and accordingly useth to hire servants, ride journeyes, buy wood, and send his Hopps to market on the Lords day, and upon the dissolution of a late Parliament, he said, *If he were as the King, he would never have Parliament more, while he lived*: And affirmed, *that the last Parliament was the weakest that ever sate*, &c.; and charged this Parliament with doing great wrong in committing and executing the Earle of Strafford, and would neither preach on the Sabbath daies in the after-noone, nor suffer others to preach, &c."

81. (7). THRALL, THOMAS, Vicar S. Mary Mount-thaw, London, "hath neither Preached nor Catechized on the Lords day in the after-noone, &c., and hath been often drunke, and not only read the Booke for Sports on the Sabbath in his Church, but hath stirred up his Parishioners thereunto, and countenanced them with his presence at Cudgells and the like other sports on that day, and said, *that the House of Commons in Parliament was an unjust Court*; and doth ordinarily sweare and curse, and useth superstitious bowing and cringing to the Communion Table."

82.—(14). THURMAN, EDWARD, Rector of Hallingbury, Essex, "a Common drunkard, &c.; and hath affirmed, *that he would drive away all the Puritans out of his Parish*, and enforced his Parishioners to come to the raile, and hath wholy deserted his said Cure for the space of halfe a yeare now last past."

83.—(60). TURNER, EDWARD, Parson of S. Lawrence, Essex, "a common swearer, and common Ale-house haunter, and strong to beare strong drinke, &c.; a common practiser and presser of the late illegall Innovations, and hath deserted his Cure for the space of a yeare now last past."

84.—(12). TUTIVALL, DANIEL, Preacher of Suttons Hospitall, Middlesex, commonly called Charter-house, "often drunke, and that on the Lords day, and hath taught in his Sermons to the said House, that *Moses* and *Aaron* being before them (meaning two Pictures set up in the Chappell) and the Organs behind them (newly also set up there) *they were a happy people, and what greater comfort could mortall men have?* &c.; and procured scandalous and Malignant Ministers to preach there to corrupt his people."

85.—(37). TUTSHAM, ZACHARY, Vicar of Dallington, Sussex, "a common drunkard, and hath solicited the chastity of one ALICE THORPE, and is a common quarreller, and did way-lay one EDMUND GORE about mid-night, and fell upon him, and beate him, and hath greatly neglected his Cure, &c.; and hath spoken very disgracefully of the Earle of Essex, and expressed great malignity against the Parliament."

86.—(87). VAUGHAN, THOMAS, Curate of Chatham, Kent, "a grate practiser of the late illegall superstitious Innovations &c., very negligent of his Cure, &c. And is a common frequenter of tavernes, sitting a tipling there, and hath been often drunke, and drew one to the taverne that had vowed not to drink wine, and mingled wine and beere and drew him to drinke it, and then clapt him on the shoulder and bad him make vowes no more, for he had now broken it, &c.; And said upon the dissolution of the late Parliament, that the Members of that Parliament were a company of logger headed fellowes."

87.—(22). VDALL, EPHRAIM, Rector of S. Austins, London, "hath affirmed, *That the great reformers of the Church now were Hypocrites;* and hath made, framed and published a Booke, intituled **Noli me tangere**, without Licence, Charging the Parliament with Sacriledge, in endeavouring to abolish Episcopacy, &c.; and otherwise expressed great Malignancy against the Parliament."

88.—(76). VINCENT, CLEMENT, Rector of Danbury, Essex, "a practiser of the late illegall Innovations, and doth not only encourage sports and playing on the Sabbath-day before his own doore, but hath also been a practiser himselfe thereof, &c.; suffered on the Fast-day, Foot-ball playing in his own ground, himselfe being a spectator thereof, and is a common drunkard, and common swearer and curser, and hath expressed great malignancy against the Parliament."

89.—(5). VTY, EMANUEL, D.D., Rector of Chigwell, Essex, affirmed, *that there hath beene no true Religion in* England *these forty yeares, and that he loved the Pope with all his heart,* &c.; and hath denied the Kings Supremacy, and exalted the Power of Bishops above the Authority of the Prince, affirming them to be the head of the Church; and blasphemously broached, *That the Command of the Arch-bishop of* Canterbury *was to be equally obeyed with the Word of God,* and hath declaimed against the Authority of Parliament, and affirmed, *that Parliament-men are Mechanicks and illiterate, and have nothing to doe to intermeddle in matters of Religion.*"

90.—(9). WASHINGTON, LAWRENCE, Rector of Purleigh, Essex, "a common frequenter of Ale-houses, not only himselfe sitting daily tipling there, but also incouraging others in that beastly vice, and hath been oft drunke, and hath said, *That the Parliament have more Papists belonging to them in their Armies, then the King had about him or in his Army,* &c.; And hath published them to be Traitours, that lend to or assist the Parliament."

91.—(46). WEBB, CHRISTOPHER, Vicar of Sabridgworth, Hertford, "a common drunkard, negligent of his Cure, &c.; and hath expressed much

malignity against the Parliament, affirming among other things, *That he hoped in God he should see the Confusion of the Parliament.*"

92.—(61). WELLS, IOHN, Parson of Shimplyn, Suffolk, "for that he is a common Ale-house haunter and common drunkard, and in his drunkennessse hath layne abroad in the fields, lost his hat, fallen into ditches, and so bemired himselfe, that he hath been faine to be washed, and hath attempted the chastity of divers women, and sould his Calves for kisses with them, and having lokt himselfe up in a chamber in an Inne with a lewd woman, after a long time the doore was broken open upon him, upon his refusall to unlock it, and he found in a very suspitious manner upon a bed with her, after which he conveyed her secretly away, and sent guifts unto her; And hath affirmed, *That the Land was governed by wicked men, and that the Papists were the Kings best subjects,* and is a common swearer of very great Oathes."

93.—(100). WESTROP, AMBROSE, Vicar of Much-Totham, Essex, "for that he doth commonly prophane the ordinance of preaching, by venting in the Pulpit, matters concerning the secrets of Women, to stir up his auditory to laughter; And hath taught in his Sermons, *That a man that useth carnall copulation with his wife the night before the administration of the Sacrament of the Lords Supper, unlesse his wife require him so to doe, ought not to come to the Sacrament of the Lords Supper; and that a woman that hath Monethly sicknesse, ought not to come to the Sacrament; That a Woman is worse then a Sow, in two respects;* First, *Because a Sowes skinne is good to make a Cart-saddle, and her Bristles good for a Sowter.* Secondly, *Because a Sow will runne away if a man cry but* Hoy, *but a woman will not turne head, though beaten downe with a Leaver; and that all the difference betweene a Woman and a Sow, is in the nape of the neck, where a Woman can bend upwards, but the Sow cannot, and that a woman is respected by a man, onely for his uncleane lust, and that she that is nursed with Sowes milke, will learne to wallow;* and divers modest women absenting from Church, because of such uncivill passages, he affirmed, *That all that were then absent from Church were whores:* And having been a sutor to a Widdow whom he called BLACK BESSE, who rejected him and married another, he observed in his Sermon out of one of the *Psalmes, That* David *prayed to God, not to Saint or Angell, nor yet to black Besse,* who was

then in the Church before him; *and that* Jacob *to deceive his brother of the blessing, made lie upon lie, but when* Esau *came home and perceived it, he flung away with a pox*, and speaking against such as pleased him not in paying the tithes, in the Pulpit he turned toward his brother in-law then in the Church, and said, *You brother Block-head will pay no tithe-Bushes neither*, And being angry with one whose name was *Kent*, he said thus in the Pulpit, *they say the Devill is in* Harwich, *but I am sure he is in* Kent; And speaking of the Parable of those that made excuses for not coming to the marriage, he observed, *That the married man had no excuse*, but said in plaine termes, *he could not come*, Nay said he, *the married man cannot come, but must goe to Hell in his whore*: And at another time told a story in the Pulpit of two severall women, that in their husbands absence had familiars, and said, *that when it was night they went up into the chamber together with a candle, and put out the candle, and there is sport, heavenly sport, such sport as never was in little Heaven*; and when their husbands come home, they must enquire the way by Horne-row, *and that* Rahab *was a whore, and kept an Ale-house at* Jerico, *and that so are all Ale-wives whores and their husbands Cuckoulds*; And being a sutor to one Mistris ELLEN PRATT a Widdow, he did write upon a peece of paper these words, *Bonny Nell, I love thee well*, and did pin it on his cloake, and ware it up and downe a Market-Towne, which woman refusing him, he did for five or six weekes after, utter little or nothing else in the Pulpit, but invectives against Women; And being sutor to another woman, who failed to come to dinner upon invitation to his house, he immediately roade to her house, and desiring to speake with her, she coming to the doore, without speaking to her, he pulled off her head-geere and rode away with it, and many other like passages fall from him in his preaching, and were proved against him."

94.—(1). WILSON, IOHN, Vicar of Arlington, Sussex, "for that he in a most beastly manner, divers times attempted to commit buggery with NATHANIEL BROWNE, SAMUEL ANDREWES, and ROBERT WILLIAMS his Parishioners, and by perswasions and violence, laboured to draw them to that abhominable sinne, *that* (as he shamed not to professe) *they might make up his number eighteene*; and hath professed, *that he made choice to commit that act with man-kind rather then with women, to avoide the shame and danger that oft ensueth in begetting Bastards*; and hath also attempted to commit

Buggery with a Mare, and at Baptizing of a Bastard child, blasphemously said, openly in the Church, *That our Saviour as he was in the flesh, was a Bastard;* and usually preacheth, *That Baptisme utterly taketh away originall sinne, and that the sinnes committed after Baptisme, are only by imitation, and not by naturall corruption;* and hath in his Sermons, much commended Images in Churches, as good for edification, and *that men should pray with Beades,* and hath openly said, *that the Parliament were Rebels, and endeavoured to starve the King,* and *that whatsoever the King commands, we are all bound to obey, whether it be good or evill;* and hath openly affirmed, *that Buggery is no sinne,* and is a usuall frequenter of Ale-houses, and a great drinker."

95.—(4). WITHERS, STEPHEN, Parson of Kelvedon, Essex, "for that he hath sollicited oftentimes the Wife of PHILIP GLASCOMB to commit adultery with him, and divers other women, affirming it *to be no sinne to lie with them.* And hath practised Altar-worship, &c., and in his Church read the Booke for prophanation of the Sabbath by sports, &c., and hath expressed great malignity against the Parliament."

96.—(64). WOOD, IOHN, Vicar of Marden, Kent, "did reade the Booke of sports upon the Lords day in his Parish Church, and did preach for the maintenance thereof, and is notoriously infamous for sundry adulteries, a common Ale-house haunter, oft drunke, a common gamester and quarreller in gaming, a great swearer, and was punished at a quarter Sessions for adultery, committed with the Wife of one PRIOR of the said Parish, and having contracted one MARGARET PARKES his servant to THOMAS MAPLESDEN, his own Wife happening to die, afterwards tooke to Wife the said MARGARET, against the will of the said THOMAS MAPLESDEN; And on the Fast-dayes, useth to sit drinking and tipling two or three houres together in an Ale-house, in the company of other mens wives, by him seduced thereunto, and hath said, *That the Parliament hath no power to doe any thing in the Kings absence, no more then a man without a head,* and hath otherwise expressed great malignity against the Parliament."

97.—(39). WOODCOCK, IOHN, Vicar of Elham, Kent, a drunkard and "common swearer, by *Wounds, Bloud,* and other like execrable Oathes, &c.; hath

deserted his Cure ever since the first of August last, and hath expressed great Malignity against the Parliament and the proceedings thereof."

98.—(95). WOOLHOUSE, IOHN, Vicar of West-Mersea, Essex, "a common and excessive tipler and drinker both at home and abroad, &c.; a common dicer and gamester for money, inticing his tipling companions thereunto, and is a common curser and swearer, and hath tempted women to incontinency, and hath expressed great malignancy against the Parliament."

99.—(56). WRIGHT, FRANCIS, Vicar of Witham, Essex, "for that he hath tempted divers women, both his servants and Parishioners, to uncleannesse, and is a common haunter of Ale-houses and Tavernes, and a common drunkard and prophaner of the Worship of God, by publike performing of the same in his drunkennesse, and a common swearer, and common user of corrupt communication, and hath not officiated in the said Cure for the space of twelve Moneths last past before the sequestration."

100.—(38). WRIGHT, NICHOLAS, Doctor in Divinity, Rector of Thoydon-Garnon, Essex, "he hath not preached above twice or thrice a yeare to his Parishioners, &c.; And hath procured the Communion-Table to be set Altar-wise, with stepps to it, and railes about it, and constantly bowed towards it, &c.; and read the Booke for Sports* on the Lords day, &c.; and hath deserted

---

* A note may not be out of place here concerning the Book of Sports so frequently mentioned in the above notices. King JAMES I, "in his returne from Scotland, comming through Lancashire, found that his Subiects were debarred from Lawful Recreations vpon Sundayes after Euening Prayers ended, and vpon Holy dayes," he therefore published in 1618, The Kings Maiesties Declaration to His Subiects, concerning lawfull Sports to be vsed, which was reissued by CHARLES I. in 1633. In this pamphlet, of 17 pages ex title, it is declared: "That after the end of Diuine Seruice, Our good people be not disturbed, letted, or discouraged from any lawful recreation,

his said Cure ever since Palme-Sunday last, and betaken himselfe to the Army of the Cavaleeres, and is in actuall War against the Parliament and Kingdome. And hath brought and continued long under him for his Curate, a drunken, lewd and scandalous person, that hath been indited and found guilty at the Sessions for a common drunkard."

The crimes of these 100 ministers are painfully monotonous, the same, or almost the same, offences being imputed in nearly every instance—popish practices, neglect of cure, drunkenness, blasphemy, sabbath-breaking, swearing, sometimes incontinency, and in a few cases more heinous crimes. One offence, however, predominates: it is hatred against the parliament; and it would seem that for this misdemeanour chiefly the priests in question were prosecuted. The picture here afforded of England's spiritual teachers

---

Such as dauncing, either men or women, Archery for men, leaping, vaulting, or any other such harmelesse Recreation, nor from hauing of May-Games, Whitson Ales, and Morris-dances, and the setting vp of May-poles & other sports therewith vsed, so as the same be had in due & conuenient time, without impediment or neglect of Diuine Seruice: And that women shall haue leaue to carry rushes to the Church for the decoring of it, according to their old custome. But withall We doe here account still as prohibited all vnlawfull games to bee vsed vpon Sundayes onely, as Beare and Bullbaitings, Interludes, and at all times in the meaner sort of people by Law prohibited, Bowling." These wholesome sports, from which the people were debarred chiefly by "Puritanes and precise people," were calculated, the King supposed, to prevent "filthy tiplings and discontented speeches in their Alehouses." A revival of King James's enactment would surely not be amiss in the present day.

during the great revolution is certainly not a bright one, and we may reasonably suppose that the 100 "scandalous, malignant priests" here enumerated were not the only ones who then existed; doubtless, some equally culpable were to be found on the side of the parliament, but whose political proclivities screened them from punishment.

The Crimes of the Clergy, or the Pillars of Priest-Craft Shaken; with An Appendix, entitled the **Scourge of Ireland**; And an Account of the Enormous Rewards received by the Clergy, to induce them to do their Duty to God and Man.

To the Bench of Bishops I dedicate this Book.

W. BENBOW.

London: BENBOW, Printer and Publisher, Byron's Head, Castle-Street, Leicester-Square. 1823

Large 8vo. (counts 4); pp. bastard title and title page, Address and Contents x, *The Crimes* 240, *The Scourge*, with full title page and new paging, xvi and 60; an etching, in the manner of Rowlandson, as frontispiece, subscribed "Pluralist Benbow Publisher." The work appears to have been issued in numbers, each sheet of *The Crimes* concluding with Benbow's name and address, the last sheet however of *The Scourge* terminates with: "Printed by R. MACDONALD, 30, Great

Sutton Street, Clerkenwell." The volume complete sold for 7s. 6d. in boards.*

The Crimes of the Clergy is a very remarkable work, and if the scandalous memoirs placed on record in it are not invariably accurate they are certainly true in the main, and the book has consequently a proportionate historical value, although it is without any literary merit. The publisher says: "Pure and undefiled religion is an object of our admiration, and to save religion by an exposure of those who try to ruin it by their unhallowed ways, is the chief object of this work." (p. 6).

The Scourge of Ireland consists of tabulated statistical matter concerning the church of that country, and has no special interest for the present work.

I add an alphabetical synopsis of the persons mentioned in *The Crimes of the Clergy* with the offences, &c., laid to their charge:

ANDERSON, Parson, murder, about 1802. (p. 101).

ANSON, The Hon. Parson, swindling, adultery. (p. 95).

ATHERTON, Bishop of Waterford, seduction and sodomy, executed at Dublin, December 5, 1640. (p. 25).

BARRINGTON, SHUTE, Bishop of Durham, general debauchery. (p. 81).

BARTON, Parson of Yallahs, Jamaica, fornication with BETSY CHRISTIAN, &c. (p. 211).

---

* The volume has been described in Notes and Queries, 5th S., vii., 74.

BATEMAN, Rector of Farthingstone, Cumberland, exciting to murder, &c. (pp. 147, 188).

BATES, Rev. ROBERT, of Whalton Northumberland, "odious and indecent practices." (p. 225).

BEEVOR, AUGUSTUS, Rector of Berghapton, Norfolk, pugilism. (p. 84).

BLACOW, Curate of St. Mark's, Liverpool, slander of a married woman and of Queen CAROLINE. (p. 201).

BLAKE, of Twickenham, Methodist Parson, adultery. (p. 220).

BROWNE, Vicar of Little Clacton, convicted of defrauding Sir COLIN CAMPBELL of £6,000. (p. 75).

BUCKNER, Bishop of Chichester, "gallantry at the siege of Valenciennes." (p. 224).

BULL, Miss FARLY, gobetween, employed by Rev. Mr. COOPER. (p. 66).

BURGESS, THOMAS, F.R.S., Minor Prebend of St. Paul's, &c., pugilism, drunkenness, whoring, &c. (p. 192).

BYRNE, JAMES, convicted of *falsely charging* the Bishop of Clogher with an unnatural crime. (p. 42).

CADOGAN, Lady, adultery with the Rev. Mr. COOPER. (p. 65).

CAMPBELL, Rev. Mr., violent conduct. (p. 110).

CAPEL, WILLIAM, Hon., Rector of Watford, Hertfordshire, irreligion, horse-dealing, whoring. (p. 28).

CHANDLER, Rev. ROBERT, pugilism, adultery, &c. (p. 47).

CHILDE, JOHN, Tithe Proctor, sodomy, hanged in 1640. (p. 25).

CHISHOLM, Parson of Hammersmith, seduction, adultery. (pp. 62, 109, 183).

CHURCH, JOHN, Minister at Dover Street, London, hypocrisy, drunkenness, sodomy. (p. 19).

CLARKE, ADAM, hypocritical methodist preacher. (p. 158).

COOPER, alias STEWART, Rector of Ewhurst in Essex, sodomy, perverting the minds of his pupils by showing them the plates of *Fanny Hill*. (p. 118).

COOPER, Rev. Mr., son of Sir GREY COOPER, adultery with Lady CADOGAN, tried in 1794. (p. 65).

COURTNEY, Lord, sodomy, escaped to France. (p. 230).

COX, TOM, brothel keeper in Covent Garden, friend of Rev. R. CHANDLER. (p. 48).

CRESWELL, Rev., Parson of Nottingham, brutality, sleeping in church, drunkenness, blasphemy. (p. 232).

CROFT, HERBERT, author of *Love and Madness*. (p. 54).

CUNDALL, JONAS, Methodist parson of No. 5, Low Street, St. Peter's, Leeds, cruelty to a boy. (p. 161).

CURTIS, Rector of St. Martin's, Birmingham, intemperance, robbing the poor. (p. 196).

DAVISON, Parson, drunkenness, adultery, general depravity. (p. 150).

DAY, THOMAS, methodist preacher, condemned for bigamy at Bristol. (p. 154).

DE BROOK, Lord. (p. 170).

DOXFORD, JOHN, itinerant preacher, extortion, adultery. (p. 31).

DUDLEY, Sir HENRY BATE, Bart., Dean of Ely, known as Parson BATE, novel writer, &c. (p. 45).

DYER, JOHN, Curate of St. George's, Southwark, pilfering the church offerings. (p. 14).

ETHELSTON, Rev. Mr., furious conduct at Manchester. (p. 23).

EVANS, Rev. W. B., of Conbridge, South Wales, attempt to defraud his creditors. (p. 174).

EYRE, Parson, tried at Aylesbury for violating a girl 11 years of age, acquitted. (p. 112).

FENWICK, JOHN, Vicar of Byall, Northumberland, rape, swindling, sodomy, fled to Naples in 1797. (p. 8).

FLETCHER, Rector of Berkhampstead, adultery, seduction, forgery, murder. (p. 214).

FREER, Parson, of Mulberry Gardens, afterwards of Uxbridge, and of Cumberland Street, swindling. (p. 231).

FULLERTON, Rector of St. Ann's, Jamaica, habitual drunkenness and fornication. (p. 211).

GORDON, Rev. JOHN, tried at Oxford for aiding his brother LOCKHART to commit a rape upon Mrs. ANTONIA LEE. (p. 57).

GOVETT, Vicar of Staines, oppression. (p. 164).

GRIFFITHS, Parson of Manchester, blasphemy and habitual drunkenness. (p. 121).

GURNEY, Rev. Dr., perjury. (p. 22).

HACKMAN, Parson of Gosport, shooting Miss REAY. (p. 54).

HENDRIE, Parson of Lynn, Norfolk, betting and sleeping in church, attempt to murder. (p. 16).

Heppel, T, travelled and preached, during 1793 and 1794, in the northern counties, as Miss Jane Davison, and seduced and robbed several girls, transported for stealing dead bodies at York. (p. 35).

Hodgson, Rev. Septimus, Chaplain to the Orphan Asylum, Westminster Road, violated an orphan 13 years old. (p. 27).

Hogarth, Henry, Curate of Perath, novelist and poet, adultery, attempted murder, robbery, drunkenness. (p. 67).

Holland, John, alias Dr. Saunders, Methodist preacher, robbery, rape, sodomy. (p. 124).

Horridge, George, Parson of Newton, near Manchester, condemned to two years' imprisonment for violating a child 11 years old. (p. 77).

Huntington, William, Minister of Providence Chapel, Gray's-Inn-Lane, hypocrisy, imposture, &c. (pp. 176, 197, 227).

Jephson, Rev. Thomas, Fellow of St. John's College, Cambridge, attempted sodomy, fled from the country to escape punishment. (p. 239).

Jocelyn, Percy, Bishop of Clogher, sodomy with a soldier, Movelly, in July, 1822. (p. 41).

Latton, Vicar of Woodham, &c., a verse writer, and contributor to the magazines, drunkenness, adultery, riotous conduct. (p. 52).

Laud, Bishop, persecution of Rev. Dr. Leighton. (p. 85).

Leicester, Earl of, sodomy, fled the country. (p. 230).

Lindsey, Bishop of Kildare, covetousness. (p. 116).

Littlehales, Rev. V. P., Prebendary of Southwell Cathedral, attempted sodomy with a footman in 1812, fled to America. (p. 238).

Milles, Richard, Prebend of Exeter, &c., charged with an unnatural offence, and fled from the country. (pp. 40, 138).

More, Kitty, prostitute, mistress of Parson Davison. (p. 151).

Morgan, Parson, cruelty to slaves in Jamaica. (p. 211).

Mouncey, Major. (pp. 148, 188).

Murray, Lord Charles, Dean of Bocking, Essex, sabbath-breaking, and general irreligion. (p. 37).

Nicholl, Vicar of a parish in Northumberland, indecent preaching, &c. (p. 168).

Orenshaw, Methodist preacher, seduction and robbery. (p. 46).

Parkins, W., sheriff. (pp. 148, 188).

PEAT, Sir ROBERT, D.D., King's Chaplain, general dissipation. (pp. 106, 127).

PERCY, HUGH, Archdeacon, neglect of duty, &c. (p. 106).

PURDY, J., Curate of St. Botolph, Bishopsgate, drunkenness, blasphemy. (p. 99).

PUSEY, PHILIP. (p. 170).

RADFORD, Parson of Ebenezer Chapel, robbery. (p. 230).

RATCLIFFE, alias BIG BEN, Minor Canon of Canterbury, &c., adultery, drunkenness, &c. (p. 100).

RIGSBYE, Parson of Nottingham, cruelty to his wife, adultery. (p. 235).

RIVERS, Rev. Sir HENRY, neglect of duty. (p. 89).

ROBSON, Rector of St. Mary's, Whitechapel, drunkenness, seduction, whoring. (p. 71).

ROE, Parson of Newbury, adultery with widow GREENWAY. (pp. 142, 162).

ROGERS, Parson of Langadock, burnt in effigy, for which he brought an action, at Shrewsbury, v. LLOYD, LEWIS, and WILLIAMS, and recovered £10. (p. 178).

ROWLAND, Rev. T., seduction and perjury, by which MARY DRURY was condemned to death. (p. 144).

SADDLER, JONATHAN, Methodist Parson, hypocrisy, seduction, procuring abortion. (p. 216).

SANDELANDS, Rector of Five Fields Chapel, Chelsea, drunkenness, imposture, swindling, whoring, "nameless offence," fled to France. (p. 223).

SAUNDERS, Dr., Vicar of St Ann's, Blackfriars, neglect of duty. (p. 132).

SAUNDERS, Dr., Methodist preacher, &c. See HOLLAND.

SAWYER, Capt., condemned for "indecent familiarities with Mankind." (p. 13).

SAWYER, Rev. H., sodomy and debt. (p. 13).

SECOMB, Rev. FRANCIS, levity of conduct. (p. 38).

SNEYD, Curate of Hanbury, adultery with Mrs. CECIL, tried at Guildhall, June 26, 1790. (p 33).

SOUTHWOOD, Rev. W., fraud. (p. 174).

SYDNEY, Rector of Ilkeston, Derbyshire, &c., natural son of the Marquis of GRANBY, drunkenness, neglect of duty, cruelty to his wife, &c. (p. 181).

TOMLINE, PRETTYMAN, Bishop of Winchester, &c., author of *The Life of William Pitt*, avarice, &c. (p. 153).

VAUSE, Curate of Christchurch and Garston, Liverpool, adultery, whoring, blasphemy, &c. (p. 171).

VIALLS, Rev. Mr., injustice, gluttony. (p. 39).

WALKER, Parson of Chichester, sodomy, fled to America. (p. 229).

WARD, BARNARD, Parson of Springfield, &c., drunkenness, adultery, swearing. (p. 193).

WEBB, Minor Canon of St. Paul's, &c., neglect of duty, &c. (p. 140).

WESLEY, JOHN. Tirade against. (p. 157).

WILBERFORCE. Tirade against. (pp. 135, 170).

WILDBORE, Vicar of Tilton, drunkenness, singing obscene and blasphemous songs, ridiculing religion, cheating his creditors. (p. 227).

WRIGHT, Rev. Mr. (of Boughton under Blean in Kent), singing the Athanasian Creed "to a fox-hunting tune" during divine service. (p. 234).

WYLDE. Parson of Nottingham, called "The Amorous High Priest," tried for cruelty and oppression. (p. 206).

Besides the memoirs above noted, *The Crimes of the Clergy* contains three articles: *The Battle of the Students at Cambridge*, *The Pluralist*, and *Reverend Conspirators against Freedom*.

It may be readily supposed that such a publication would get its author into trouble. W. BENBOW was prosecuted by what he is pleased to term "the Society for Spreading Vice." His incarceration however did not daunt him, and he continued to write from prison, where, he says, he is "surrounded by guilty and infamous parsons. On my right is a gambling parson, on my left a drunkard; behind me an adulterer, and before me victims of beastly sensuality and vices I dread to think of, and dare not name." A second article is signed W. B. *King's Bench Prison, May 7*, 1821.

Rabillae Redivivus, Being a Narrative Of the late Tryal of Mr. James Mitchel A Conventicle-Preacher, Who was Executed on 18*th* of *January* last, for an attempt which he made on the Sacred Person of the Archbishop of St. Andrews. To which is Annexed, An Account of the Tryal of that most wicked *Pharisee*, Major Thomas Weir, who was Executed for Adultery, Incest and Bestiality. In which Are many Observable Passages, especially relating to the present Affairs of *Church* and *State*. *In a Letter from a* Scottish *to an* English *Gentleman*.
London, Printed by Henry Hills, 1678.

Small 4to.; pp. 78 in all. This small and curious volume contains many particulars both useful and interesting to a student of the controversies of the Scotch church. With such matters, as well as with the trial of Mitchel, which is here given in detail, together with many curious documents connected with it, we are not now concerned. I shall confine myself to the sketch given of the infamous career of Major Thomas Weir.

He was born, and bred in the Western parts of this Kingdom (Scotland). . . . . There he was early prepossessed with the principles of Schism, and Rebellion, which he shew'd upon all occasions, particularly in the beginning of the late Rebellion, wherein he was a forward stickler, and by his extraordinary zeal for the *Cause*, raised himself to a greater command in some Troop, or Company, than Men of his mean Original use to arrive unto here. About the year 1649. he had the great trust of the Guards of this City committed unto him under the quality of *Major*, and from that time, to the day of his Infamous Death, was always called by the Name of *Major Weir*. He behav'd himself in this Office with great cruelty, and insolence towards the Loyal party, being very active in discovering and apprehending the Cavaliers, and bringing them to be arraign'd, and try'd for their Lives. He used to insult and triumph over them in their miseries, and persecute them with all manner of Sarcasms and Reproaches, when they were led out like Victims to publick Execution; as many yet alive can testifie to the World. In particular, the barbarous Villian treated the Heroick Marquess of MONTROSSE, with all imaginable insolence, and inhumanity, when he lay in Prison, making his very calamities an Argument, that God, as well as Man, had forsaken him, and calling him *Dog, Atheist, Traytor, Apostate, Excommunicate Wretch*, and many more such intollerable Names. This cruel manner after which he used to outrage the poor Royalists, pass'd among the people for extraordinary zeal; and made them consider him as a singular Worthy whom God had raised up to support the *Cause*. He studyed the Art of Dissimulation, and Hypocrisie, always affecting a formal gravity, and demureness in his looks, and deportment; and employing a vast and tenacious memory, which God had given him, in getting without Book such words, and phrases of the Holy Scriptures, as might serve best in all companies to make him pass for an Holy and gifted Man. He had acquir'd a particular gracefulness in whining and sighing, above any of the sacred Clan, and had learn'd to deliver himself upon all serious occasions in a far more ravishing accent than any of their Ministers could attain unto. By these and other Hypocritical Arts he had got such a name for sanctity, and devotion, that happy was the Man with whom he would converse, and blessed was the Family in which he would vouchsafe to pray. . . . .

After this manner, and in this mighty reputation he lived till the Year 1670. which was the 70th. year of his Age. When like the Tyrant TIBERIUS,

after so many Murthers, and sorts of unnatural Lusts, he was no longer able to endure the remorse of his awakened conscience, but to ease the inquietudes of his guilty mind, was forced to accuse himself; which he first of all did among those of his own party, and desired them to bring him to publick Justice to expiate for his abominable crimes. But they considering what a confounding scandal, and dishonour the Hypocrisie of such an eminent Professor would reflect upon the whole Sect, did with all possible care and industry strive to conceal the Major's condition, which they did for several months; till one of their own Ministers, whom they esteem'd more forward than wise, revealed the secret to the Lord ABBOTSHALL, then Provost of *Edinburgh*, who judging humane Nature uncapable of such horrid crimes, as the Minister told him the Major had confessed, concluded he was fallen into a phrenzy, or high degree of melancholy, and therefore courteously sent some Physicians of his own perswasion and acquaintance to visit him, and Physic him for his distempered Brain. But the Physicians returning to the Provost, assured him, that the Major was in good health, and that he was free from Hypocondriack Distempers, and had as sound intellectuals as ever he had had, and that they believed his Distemper was only an exulcerated Conscience, which could not be eas'd till he was brought to condign punishment, as with cryings, and roarings he desir'd to be. Afterwards the Provost for his further satisfaction sent some Conventicle-Ministers, to enquire into his condition, and make a report thereof; who finding it impossible to disguise the matter, which now was Town-talk, told his Lordship that the Major was not affected with melancholy; but that the terrours of God which were upon his Soul, urg'd him to confess, and accuse himself. The Provost thereupon began to conclude, that he had good grounds to take publick notice of this affair; and therefore without further enquiry sent the guards of the City to seize upon the Major, and his Sister, who was involv'd in his confessions, and carry them both to the publick Goal. There they were visited by Persons of all Sorts and Qualities, Clergy-men, Lay-men, Physicians, Lawyers, Conforming, and Non-conforming Ministers, who all flocked thither to see this Monster, and discourse with him about his horrible crimes.

They had not been long in Prison before they were brought to Tryal, which was on the ninth day of *April*, in the aforesaid year, 1670. They were try'd before that Learned Civilian Mr. WILLIAM MURRAY, and Mr. JOHN

PRESTOUNE Advocates, who were made Judges by Commission for that time. They were pursued by his Majesty's last Advocate, Sir JOHN NISBETT, and the Jury by which they were try'd, was GIDEON SHAW, Stationer; James PENDERER, Vintner; JAMES THOMSON, Felt-maker; ROBERT BROWN, Stationer; JAMES BROWN, Felt-maker; ROBERT JOHNSTON, Skinner; JOHN CLIGHORN, Merchant; with many more sufficient Citizens of *Edinburgh*; most of which, together with the greater part of the Witnesses hereafter mentioned, are yet alive.

The Court being set, the Majors Libel was read, the sum of which was contain'd in these four particulars.

Primò, That he entised and attempted to defile his *German* Sister, JANE WEIR, when she was but ten years old, or thereabout, and that he lay with her when she was sixteen years old, while they both dwelt in Family with their Father; and afterwards had frequent carnal dealing with her in the House of *Wicket-Shaw* in her younger years; and lastly, that after she was 40. years old, he liv'd in a state of Incest with her, in his house at *Edinburgh*, where they dwelt together many years.

Secundò, That he committed Incest with MARGARET BOURDON, daughter to *Mein*, his Deceased Wife.

Tertiò, That he committed frequent Adulteries, during the Life of his said Wife, both with married, and unmarried Women, and particularly with BESSY WEEMS, his Servant Maid, whom he kept in his House for the space of twenty years, during which time he lay with her as familiarily as if she had been his Wife.

Quartò, That to his Fornications, Adulteries, and Incests, he proceeded to add the unnatural Sin of Beastiality in lying with Mares, and Cows; particularly in polluting himself with a Mare, upon which he rode into the West Country, near *New Mills*. All which crimes particulariz'd in manner aforesaid, he acknowledg'd judicially at the Bar. . . . . .

They then proceeded to swear the Witnesses, ...

Master JOHN SINCLAIR, a Conventicle-Minister depon'd, that the day before his Tryal he freely confessed unto him, that he was guilty of Adultery, Incest, and Bestiality, and that his Sister had often been taken out of Bed from him: whereupon asking him if he had ever seen the Devil, he answered, that he had felt him in the dark. But as to his conversation with the Devil, the Deponent

might have declared more; for he had confessed to him and many others, particularly to the Lord Bishop of *Galloway*, then Minister of *Edinburgh*, that he had lain with the Devil in the shape of a beautiful Woman.

MARGARET WEIR, Wife to ALEXANDER WEIR, Bookseller in Edinburgh, testify'd, that when she was of the age of 27. years, or thereabouts, she found the Major her Brother, and her Sister JANE, lying together in the Barn at *Wicket-Shaw*, and that they were both naked in the bed together, and that she was above him, and that the Bed did shake, and that she heard some scandalous Language between them in particular, that her Sister said, she was confident she should prove with Child. Furthermore, she Deponed that CATHERINE COOPER a Servant of the Majors, told her, that he had layn with MARGARET BOURDON his Wives Daughter, so that she would stay no longer in the House.

ANNE Wife to JAMES SIMPSOM, Book-binder in *Edinburgh*, declared, That on *Monday* preceding, and that day in the morning, that he confessed to her he had committed Incest with his Sister JANE, and MARGARET BOURDON his Wives Daughter; as likewise bestiality with a Mare in the *West* Country, and that he had carnally conversed with his Maid-servant BESSY WEEMS for two and twenty years.

Mr. ARCHIBALD NISBETT, Writer to the Signet, declared, That in the year 51 or 52. it was reported in the Country, that the Pannel had committed Bestiality with a Mare near *New Mills*, and that he heard it reported the same day, in which it was said he did the Fact. Mr. JOHN ALEXANDER of *Leith* deponed the same, and said he was then but half a mile from the place. After these depositions, the Major being examined about his act of Bestiality; declared, That a Gentleman having given him a Mare, he rode upon her into the *West* Country to see some Friends, and dealt carnally with her near *New Mills*, and that a Woman saw him in the Act, and complained of him to Mr. JOHN NAVE the Minister of *New Mills*; at whose instance he was brought back to the place by some Soldiers, but was there dismissed for want of further probation. And further being asked about the time, he answered, That to the best of his remembrance it was when the Lords, Gentlemen, and Heritors were taken by the *English* at *Elliot*. . . . . .

The Process being thus ended, the Jury did unanimously find the Major guilty of Incest with his Sister, and Bestiality with a Mare, and a Cow, and

found him guilty of Adultery, and Fornication by a plurality of Votes. They also unanimously brought in JANE guilty of Incest with her Brother; whereupon the Deputed Judges Sentenced him to be strangled at a Stake betwixt *Edinburgh* and *Leith*, on *Monday* following, the *11th* of *April*, and his Body to be burnt to Ashes; and condemned her to be hanged on the *Tuesday* following in the *Grass-market* of *Edinburgh*.

Thus far have I given you a *juridical* Account of the detestable crimes of this Hypocritical Monstrous Man; I now proceed to acquaint you with other particulars, no less surprizing than the former; which upon strict enquiry I have reason to believe to be as true, as those that are judicially prov'd.

When they were seized, she desired the Guards to keep him from laying hold on a certain Staff, which, she said, if he chanc'd to get into his hand, he would certainly drive them all out of doors, notwithstanding all the resistance they could make. This Magical Staff was all of one piece, with a crooked head of Thorn-wood, she said he received it of the Devil, and did many wonderful things with it; particularly that he used to lean upon it in his Hypocritical prayers, and after they were committed, she still desired it might be kept from him; because if he were once Master of it again, he would certainly grow obdurate, and retract the Confessions which he had so publickly made. APOLLONIUS THYANEUS had such a Magical Staff as this, which I believe was a Sacramental Symbol which the Devil gave to the Major, and the Court had some such apprehensions of it, for it was ordered by the Judges to be burnt with his Body.

She also confessed in Prison, that she and her Brother had made a Compact with the Devil; and that on the 7th of *Septemb.* 1648. they were both Transported from *Edinburgh* to *Musselborough*, and back again, in a Coach and Six Horses, which seemed all of fire, and that the Devil then told the Major of the defeat of our Army at *Preston* in *England*; which he confidently reported in most of its circumstances several days before the news had arrived here. This Prediction did much increase the high opinion the People began to have of him, and served him to make them believe, that like *Moses*, he had been with God in the *Mount*, and had a Spirit of Prophecy, as well as of Prayer. But as for her self, she said, she never received any other benefit by her Commerce with the Devil, than a constant supply of an extraordinary

quantity of yarn, which she was sure (she said) to find ready for her upon the Spindle, what ever business she had been about.

Besides the Bestialities which the Major judicially acknowledged he had committed with the Mare, and Cow, he confessed he had done the same Abominations with three Species more; and the Woman that delated him for the Fact near *New Mills*, was by order of the Magistrates of *Lanerk* whipped through the Town by the hand of the Common Hangman, as a slanderer of such an eminent Holy man.

The Fornications, and Adulteries which this ἀλογενόμενος (as Buggerers are called by the Council of *Ancyra*) (Can. 16) Committed with the most Sanctimonious, and Zealous Women of the Sect, are too numerous to be related here. He had got himself the Priviledge, under a pretence of Praying and Exhortation, to go to their Houses, and into their Bed-chambers when he pleased; and it was his practise to visit married Women at such times especially as their Husbands were from home: One especially, who lived in the Street called the *West-bow* in *Edinburgh*, he had several times sollicited in her Husbands absence to gratifie his unclean desires; till at last wearied out with his importunity, she told him how much she abhorred his design, and charged him never to come more to her House. Upon this he forbore to visit her for some time, till one night, when she was undressed and ready to step into Bed, the Major suddenly appears standing by her, at which she was so extreemly frighted, that she fell into a swoun; she had no sooner recovered, but the Major endeavoured to comfort, and assure her, and confirm her against that strange surprize; and renewing his addresses, he Tempted her with many Arguments, and filthy Speeches, and Gesticulations, telling her he had taken that marvelous way of appearing in private with her, on purpose to secure her Reputation; that he would go out of her House in a manner as invisible as he came in. But she by this time having recovered her usual courage and strength, pushed him off with violence, and cry'd out for help to her Maid, upon which he immediately disappeared. The Windows, and Doors were all close shut; and I make little doubt, but his Coachman to the fiery Coach conveighed him in and out through the Chimney, or perhaps by the Door, which the cursed Familiar might open and shut again, as well as the Angel of the Lord did unlock, and lock the Prison Door, wherein the Apostles were put.

. . . . . .

All the while he was in Prison, he lay under violent apprehension of the heavy Wrath of God, which put him into that which is properly called Despair; a Despair which made him hate God, and desist from Duty to him, and with which the Damned Souls in Hell are reasonably supposed to be constantly affected. In this sence he was desperate, and therefore would admit neither *Church*, nor *Conventicle-ministers* to pray for him, or discourse with him about the infinite mercy of God, and the possibility of the forgiveness of his Sins. Much less could he endure to be exhorted to repent, or be brought to entertain any thoughts of Repentance, telling all the World, that he had sinned himself beyond all possibility of Repentance, and Pardon; that he was already damn'd, that he was sure his Condemnation to Eternal burnings was already pronounced in Heaven, and that the united Prayers of all the Saints in Heaven, and Earth would be vain, and insignificant, if they were offered to God in his behalf. So that when some charitable Ministers of the City, by name the present Bishop of *Galloway*, and present Dean of *Edinburgh*, were resolved to Pray before him for his Repentance, and Pardon, against his consent, he was with much difficulty withheld from interrupting of them in their devotions, and the posture he put himself in when they began to pray, was to lye upon his Bed in a most stupid manner, with his Mouth wide open; and when Prayers were ended, being ask'd if he had heard them and attended to them, he told them, *They were very troublesome, and cruel to him, and that he neither heard their devotion, nor cared for it, nor could be the better for all the Prayers that Men or Angels could offer up to Heaven upon his account.*

It was his Interest to believe there was no God; and therefore to ease the torments of his mind, he attempted now and then to comfort, and flatter up himself into this absurd belief. For he was sometimes observ'd to speak very doubtfully about his existence; in particular to say, that if it were not for the terrors which he found tormenting him within, he should scarce believe there was a God. . . . . .

I have been told by very credible Persons, that the Body of this unclean Beast gave manifest tokens of its impurity, as soon as it began to be heated by the Flames, &c.

I have been induced to quote thus at length, because no paraphrase of mine could have conveyed so forcibly as the

words of the author do a notion of the career of this "most prodigious sinner that ever was extant of humane race," and also for the sake of the light thrown upon the feelings with which his crimes and atheism were then regarded. Between Mitchel and Weir there was an "intimate Familiarity," and I cannot refrain from yet transcribing the following curious and rabid satire *To the Memory of Mr. James Mitchel*, in which they are associated, and which shows the rancour then raging between the sects:

O-y-es O-y-es Covenanters
Filthy, Cruel, lying Ranters
Come here, and see your murdering Martyr
Sent to Hell i' th' Hangmans Garter;
Your sealing Witnesses we hear
Are Mr. James Mitchel, and Major Weir:
One with his hand, but had no pith,
Th' other your Wives know well wherewith,
Which makes them sigh, and sighing say,
Welsh can but Preach, but Weir could pray.
It's this that all Religion shames,
To give Hells Vices Heavenly names.
Then Devils, then cast off your Masks,
Murder, and Whoredom are your Tasks,
Which you to all the World proclame,
Boasting, and glorying in your shame,
And say your Covenant doth allow
This, Maugre your Baptismal vow,*

* You see the Poet upbraids their Baptismal Vow with the Covenant; not, as I conceive, upon the common account, as another Poet may do, but because

And that the holy Oath doth bind you
To leave such holy Seed behind you.
For at, and after your long prayers,
You lye together pairs by pairs,
And every private Meeting-place,
Is a Bawdy-house of Grace;
You shew it is your loving Natures,
To be sweet fellow-feeling Creatures.
But to prophane your Holy Order
With Incest, Buggery, and Murder,
Is plainly to proclame you Devils,
And horrid Crimes to be no evils.
Mas James Mitchel lay four year
In Giffald's house with Major Weir,
And from his Ghostly Father learns
To lye with Women, and get no Barns,
The Mystery of the Tribe, a Trick
Makes all the Women mad Fanatick,
And now they both in Hell are met,
Where for your Company they wait.
Then fill your measure, and post on
To your deserv'd Damnation.
Go Whore, and Bugger, Kill and Pray,
Till every Dog shall have his day;
Or go together to Hell in Troops,
Else strive for new Grass-market-loops.*
He that Whores best, and Murders most,

'tis the frequent practise of our Whig-preachers to Baptize the Children of their Disciples into the Solemn League and Covenant, as well as into the Covenant of Grace. Same work, p. 59.

* Halters. It will have been observed that JANE WEIR was condemned to be hanged in the Grass-market.

Of him the Sect shall always boast.
And put him, as they've put Mas James
Among their Saints, and Martyrs Names.

Major Weir occupied a house in the Bow, Edinburgh, "on the right hand coming up from the Grass Market," "a wood-cut of it is given in 'Chambers' **Minor Traditions of Edinburgh,** 1833," where it is shown as within a courtyard, approached from the Bow by a narrow covered entrance, still standing, and which forms the subject of a vignette in 'Mr. Wilson's **Memorials of Edinburgh** in the Olden Time, Edinburgh, 1848.'" After Weir's execution, his house was looked upon as haunted, and for one hundred and thirty years no one ventured to inhabit it. "Modern improvements in the neighbourhood of the West Bow, Edinburgh, 'near the castle' have swept away all vestiges of the 'haunted' and dark abode of this notorious individual, and the site is covered by a building belonging to the Secession Church."*

Weir is mentioned at p. 332, Vol. 2, of Chambers' **Domestic Annals of Scotland,** and in Scott's **Letters on Demonology and Witchcraft** (p. 329), a frontispiece to the latter work also represents the Major's house.

---

* **Minstrelsy of the Scottish Border,** 1810, Vol. 2, p. 48, Note; and **Notes and Queries,** 5 S., II., p. 273.

JOANNIS CASPARI SÆTTLER **In Sextum Decalogi Præceptum,** In Conjugum Obligationes, et Quædam Matrimonium Spectantia, Prælectiones. Ex ejusdem *Theologiâ morali universâ* excerpsit, notis et novis quæsitis amplificavit ac denuò typis mandari curavit P. J. ROUSSELOT, SS. Theologiæ in Seminario Gratianopolitano Professor. In Gratiam Neo-confessariorum et Discipulorum. Gratianopoli, Prostat apud AUGUSTUM CARUS, bibliopolam et editorem, Via Vulgo Brocheri, No. 16. 1840.

8vo. (counts 4); pp. 192 in all; small circular fleuron on title page. On the verso of the bastard title is printed: "Cet ouvrage, comme propriété, est placé sous la garantie des lois. Tous les exemplaires non revêtus de ma signature seront réputés contrefaits." Signed with the pen, "Carus Auguste."

There is a later issue, size, pagination, and title page identical, with omission of the fleuron, addition of "Editio altera," and alteration of No. 16 into No. 8, and the date into 1844.

As indicated on the title page, this volume forms part of the greater work by the same author, published at Grenoble in 5 vols, 8vo., or rather it forms a supplement to that work.*

Few, if any of the Romish casuists have gone deeper into matters connected with the sexes, or have given more scabrous details than Sættler. I extract from the table of contents a few only of the impure questions considered in this remarkable volume:

Quid de incestu Confessarii cum pœnitente, parochi cum parochianâ. Quid sit locus sacer; qænam seminis effusio locum polluat, aut non polluat, licèt sit sacrilega. An et in quo casu liceat copulam abrumpere. An liceat semen conceptum ejicere. Quandònam pollutio censeatur voluntaria in suâ causâ, et quandò ac quomodò sit culpabilis. An et qualia peccata sint pollutiones nocturnæ. An sacram communionem impedire debeant 1° Mulierum menstrua. 2° Pollutio seu voluntaria seu involuntaria. 3° Actus conjugalis. An et quandò interrogandum circa bestialitatem. Quid de concubitu cum muliere mortuâ. Quid de *modis coeundi* innaturalibus. Quid et quale peccatum sit *lenocinium*. An quid teneantur parentes qui prolem in xenodochio exposuerunt. Quid sit impedimentum impotentiæ. Quæ conjugibus incumbat obligatio petendi et reddendi debitum. Quomodò conjuges ulteriùs adhùc peccare possint in usu matrimonii. Quid sit dicendum de obscenis tactibus, aspectibus, osculis inter conjuges. An peccet conjugatus, qui in absentiâ compartis seipsum impudicè tangit, vel delectatur de copulâ habitâ vel habendâ. An peccent soluti, ipsique adeò sponsi qui de copulâ habendâ, vel vidui qui de copulâ habitâ delectantur. Quid agere debeat Confessarius erga uxorem cujus maritus onanista est. Quid sit abortus et an liceat eum procurare.

---

* La Littérature Française, vol. 6, p. 388.

An baptizari possit fetus, in quo nullum signum vitæ advertitur. An, si fetus in lucem edi nequeat, liceat facere operationem, ut vocant, cæsaream. In matre mortuâ. In matre adhùc vivâ. An mulier sit ad subeundam operationem cæsaream adigenda. An baptizari possint ac debeant monstra. Disciplina ecclesiæ circa Clericos sollicitantes aut turpiter viventes.

To show how each of the above points is treated in detail, how each abomination is probed to the quick, would be undoubtedly interesting, but would exceed the limits of a simple bibliographical compilation. I cannot, however, refuse space for the enumeration of one or two of the subtle obscenities which Sættler and his commentator, Rousselot, consider necessary for the enlightenment of their priests and confessors:

Jam verò, cum puellæ sint capaces seminationis ante pubertatis annos, et etiam in sexto ætatis anno, citiùs possunt *irreparabiliter* amittere virginitatem, quàm masculi impuberes. Si mulier vi aut metu copulam ab adolescente extorserit, hæc extorsio etiam est stuprum, &c. Liceret tamen in fornicationis actu copulam abrumpere, ex odio et displicentiâ peccati, quamvis quasi necessariò tunc semen effunderetur extra vas. Inter Doctores disputatur, an qui in vase præpostero cognovit virginem, virginitatis circumstantiam declarare debeat. Expedit . . . à mulieribus et etiam à puellis, quærere utrùm cum bestiâ aliquid inhonestè egerint, v.g., bestiam in lectum intromittendo seque ab eâ lambente tangi procurando. Ipsa mulier interrogetur nùm semen, completâ copulâ, ejicere conata sit? Puella liberè stuprum passa, non est de virginitate interroganda. Inveniuntur et puellæ, sed non ità rarò, quæ quamvis non nubiles, jam à decennio, imò à septennio voluptatem carnalem venereosqve motus sibi per tactus, situm corporis, femorum compressionem, tibiarum extensionem procurant. Probabiliùs etiam excusantur, qui moderatâ frictione pruritum molestissimum extinguendi causâ sese tangunt, . . . ; nec obstat,

quòd fortè possit exindè suboriri pollutio, &c. Puellæ quæ turgentes sibi addunt mammas . . . peccant venialiter, &c.

The conduct of the wedded pair is most minutely defined. Time when copulation may be permitted: "licitè dum mulier lactat infantem—si mulier fluxu sanguinis innaturali veluti morbo quasi continuo laboret, quandò habet fluxum menstruum, aut in puerperâ post partum continuatur fluxus sanguinis, multi existimant actum conjugalem tali tempore exercitum esse culpam venialem—tempore quo mulier gravida est, actus conjugalis est graviter illicitus, si exerceatur cum probabili abortûs periculo;" place: "in loco profano et secreto —graviter peccant illum exercentes in loco sacro, in loco publico et coram aliis etiam infantibus," &c.; frequency: "ter quaterve in eâdem nocte;" posture: "ut jaceant conjuges, et vir muliebri incumbat—graviter peccant conjuges, si stantes rem habeant, vel mulier viro incumbat, aut vir à tergo accedat," &c.; manner: "graviter peccant in vase non naturali consummantes, vel inchoantes etiam cum intentione eum consummandi in vase naturali, vir seminationem ante copulam inchoando, vel hâc habitâ se retrahendo, antequàm seminaverit," &c.; are all specified. In fact, every contingency which could present itself to the most vivid of perverted imaginations is considered in every possible detail.

Many of the questions above cited are due to Sættler's commentator, Rousselot, and as each is initialed in the volume itself, I have not thought it necessary to make any distinction in reproducing them. The fourth chapter is *De Abortu et Embryologia Sacra*, the most curious items of which are included in my extracts.

Moechialogie ou Traité des Péchés contre Les Sixième et Neuvième Commandements du Décalogue, et de toutes les Questions Matrimoniales qui s'y rattachent, directement et indirectement; suivi d'un Abrégé Pratique D'Embryologie Sacrée. Ouvrage mis à la hauteur des sciences physiologiques, naturelles, médicales et de la législation moderne. Il est exclusivement destiné au clergé. Par P.- J.- C.- DEBREYNE, Docteur en Médecine de la Faculté de Paris, Professeur particulier de Médecine pratique, Prêtre et Religieux de la Grande-Trappe (Orne.)

Ecce, hoc ut investigavimus, ita est;
quod auditum, mente pertrcta (sic).
Job, 5, 27.

Deuxième Édition. Bruxelles. Imprimerie—Librairie de H. GORMAERE, Rue de la Montagne, 52. 1853

Large 12mo. (counts 6); pp. viii and 404 ex titles. There are two other editions, of 1846 and 1865.* The work bears the sanction of the vicar general, and although "exclusivement destiné au clergé," could be purchased but a short time since of any bookseller at Brussels for 3 francs.

Moechialogie is a treatise for the use of priests in the confessional; in it every crime which can possibly be embraced under the 6th and 9th commandments is considered in all its bearings. The author explains his purpose as follows:

* Cat. Général de la Librairie Française, vol. 2, p. 31.

Le but de ce travail est de prendre l'homme seulement par son côté charnel et animal; de le considérer dans cet état de servitude et d'abjection où l'enchaîne inexorablement l'empire tyrannique de ses sens; de le contempler enfin avec un sentiment de douloureuse compassion dans l'état de dégradation morale où l'ont réduit de brutales et d'avilissantes passions.

Nous suivrons donc l'humanité dans la route fangeuse du vice honteux de la chair; nous marcherons dans cette voie sombre et méphitique de la mort, en portant toujours devant nous le flambeau des sciences physiologiques et médicales.

Being a physician as well as a theologian, Dr. Debreyne is able to handle his subject with as much success physically as morally; and no writer with whose works I am acquainted, not even Sanchez, has amassed more filthy details, manipulated them more thoroughly, or argued upon them with more morbid and pertinacious subtlety than the author of *Moechialogie*. Father CHINIQUY* writes: "I do not know that the world has ever seen anything comparable to the filthy and infamous details of that book."

The latter part of the volume is occupied by a *Traité pratique d'Embryologie sacrée ou théologique*,† that is, the

---

* **The Priest, the Woman, and the Confessional**, to be noticed more fully presently.

† Few of the Romish casuits have omitted to notice, more or less fully, this strange and scabrous subject. The most thorough treatise which I have met with is by FRANCESCO EMMANUELE CANGIAMILA: **Embryologia Sacra** *overo dell uffizio de' sacerdoti, medici e superiori circa l'eterna salute dei bambini racchiusi nell' utero, &c. Milano,* 1751, which he afterwards rendered into Latin as: **Sacra Embryologia** *sive de officio sacerdotum* &c. It is replete with

proper treatment of the fœtus, or still born infant, with regard to baptism. But Dr. Debreyne extends his researches and instructions much further; and considers, *inter alia*, the various causes of abortion, the conduct to be observed towards a woman who dies during pregnancy, the cesarean operation performed upon a woman either dead or alive, the obstacles to parturition, the baptism of monsters, &c.

The volume we are considering forms a sequel to an earlier work by the same author: **Essai sur la Théologie Morale,** *considérée dans ses rapports avec la Physiologie et la Médecine.* In this work the same subjects are treated as in *Moechialogie*, but not so minutely, or with so many nauseous details.

Pierre-Jean-Corneille Debreyne was born at Quœdypre, November 7, 1786. After studying medicine at Paris he took his diploma in 1814, and became doctor to the convent of La Trappe, near Mortagne. In 1840 he joined the order. He is the author of numerous medico-theological works.*

---

remarkable instances of child birth, of which the most difficult and perverse are not unfrequently attributed to sorcery, and is interesting to one not specially interested in either theology or medicine. The work has been further translated into Portuguese: Embriologia Sagrada &c., *Lisboa*, 1791-92, 2 vols., 8vo., into French, and into modern Greek. Consult Manuel du Libraire, vol. 6, art. 7402, La France Littéraire, vol. 2, p. 41, Biographie Universelle, (Michaud), vol. 6, p. 543.

* Dic. des Contemporains, 1870, p. 493.

Llave de Oro, ó Série de Reflexiones que, para abrir el corazon cerrado de los probres pecadores, ofrete á los confesores nuevos el Excmo. é Ilmo. Sr. D. Antonio María Claret, Arzobispo de Cuba, seguida del **Apparatus** et Praxis Formæ pro Doctrina Sacra in Concione Proponenda, Auctore R. P. Richardo Arsdekin, Societatis Jesu. Con aprobacion del Ordinario. Librería Religiosa Imprenta de Pablo Riera, calle del Robador, nº. 24 y 26. 1860.

Small 8vo.; pp. *Llave* 143, *Apparatus* 288, in all. On the verso of the title page we read: "Varios Prelados de España han concedido 2,400 dias de indulgencia para todas las publicaciones de la Librería Religiosa."

It is a painful task to wade through the crass superstition and nauseous puerility with which the *Llave de Oro* abounds—a book for the propagation of which 2,400 days of indulgence are offered.

Archbishop Claret invents miraculous stories to be told to adult sinners, generally too childish and foolish to be worthy of any special notice. Here is a passage however which must be given as it stands: "Algunos autores dicen que Nuestro Señor Jesucristo tiene tanto horror á ese delito (sodomy), que la noche que nació en Belen mató á todos los sodomitas." (p. 91). No authorities are given.

Here are the archbishop's experiences respecting young girls. They are, he says, "mas fáciles en cometer impurezas que los niños, mientras son pequeñitas; pero cuando son mayores va enteramente al revés, pues mas son los mozos y hombres lascivos que las muchachas y mujeres. La razon de esto à mi ver es la misma naturaleza de la mujer; pues que cuando pequeña luego se ve inclinada á formar muñecas, etc., y estas cosas le sirven de juguete en su infancia. Si se reune con otras niñas ó niños, juegan á veces á padres y madres, que dicen, y quizás á parir, etc., etc." (p. 139).

The following are the points upon which confessors are to question their youthful female penitents. I leave them in the language in which they are given:

1. "Pollutionem facientes, aspicientes et tangentes seipsas (1). Palmâ manûs, tangendo leviter super vas (2). Digito tangendo se leviter intra vas in clitori, etc. (3). Mittendo digitum intra vaginam (4). Mittendo fustum, etc., intra vas (5). Applicans se contra vas in mensa, pariete, etc., sedens in sedia applicando se contra ipsam sediam. Sedens in terra applicando se contra ipsum pedem suum. Aliquando jungens crura et opprimens ipsum vas, movendo leniter seipsam, etc." Todas estas maneras son de una misma especie, ni hay necesidad que expliquen si fue de esta manera ó de otra, porque á mas de no ser de ninguna necesidad, como se ha dicho, se exponen á que por vergüenza no digan la verdad, y quedar despues con el remordimiento de haber hecho mala confesion por esta causa.

2. "Tangendo se turpiter cum una, vel cum aliquibus puellis. Faciendo sodomiticè cum puellis; aliquando cum sororibus maximè in eodem lecto per noctem, jam applicans vas unius cum pede, crura, etc., alterius, et sic se polluendo."

3. "Tangendo se mutuò cum puero in pudendis. Aliquando copulans se, quamquam imperfectè."

4. "Bestialitas (1) applicans vas suum cum aliqua bestia (2), aliquando mittens ostrum pulli vel gallinae intra vas. Aliquando ponens salivam aut

panem in vas et cogens canem ut lambat. Aliquando cogens canem et mittendo pudenda canis in vas suum." (p. 140).

"Horreur, abomination! (exclaims M. MAURICE LACHATRE) Après avoir pris connaissance des monstruosités décrites par le docte archevêque, les lecteurs pourront comprendre mieux que par les raisonnements, les dangers du Confessionnal."

That part of the *Llave de Oro* which has reference to the sixth commandment has been done into French, and annotated by M. Lachatre, as, **Clé d'Or,** and added to his 12mo. edition of the **Manuel des Confesseurs.*** The passages given above in the original Latin are there translated.

The *Apparatus* has no special interest for the present work.

Les Mystères du Confessionnal par Monseigneur BOUVIER Evêque du Mans.

Illustrated title page, on the verso of which we read: **Manuel des Confesseurs** *ou Les Diaconales Dissertation sur le Sixième Commandement & Supplément au Traité du Mariage &c.* **Dissertatio In Sextum Decalogi** *Præceptum & Supplementum ad Tractatum De Matrimonio Auctore* J.- B. BOUVIER, *Episcopo Cenomanensi;* there is a second title page: **Les Mystères** *&c. par Le Curé* X*** *Imprimeur-Éditeur:* E.- J. CARLIER, *Rue de l'Escalier,* 14, *Bruxelles &c.*

---

* See next article.

4to.; pp. 157 and 1 page unnumbered of *Table;* double columns; price 3 frcs. There are numerous illustrations on the page which have no special reference to the text.

This work, by M. MAURICE LACHATRE, is a translation, with annotations, of the work of Bishop BOUVIER, of which the title is given above.

The *Manuel des Confesseurs* (M. Lachatre informs us) "en est à sa 20me édition, dans le texte latin; Deux Cent Mille Exemplaires sont actuellement répandus dans le clergé et en tous pays.

"C'est pour la première fois que ce livre est traduit en français. La traduction a été faite sur la dixième édition, la dernière qui ait été revue et corrigée par l'auteur avant sa mort.

"On a publié depuis le décès de Monseigneur Bouvier, dix autres éditions sur lesquelles certains changements ont été opérés. Notre traduction est placée en regard du texte latin dans une spéciale édition," (that which heads this notice).

The contents of the volume are as follows: *Prologue;* The work of M. Bouvier; *Abrégé d'Embryologie; Origine de la Confession; Le Confessionnal ordinaire et le Confessionnal particulièrement secret; Le Confessionnal, fléau de l'enfance &c.; Confesseurs et Congréganistes devant la Justice, Outrages aux Mœurs &c.; Abbesses Confesseuses; L'Aumônier du Couvent; Catéchisme à l'usage des Jésuites; Guide des Ames; Le Sceau de la Confession; Les Drames du Confessionnal, La Signora Virginie de Leyva;* Le Confessionnal, fléau du prêtre chaste; Le*

* The history of VIRGINIE DE LEYVA is one of the most terrible and dramatic on record, and presents a vivid picture of the laxity of convent life, the venality of the priests, and the general depravity which pervaded Italy during the 17th century. M. PHILARÈTE CHASLES, basing his labour upon

Syllabus, Doctrine religieuse enseignée dans le Confessionnal; Encyclique; Derniers Conseils.

Another edition was published in 1876: **Manuel des Confesseurs** *ou Les Diaconales Dissertation sur le Sixième Commandement et Supplément au Traité du Mariage par Mgr.* BOUVIER, *Évêque du Mans Librairie du Progrès* LOUIS LINCÉ, *Libraire-Éditeur* 67, *Rue Crapaurue*, 67 *Verviers (Belgique).** Large 12mo. (counts 6); pp. 396 in all; a second illustrated title page, with *Imprimerie* E.-J, CARLIER, *A Bruxelles &c.*; the outer wrapper gives the title more in detail, and the price 2 frcs.; there are a few illustrations which have no reference to the text. From this edition the Latin text has been omitted, but it contains in addition, with full title page: **Clé D'Or,** *ou Série d'Exhortations destinées à ouvrir le cœur fermé des pauvres pécheurs offerte aux nouveaux confesseurs par Le très excellent et très illustre seigneur don* ANTONIO MARIA CLARET, *&c.* This is an annotated

---

that of DANDOLO, has worked the proceedings instituted against the SIGNORA DI MONZA into a pleasant and attractive tale: **Virginie de Lepba** *ou Intérieur d'un Couvent de Femmes en Italie au commencement du dix-septième siècle d'après les documents originaux &c. Paris* 1861. A portrait of the heroine, printed by DELATRE, should be added to the volume

* For this edition it was intended to make an illustrated wrapper representing a cathedral, &c., and a frontispiece with a confessional, &c. The designs for both exist, but were never engraved. The former is by M. POTEAU, the latter by F. L. See **Index Librorum Prohibitorum**, London, 1877, p. 172.

translation of that part of the Llave de Oro* which relates to the sixth commandment.

The *Dissertatio in Sextum Decalogi Præceptum*,† which was intended by its author exclusively for the use of priests, is one of the most esteemed works of the Romish Church. The number of editions through which it has passed has been already shown. It is to a great extent a *résumé* of the various opinions of former casuists, which bishop Bouvier confronts and passes his opinion upon. This it is which makes the book specially valuable to the young priest. The author treats most exhaustively the subject of the relation of the sexes, from the first regards and thoughts of the young engaged couple to the kinds of embraces which may be permitted between married people, from the times when the act should be granted or denied to the performance of the cesarian operation and the christening of the stillborn, or even unborn fœtus.

Here are a few of the most curious subjects discussed: Masturbation before the statue of the Virgin; If a doctor sins by spending while handling the private parts of a woman in the pursuit of his calling; Commerce with a demon under the form of a man, a woman, or an animal; Corpse-profanation;

---

* Noticed at p. 69, ante.

† In the Nouvelle Biographie Générale (vol. 7, col. 147) two editions are given, viz.: "Cenomani, 1827, 1 vol. in-12," and "12e édit., Paris, 1850." Lorenz notes another edition, "1861, in-12." Cat. Général, vol. 1, p. 355.

The German walse is strictly forbidden; Absolution is not to be granted to actors or actresses, even when on the point of death, unless they promise to renounce their calling; Impotence, either on the part of the man or woman, is frequently caused by the malice of the devil; Whether copulation may be performed when the woman is with child, or during the time of menstruation; The cesarian operation is most minutely described, and every circumstance connected with it fully discussed.

M. Lachatre does not perhaps speak too strongly when he exclaims:

Quel code d'immoralités! Quel recueil de turpitudes dans cette élucubration épiscopale!

Quelle boue infecte remuée dans tous les sens, et comme à plaisir, par un vieux ribaud, un satyre mitré! Rien n'est oublié dans cette œuvre, depuis l'origine d'une pensée sensuelle jusqu'à l'action la plus dégradante; depuis un simple désir jusqu'au plus mauvais acte de bestialité, accompli avec l'animal le plus vil, ou sur une femme déjà morte, ou avec un démon de l'un ou de l'autre sexe ayant pris une forme sensible.

Les abominations étalées dans ce livre, dépassent les obscénités des soupers de la régence sous le duc d'Orléans, les turpitudes du Parc aux Cerfs de Louis XV, et sont de nature à faire rougir les plus éhontées messalines, à faire bouillir le sang du plus austère des anachorètes. (12mo. edit. p. 9).

Nous devons également faire mention (adds M. Lachatre) d'un chapitre curieux qui a été ajouté au *Manuel des Confesseurs*, dans la 14ᵉ édition, par le successeur de Mgr Bouvier au siége du Mans, lequel chapitre ne se trouve pas dans notre traduction qui est faite sur le texte de la 10ᵐᵉ édition. Le nouvel évêque du Mans tenait à honneur de compléter l'œuvre de son devancier et de remplir une lacune importante qu'il y avait découverte. En effet, Mgr Bouvier avait omis de parler de certains engins de lubricité qui sont en usage dans les bordels, dans certains lieux encore plus infâmes, et dans les couvents de femmes. Le prélat a donc réparé l'omission volontaire ou involontaire de l'auteur du *Manuel des Confesseurs*. Les jeunes diacres, les séminaristes, les confesseurs ont alors reçu le complément de leur éducation religieuse. On

leur explique que le *condom*—est une sorte de fourreau en baudruche dont on couvre le membre viril—pour pratiquer le coït *ononasticè* ou *condomisticè*, pour éviter de procréer des enfants, ou pour introduire le membre dans l'anus, ou pour se préserver des maladies contagieuses vénériennes. Le prélat vise encore dans ce chapitre, les instruments de lubricité de pays de Sodôme et de Gomorhe, en usage dans les lupanars et particulièrement dans les couvents de femmes, objets étranges qui servent aux débauches contre nature et qui tiennent lieu du sexe absent. *Schoking* (sic) ! honte ! abomination !

Ce curieux chapitre a été reproduit en latin dans le savant ouvrage l' *Examen du Christianisme*, par MORIN, imprimé à Genève.

. . . . *Coeunt ononasticè vel condomisticè id est intendo nefario instrumento quod vulgo dicitur condom. Manuel des Confesseurs*, 14me édition, p. 137. Ceux qui coïtent à la manière d'Onan ou avec le membre viril enfermé dans un fourreau de baudruche, c'est-à-dire en se servant d'un instrument défendu qu'on appelle *condom*.

Quels enseignements ! quelle éducation pour les séminaristes, les diacres, les confesseurs jeunes et vieux ! (12mo. edit. p. 275).

Such a publication as the *Manuel des Confesseurs* could not fail to arouse the anger and resentment of the powerful Catholic party in Belgium. M. Lachatre was prosecuted and condemned, and many copies of his work destroyed.

JEAN-BAPTISTE BOUVIER was born January 17, 1783, "au hameau de la Crote, commune de Saint-Charles-la-Forêt (Mayenne)," and died at Rome, December 29, 1854.* He became bishop of Mans (Sarthe) in 1834.

M. A. RISPAL has given a brief analysis of the bishop's labours, which he says: "jouissent d'une grande autorité."†

---

* **L'Intermédiaire**, vol. 10, col. 190.

† **Nouvelle Biographie Générale**, vol. 7, col. 147.

De la Démonialité et des Animaux Incubes et Succubes où l'on prouve qu'il existe sur terre des créatures raisonnables autres que l'homme, ayant comme lui un corps et une âme, naissant et mourant comme lui, rachetées par N.-S. Jésus-Christ et capables de salut ou de damnation. Par le R. P. Louis Marie Sinistrari d'Ameno de l'Ordre des Mineurs Réformés de l'étroite Observance de Saint-François (17e siècle) Ouvrage Inédit publié d'après le Manuscrit original et traduit du Latin par Isidore Liseux.

De Dæmonialitate et Incubis et Succubis Auctore A. R. P. Ludovico Maria Sinistrari de Ameno Ripariæ S. Julii, Diœcesis Novariensis, Ordinis Minorum Strictioris Observantiæ S. Francisci Reformatorum. Opus ducentis abhinc annis conscriptum, et nunc primum e MS. Codice nuper reperto in lucem editum Paris Isidore Liseux, 5, Rue Scribe 1875

8vo. (counts 4); pp. xvi and 224 in all; title page in red and black, with publisher's fleuron; issue 598 copies numbered; the original text and the translation are *en regard* throughout the volume; published at frcs. 10.

This is a very curious and carefully done book, both as regards the author and the translator-editor. The title sufficiently explains its object, and the propositions set forth are argued out with logical closeness. Although the author under-

takes to prove both by authority and from his own experience that Incubi and Succubi exist and perform the act of copulation,* yet he handles the subject as a tenet fully recognised by the church. He even enumerates several great men who owe their existence to such commerce, among whom we find Romulus and Remus, Servius Tullius, Plato, Alexander the great, Seleucus King of Syria, Scipio the African, Augustus Cæsar, Aristomenes. "Ajoutous encore (he concludes) l'Anglais Merlin ou Melchin, né d'un Incube et d'une fille de Charles le Grand; et enfin, comme l'écrit Cocleus, cité par Maluenda, ce damné Hérésiarque, qui a nom Martin Luther." (p. 51).† It is affirmed that Incubi are:

> doués de sens, et conséquemment qu'ils ont un corps; conséquemment aussi, qu'ils sont des animaux parfaits. Il y a plus: portes et fenêtres closes, ils entrent partout à leur fantaisie; donc leur corps est subtil; enfin ils connaissent et annoncent l'avenir, ils composent et ils divisent, toutes opérations qui sont le propre d'une âme raisonnable: donc ils sont doués d'une âme raisonnable, et ce sont bien, en réalité, des animaux raisonnables. (p. 115).
>
> Ici se place une observation; lorsque ces Incubes s'unissent charnellement aux femmes dans leur corps propre et naturel, sans métamorphose ni artifice,

---

* Several anecdotes are given in the Dictionnaire Infernal, the Dictionnaire de la Folie et de la Raison, Histoire des Fantomes et des Démons, La Sorcière, Curiosités de l'Histoire des Croyances Populaires au Moyen Age. Consult Malleus Maleficarum J. Sprengeri, La Démonomanie des Sorciers, par J. Bodin, &c.

† I have cited the translation rather than the original, in order that my readers may judge how ably M. Liseux has performed his task.

les femmes ne les voient pas, ou, si elles les voient, c'est comme une ombre presque incertaine et à peine sensible : ***. Quand, au contraire, les galants veulent se rendre visibles à leurs maîtresses, *atque ipsis delectationem in congressu carnali afferre*, alors ils revêtent une enveloppe visible, et leur corps devient palpable. Par quel art, ceci est leur secret. Notre philosophie à courte vue est impuissante à le découvrir. (p. 197).

It was held formerly that Incubi borrowed their seed from some man, but Sinistrari is of opinion that they really do emit semen of their own. They do not restrict themselves to women, but have connection with animals as well.

The author has of course an equal faith in evil spirits, sorcerers and witches of the ordinary kind, with which however these curious beings must not be confounded. The former can be got rid of by holy incantations, whereas Incubi are deaf to the voice of the priest.

Enfin, chose prodigieuse et presque incompréhensible, ces Incubes, qu'on appelle en Italien *Folletti*, en Espagnol *Duendes*, en Français *Follets*, n'obéissent pas aux exorcistes, n'ont aucune peur des exorcismes, aucune vénération pour les objets sacrés, à l'approche desquels ils ne manifestent pas la moindre frayeur : bien différents en cela des Démons qui tourmentent les possédés ; car, si obstinés que soient ces malins Esprits, si rétifs qu'ils se montrent à l'injonction de l'exorciste qui leur commande de déloger du corps du possédé, il suffit pourtant de prononcer le très-saint nom de Jésus ou de Marie ou quelques versets des Saintes Écritures, d'imposer des Reliques, principalement le Bois de la Sainte Croix, ou d'approcher les Saintes Images, pour qu'aussitôt on les entende rugir à la bouche du possédé, et qu'on les voie grincer des dents, s'agiter, frémir, montrer, en un mot, tous les signes de la crainte et de l'horreur. Mais ces coquins de Follets, rien de tout cela n'a d'effet sur eux : s'ils discontinuent leurs vexations, ce n'est qu'après longtemps et quand ils le veulent bien. De ceci je suis témoin oculaire, &c. (p. 31).

Copulation between a demon and a witch is naturally graver than bestiality, and is indeed "le plus grand de tous les péchés." The question is reasoned out with casuistic minuteness:

Quant au commerce avec l'Incube, où ne se rencontre aucun élément, si faible soit-il, d'offense contre la Religion, il est difficile de voir pourquoi ce délit serait plus grave que la Bestialité et la Sodomie. * * * L'Incube, du chef de son esprit raisonnable et immortel, est l'égal à l'homme; du chef de son corps plus noble et plus subtil, il est plus parfait et plus digne que l'homme. Conséquemment, l'homme qui s'unit à l'Incube n'avilit pas sa nature, il la dignifie plutôt; &c. (p. 201).

The volume terminates with a brief *Notice Biographique*, from which I extract the following particulars:—

SINISTRARI was born at Ameno, 26 February, 1622, and died, March 6, 1701. He studied at Pavia, where in 1647 he entered the order of the Franciscans. He was a man of great talents and attianments. At Rome he occupied the post of "Consulteur au Tribunal suprême de la Sainte Inquisition," was during two years vicar-general of the archbishop of Avignon, and afterwards theologian attached to the archbishop of Milan. In 1688 he was requested to compile the statutes of his order, which he did in his **Practica criminalis Minorum illustrata.** His collected works were published at Rome in 3 vols., folio, 1753-1754,* of which however *De Dæmonialitate* does not form part.

* Consult also Index Librorum Prohibitorum, Romae, MDCCCLXXVI, p. 303.

Illustrations on the Incarnation and Immaculate Conception of the Virgin Mary and the Miraculous and Mysterious Birth of our Saviour Jesus Christ, by Dr Edmund Skiers, M.D., Of the Faculty of Paris, London and Edinburgh, Author of a Treatise, on the Croup,—a Sketch on Stomacal affections, Diarrhœa, Dysentery, Sporadic and Asiatic Cholera, etc., etc. Paris, Printed by E. Brière and Co, Rue Sainte-Anne, 55. 1854

8vo.; pp. 16 in all. This is one of the most curious pamphlets which I have ever met with. Whether the author is in earnest, or whether his intention is to mystify his readers, my knowledge of medicine or theology is not sufficient to enable me to determine. I once saw a small volume written to show that the world was flat, and Archbishop Whately wrote a book the object of which was to prove that Napoleon I. never lived. The work before me may perhaps be classed in the same category with such productions. Dr. Skiers, however, appears to be serious, and undertakes to show that there is nothing supernatural or difficult to believe in the immaculate conception, but that it may be accounted for by the *fœtal kyst* theory. If it be allowed for one of the greatest casuists* to enquire whether the virgin spent

* Thomas Sanchez. **De Sancto Matrimonii Sacramento.**

during copulation with the Holy Ghost, "utrum virgo Maria semen emiserit in copulatione cum Spiritu Sancto," surely a medical man of the same faith may be permitted to take a step further back and enquire into the virgin Mary's conception. Here are the doctor's own words:

"*The stumbling block*" to the Faith, and to convincing teaching, lie at the very origin of our Christian religion; here, with every sense of deep humility and strict feeling, I will allow myself to enter familiarly into explanation.

To arrive at *the unknown* we must interrogate intimately *the well known*. What is strenuously our object here, is it not to inquire into the "*Immaculate conception of the Virgin Mary?*" CONCEPTION! we take the term "*in extenso*," its evident sense implies, beside the power of imagination, "*to conceive*," "*to admit into the womb;*" conception again, might be "*extra uterine;*"* conception might also be a pregnancy of a *double nature* "*in ovo*," *ab ovo* "*from the very origin of the germ*, the developement of which is the product of a FŒTAL KYST; a FŒTAL KYST, is an abscess, borne by the individual, and independently of the will of the bearer, and is *not known to, nor conceived* by the bearer; a *fœtal kyst is an abscess containing an embryo, a fœtus in it;*—this *fœtal kyst* might happen to, and be borne by, *either a male or a*

---

* This question has occupied the attention of several writers. One of the most curious disputes will be found noticed at p. 261 of the Index Librorum Prohibitorum, *London*, MDCCCLXVII. In his witty and erudite little volume upon the "Fille de Turcoing," the Abbé VALMONT writes: "Mais vous qui voulez absolument des explications, voudriez-vous bien m'expliquer comment ce LOUIS ROOSSEL de Vlasloo, auprès Dixmude, accoucha d'un enfant par la cuisse. Ne vous moquez pas de moi, s'il vous plaît. C'est un grave Théologien, qui l'a dit, et qui a fait sur cela seul un traité fort singulier; c'est le R. P. LOTH, Dominician, *Resolutiones Theolog. tract.* 15." Dissertation sur les Maléfices, &c., *Lille*, 1862, p. 82.

female;—it may be *hidden* internally in the body,—or it appears *externally* as a tumour, or it may appear externally as *a monstruosity*, having appending the *limbs of a fœtus*, attached to the body of the person born so, without any envelope—but the continuous skin;—and *this fœtal external appendix* might have, or might not *have movement* given to it, by any excitement on its skin; the phenomenon of *this fœtal kystal appendix* might be, with the body of *this grafted fœtus*, more or less perfect; this *graft too*, might nearly equal the size of its parent;—and again *this monstruosity* might be equal in size, and have a life, even to that of a *separate alimentary* system for taking food;—and again in addition to which, a separate and complete and *perfect locomotive existence, to be, and feel, as if separate bodies*, save in their bond of union; the *two individuals* being only separate in head and limbs.—It is therefore well known, that *fœtal kysts* and *monstruosities* are as common *in animals*, as incidental to the *human species*; we have only to examine the exhibitions at fairs to find living specimens of some curious cases, whilst *museums* of comparative and human anatomy have *shelves full* of the most curious varieties, obtained some from *post mortem* examination, others *abortive* products, and others after *having been born alive* and have lived for some moments, or minutes, hours, days, months, or years.—These *fœtal graftings*, from *a double conception*, human as animal, are therefore consistent in nature, and the *published, depicted*, and *preserved* varieties in the various *museum collections* are great and startling for the senses to contemplate; the chain of causes being occult, the strained imagination can only depict vaguely, to conceive the effect, origin, and wonderful secret combinations of nature; therefore, the links of organic matter connecting insensibly the transition of the animal to the vegetable, the terrestrial animal to the aquatic, the terrestrial to the aerial, the terrestrial to the terrestrial, not even taking the extremes, that is, from the elephant to the mouse, or the man from the monkey, etc., without entering into the minuter wonders and greater intricacies of the insect, or the marvellous microscopic creation, or the organic vegetable, to the inorganic mineral combination, in the which, our blindness shews the wisdom of God, and the limit to man's.

Resuming then, with regard to the animal, as the human species, from what is known, as to *extra uterine fœtation, gestation*, it cannot be difficult *to imagine a fœtal kyst* "*sine concubitu*" that is a GERM (C) finding its way into the cavity of the *uterus* of a FŒTUS (M), at what period *God only can know*,

but *its presence there* will be that of its *forming* a KYST, and *finding a natural nidus;* the *imagination can be helped* when we consider that a *fœtal kyst*, "*sine concubitu*" does find its way into the *cavity of other* muscular organs, therein, *to form its nidus*, and from finding *in primis*, a more or less vital force of organic life in *that* part, *the kyst* would receive an impulse, a *motor*, for developement to advance more or less the growth of its parts, partially, or the *whole* of *the fœtal* formation; so, on the contrary, *in secundo*, where the *graft* of the *fœtal kyst* does not find *that* natural congenial organic vital vascular *nidus*, a check, or an arrest of growth, from *want* of ample nutrition from *that* part would, as a natural consequence, blight, derange its developement, so as either to *disease or kill it*, so that none, or little, of an organic trace of a *fœtal* formation might be found remaining, except those parts the *most* resisting and imperishable, consisting and constituting the *bones*, the *teeth*, the *hair of the fœtus*, the which would give a *data* of its existence; also, the external growth of the *fœtal kyst*, its vascular, and its membranous parts, would depend on the *nature of the tissue* it is grafted into, as well as its means for furnishing nutriment *for active, or passive* circulation, *expansion* and *developement of parts* held and inclosed in it.

Then, allowing to picture to the imagination a *double conception* or impregnation (A) to have taken place "*a priori*" that is "*ab origine*" in the maternal uterus (A) of *Anne?* the *mother of the Virgin Mary;* from the knowledge already of the *fœtal kyst*, the imagination here, might vividly depict that a birth *might be* given to *a fœtus* (M) which might contain "*a posteriori*" *in its body, a tumour!* and *that tumour* a *fœtal kyst* (C) and *this fœtal kyst* (C), with its vital and tenaceous *embryo germ egg* (C) might be found imbedded, grafted in the *cavity* of a muscle endowed with a mucous membranous lining of a very vascular character, and *that muscular cavity with its mucous membranous vascular lining a uterus;* and why not this, as well as any other muscular cavity?—as *this nidification* by chance attractions, might, all in all, *through God's will*, be ordained from *the commencement* of the "*ab originale*" nature of the *double conception* (A), when, the *two germ eggs* (M C) detached *as of one* conception "*primo;*" combining to form "*secundo*" the two *germ eggs* (M C) *united*, at the same time having, *each*, an innate separate force of vivifaction; *both*, having also, as is well known, whether the conception is single or double, its *own separate and proper protecting amniotic albumenous*

membrane, and this too, whether the "*ovum*" *germ egg is* impregnated *in* the uterus, *near* or *at a distance*, that is, in the *Fallopian tube* near to the *ovarium* or *egg reservoir*; the presumption being that the *two germ eggs* (M C) are preserved; the *outer coating* of the amniotic membrane forming the high vascular membrane of the *chorion*, the *grafting of this* chorion of *the one germ egg* (C), taking place on the *highly vascular* chorion of *the other germ egg* (M); from this *immediate contact* of the *two impregnated germ eggs* (M C), from their intimate *contiguity, and grafting*, the *one* (M) might at last entirely envelope the *other* (C); from (M) having *a greater* inherent vital organic activity and force of developement; so that the *germ egg* (M) *most forward* in developement will become the *enveloping* maternal and *absorbing one*, from its greatest vital activity; the *other germ egg* (C) impressed on, will become the *imbedded*, the *enveloped germ*; and, not losing its vitality it has only *a check* given to its vital power of growth, but not destroying its vitality; because, *this germ egg* (C) finding in this *graft* a "*nidus*" a nestling place, at this stage of its life in (M), *of a similar* nature of resource of tissue *to that of its own*, though, depassing it in power, with rapidity of progress, as to change, and formation into organic vitality, offering (C) at the same time maternal *resources* for its *perfect rest, and nidification*, and growth, though *comparatively*, with an abeyance, and suspense, *from the germ egg* (M), *being itself* drawn on for accommodation and nutriment, but the life of *both germ eggs* (M) and (C) will be maintained by the superior absorption of nutriment of the *germ egg* (M) the one most fully advanced, so that the metamorphoses of *both germ eggs might* progress, and harmonize *together from* this *one source*, with the enveloping *embryo* maternal *germ* (M), *now* rapidly increasing *over the enveloped germ* (C), whilst *this latter embryo germ* (C) is impelled by an imperceptible nascent force of change, insensibly to yield, and *to fall inducted into the channel* of a cavity, a "*nidus*" *of an intestinal formation of the embryo germ* (M) *where*, by after maturing nature, from the attraction and congregation of molecules, by the early and rapid embryotic changes, evolutions, and metamorphoses taking place, it happens, *normally, to form*, and *to become, the rudiment of that organ in the embryo* (M) *which, by nature, is destined, ultimately, to be an important organ, the very natural fœtal uterus*;—hence fortuitously, accidently, *through the will of God!*—the included, *nucleated*, enveloped, "*a priori*" separate and distinct *germ egg* (C) of the "*ab origine*" *double con-*

ception (A) finds itself abducted, attracted to be imbedded and *nidified*, nestled, with *its original preservative amniotic* albumenous membrane, to be preserved, nourished "*a posteriori*," and protected, to develope in a deeply seated vital *uterine organ of the germ egg* (M) its companion "*ab origine*" *ovum*, egg, of the double "*a priori*" or "*ab origine*" conception (A). In the which vital *fœtal uterine* organ (M) the natural agencies and accomodations, and sympathies of which, is that constituting all, *and exclusively, and professedly, the only normal nidus* for an *embryo egg*, viz *the Uterus!* where, its vascular fibrous and expansive functions are all for the reception, protection, warmth, accommodation and preservation; the supply of nutriment being *most ample and special* for, and *in accordance with the need, on the rapid growth* and *full development of the fœtal germ* "*in utero.*"

The *fœtal germ* (C) however intricately, wonderfully *and miraculously* introduced into the *fœtal womb* of *the germ* (M) and there incarnated to be imbedded after the "*a priori*" and "*ab origine*" *germ fecundation* and double *conception* (A) *is beyond demonstration*, but *not beyond credence*, and the *force* of *imagination*, for as *a truth* it is *most possible*, and *can be illustrated* from what we see, in *other things marvellous in nature*, subject *to the creative will of God*; and *if we question this, we question and deny that power*, which pervades all things, and which presides with soothing and watchful care over us, even when, poor mortals, we look up in distress to God and cry aloud *to Him*, for help.

Thus *a miraculous uterine graft of a fœtal kyst* (C), "*sine concubitu*" *can be well imagined as conceived*; and it would not stagger and surprise a feeling, if *such another miraculous uterine graft* (C), *should again occur*, to be *accidentally* detected, and demonstrated, as a possibility, to offer astonishment to the world; *not that another Christ* should be born, but a birth from a *virgin uterine conception* "*sine concubitu*," to strengthen the *faith in God*, the *belief in Jesus Christ*, and the almighty wonders in creation.

From the above extract my readers will be able to judge for themselves in how far Dr. Skiers has succeeded in proving his point, and will probably agree with me that his pamphlet is at any rate fit to be placed among the curiosities of literature.

ompendium Code des Jésuites d'après plus de 300 ouvrages des casuistes-jésuites. Complément indispensable aux Œuvres de MM. MICHELET et QUINET. 9e édition, populaire augmentée d'une préface et de notes. Paris EDMOND ALBERT, Éditeur. Rue du Hasard-Richelieu, N° 3. 1846

12mo. (counts 6); pp. 109. First published in 1845.*

This little volume, as its title indicates, contains extracts from various Roman Catholic writers, sanctioning crimes of every description. In his preface the author, GEORGES DAIRNVÆLL, informs us that: "La *censure* s'est vertueusement indignée et la cour de Rome a mis notre livre à l'index. Nous ne sommes cependant que copiste et nous défions nos adversaires de nous prouver la moindre *altération de texte*. Si ce livre n'avait contenu que des calomnies, huit éditions n'auraient pas été vendues en six mois." The extracts are in French, except a few relating to unnatural crimes, which are left in the original Latin.

---

* Dictionnaire des Anonymes, vol. 1, col. 625.

Frammento Inedito di PIETRO GIORDANI.

8vo.; pp. 29; printed privately, in 1862, by R. CLAY, Bread Street Hill, London; a second half title bears, **Il Peccato Impossibile** 1838.

This pamphlet is an answer to the **Casi Reservati** (written as the author observes in "latino diabolico") and more particularly to an article therein (Tavola 2ª, Articolo 6°): *Concubitus cum dœmone: qui quamvis non sit ejusdem speciei cum homine, tamen assumit formam hominis, sive viri sive mulieris.*— "il peccato impossible" in fact. Giordani adduces several instances of men and women, who having refused to comply with the monks' wishes, were punished as sorcerers and witches. A wider field is then taken, and the church at large and particularly the confessional are severely criticised. The subject is treated seriously, and the pamphlet is ably written.

The Confessional Unmasked, or the Curiosities of Romish Devotion.

This is the name by which the tract I am about to notice is generally known, and that which forms the half title of most of the various editions issued by the "Protestant Evangelical and Electoral Union." The wording on the outer wrappers differs however materially. I note three different

editions at present before me: **The Confessional Unmasked:** *showing the Depravity of the Romish Priesthood, the Iniquity of the Confessional and the Questions put to Females in Confession, &c.*, buff wrapper, 8vo., pp. iv and 76; the half title reads **Extracts,** etc., published about 1871; **Christian Testimony against Papal Wickedness by Unmasking the Confessional;** &c., 8vo., pp. 98, buff wrapper; **The Morality of Romish Devotion,** *or the Confessional Unmasked:* &c., 8vo., pp. 116 and 8 unnumbered, begins with *A Report of the Trial of Mr. George Mackey, At the Winchester Quarter Sessions, 18th and 19th October,* 1870, green wrapper.

The tract was not originally published by the "Protestant Evangelical Union," but had been issued four times at least before that society took it in hand. The "Union" has published three (if not more) pamphlets concerning it: **The History of "The Confessional Unmasked,"** 8vo., pp. 40; **The Seizure and Condemnation of "The Confessional,"** 8vo., pp. 32; **"The Confessional Unmasked."** *A Military as well as a Moral Plea for abolishing the Confessional.* By Lieut-Col. H. J. BROCKMAN, 8vo., pp. 15. From the former work I gather the chief part of the particulars given in this notice:

The *first* publication of the Pamphlet is surrounded with somewhat of obscurity. The compilers, translators, and publishers appear to have been anxious to inform the public upon questions of such deep importance as those we have noticed; but they thought it prudent to remain unknown.

However, DAVID BRYCE, publisher, Paternoster Row, who died suddenly, May 1, 1875, was the reputed translator.* The "Union" continues:

We have before us a copy of the *Second Edition*, published in Dublin, 1836. The title page is as follows:—

Dens's Theology. *Extracts from Peter Dens on the Nature of Confession and the Obligation of the Seal.* "*Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.*" *Second Edition. Dublin:* O'NEILL, *Printer*, 1836.

The Pamphlet consists of Extracts, taken exclusively from *Dens' Theology*, with a few comments by the Compiler. It does not appear to have been published in the ordinary way of trade, or with any motive less worthy than that of admonishing innocent men of the hordes of Romish marauders—conspirators against the morality and liberty of the people, which the Government of the country had patronized and let loose upon Society.

In subsequent editions of the Pamphlet now under consideration, several extracts were taken from Liguori and other "guides and masters" used in the "Royal College" for the education of Romish Priests. The Pamphlet was then entitled "Maynooth and its Teaching." It was published in London in the ordinary way of trade. The following is the title-page of the Pamphlet when it came into the possession of "THE PROTESTANT ELECTORAL UNION:"—

Maynooth and its Teaching. *The Confessional Unmasked: showing the Depravity of the Priesthood, the Immorality of the Confessional, and the Questions put to Females in Confession, etc., etc. Being Extracts from the theological works used in Maynooth College, and sanctioned by the "Sacred Congregation of Rites."* *With Notes, By* C. B.

---

* See *The Bookseller*, June 3, 1875, No. 211, p. 497.

"For 'tis a shame even to speak of those things which are done of them in secret."
(EPH. v. 12.)

(ACT III., SCENE I.—*A Confessional*).

PRIOR. Within this chair I sit, and hold the keys
That open realms no conqueror can subdue,
And where the monarchs of the earth must fain
Solicit to be subjects.
ALAR. O, holy father! my soul is burdened with a crime.
PRIOR. My son, the Church awaits thy sin.
ALAR. It is a sin most black and terrible;
Prepare thine ear for what must make it tremble.
PRIOR. Thou dost speak to power above all passion, not to man.
ALARCOS, *by the Author of "Vivian Grey."*

London: W. STRANGE, 3, *Amen Corner, Paternoster Row.*

The way in which the Pamphlet came to be the property of "The Protestant Electoral Union" was as follows:—

An ex-Sheriff of London, and a member of the Protestant Electoral Union, went, in 1865, to the House of Commons to hear a debate on some Protestant question. The House on that occasion resembled a "Bear-Garden," and the Protestant speakers could not obtain a hearing. This patriot thought that the misconduct of the House arose from its ignorance of what Popery was, and he resolved to inform them of its true character by bringing under their notice its teachings and practices, *as declared by Romanists themselves.* He entered into arrangements with "The Christian Book Society" for printing an edition of the Pamphlet, which he called

"The Depravity of the Roman Catholic Priesthood *and the Immorality of the Confessional.*"

With reference to this edition we ought to say that some of the most disgusting enquiries and instructions by the Priest were omitted. A copy of the Pamphlet was sent to each member of both Houses of Parliament, and the copies remaining were presented to the Society.

The Pamphlet sold by Mr. Strange, Paternoster Row, was printed from *stereo* plates, which he expressed a readiness to sell; and as the Committee of the "Protestant Evangelical Mission and Electoral Union" had found the pamphlet to be a most formidable weapon of defence against the priestly assailants of the purity and liberty of this Protestant Kingdom, they purchased the plates with the pamphlets Mr. Strange had in stock. For some time the Committee printed from these plates. They changed the

cover, however, giving the opinions of several eminent men as to the evils of the Confessional.

The Committee would at once have made several changes in the pamphlet, such as they afterwards did make in the *New Edition*, but their funds were so limited that for years the Treasurer never received ten pounds that was not appropriated to defray some very necessary expense already incurred.

The first *internal* change made was the expurgation of a song, "The Fryar and the Nun," p. 37, showing "The Progress of the Confessional." This was replaced by two descriptions of a "Confessing Priest," one of which was by Mr. Hogan.

We come now to a point which invests *The Confessional Unmasked* with an interest which its literary merits would not entitle it to. I mean the legal proceedings to which it has given rise, and which now form a precedent in English law. The first prosecution took place at Wolverhampton in 1867, when, after some lectures by WILLIAM MURPHY, the "Watch Committee" obtained a warrant under Lord Campbell's Act to search the premises of H. SCOTT, where the objectionable pamphlet was being sold. A seizure of "a quantity of books" was made at Scott's house on the 18th March, upon which the magistrates delivered the following decision:

"We consider that the book produced before us is an obscene book within the meaning of the Act, and calculated to contaminate the public morals, and of such a character that the publication of it becomes a misdemeanour. The sale and distribution have been sufficiently proved before us, and we hereby order the books to be destroyed."

The case was taken to the Quarter Sessions, and the verdict of the Magis-

trates was quashed by the Recorder, he giving *authority* for his judgment. The Popish party appealed from the verdict of the Recorder to the Queen's Bench. That court said it *did not believe* the evidence put forth by the book, and *and added new matter* to the case submitted to it for judgment; and *upon the ground of the matter added,* and for other reasons, reversed the decision of the Recorder!! (*The Queen* v. *Hicklin,* April, 1868).

This judgment is very ably dealt with in a Pamphlet, "Printed for private circulation," and generally considered to be by Mr. POWELL, the Recorder of Wolverhampton.

The Committee, desirous of keeping within the Law, even when so grossly perverted, remodelled the entire work, and entitled it *The Morality of Romish Devotion; or, The Confessional Unmasked,* omitting much of the lewd inquisitiveness of the Priests contained in the former work, but enough to show the nature and tendency of the Confessional, and to justify Protestants in seeking its utter destruction. This new work was brought under judgment in the followay way:—

Mr. GEORGE MACKEY having been invited to Lymington, Hants, hired the Town Hall, for a course of five lectures, and after having delivered three of these lectures, during the week ending August 27, 1870, he was prevented by the *Mayor and police* from giving the last two lectures of the course advertised. He was then summoned before the Mayor, JAMES CORBIN. Mr. Mackey was confined as a Felon in Winchester Jail for fifteen months! For a full report of his *trial,* or CONDEMNATION rather, see pamphlet entitled *The Lord's Prisoner,* published by THE PROTESTANT EVANGELICAL MISSION, price 6d.

The Committee feeling assured that Mr. Mackey was prosecuted out of malice, and that he was unjustly condemned by an *unsworn* jury, to which he objected, printed a *Report* of the first trial at Winchester. This included the pamphlet with the sale of which he was charged, and which was taken as read in Court. This *Report* was seized by the Police, under a warrant signed by Sir THOMAS HENRY, in the Offices of the *Protestant Evangelical Mission and Electoral Union,* on January 26th, 1871. Mr. STEELE, the Secretary of the Society, who was indicted for publishing the work, gives his reasons in full for doing so in the *Monthly Record* of the Society for March and November, 1871. The case of Mr. Steele was heard in the Court of Common Pleas,

Westminster, before Chief Justice BOVILL, April 29, and 30, 1872. A full report of the *trial* is given in the *Monthly Record* for June, 1872.

In this Case, *Steele* v. *Brannan*, Justices KEATING, BRETT, and GROVES were on the bench with the Chief Justice, Mr. SAMUEL KYDD was for the appellant, and the Attorney General for the respondent. Judgment was given without reserve against Mr. Steele. In delivering judgment Chief Justice BOVILL said: "I entirely agree in the decision of the Queen's Bench in the case of the *Queen* v. *Hicklin*, and I think the present case falls quite within that decision." Justice KEATING was of opinion that: "these extracts, if correctly reported, do contain obscenity to an extent from which the mind of every right-minded man will absolutely revolt."

The Confessional Unmasked, it will have been observed, is chiefly composed of extracts from the works of DENS, to which were afterwards added specimens of the teaching of LIGUORI. As the works of neither of these writers are otherwhere noticed in the present volume, I propose to extract a few passages from the pamphlet before me, adding the translation and observations there given.

ON JUST CAUSES FOR PERMITTING MOTIONS OF SENSUALITY.

Hujusmodi justæ causæ sunt auditio confessionum, lectio casuum conscientiæ pro Confessario, servitium ne-

Just causes of this sort are, the hearing of confessions, the reading of cases of conscience drawn up for a

cessarium vel utile præstitum infirmo.

Justa causa facere potest ut opus aliquod, ex quo motus oriuntur, non tantum licite inchoetur sed etiam licite continuetur: et ita Confessarius ex auditione confessionis eos percipiens, non ideo ab auditione abstinere debet, sed justam habet perseverandi rationem, modo tamen ipsi motus illi semper displiceant, nec inde oriatur proximum periculum consensûs.—*Dens*, tom. 1, pp. 299, 300.

Confessor, necessary or useful attendance on an invalid.

The effect of a just cause is such, that anything from which motions arise may be not only lawfully begun, but also lawfully continued: and so the Confessor receiving those motions from the hearing of confessions, ought not on that account to abstain from hearing them, but has a just cause for persevering, providing, however, that they always displease him, and there arise not therefrom the proximate danger of consent.—*Dens*, v. 1, pp. 299, 300.

Thus it appears to be a matter of course, that hearing confessions is a *just cause* for entertaining sensual motions. Dens explains "sensual motions" to be, "sharp tingling sensations of sensual delight shooting through the body, and exciting to corporeal pleasures."

Now, if a lady appears modest, the Confessor is instructed that "that modesty of hers must be overcome, or else he is authorized to deny her absolution." "Pudorem illum superandum esse, et nolenti denegandam esse absolutionem."—*De la Hogue de pœn.*, p. 68.

Attendance upon *invalids* is also a just cause for sensual motions. After reading this, who would marry a woman who frequents the confessional? Think of allowing a wife or daughter to go alone to confession to such corrupt sensualists, or of permitting such loathsome Priests to enter their sick chamber, especially when they are recovering!

ON REFUSING OR DENYING MARRIAGE DUTY.

In omni peccato carnali circumstantia conjugii sit exprimenda' in confessione.

An aliquando interrogandi sunt con-

In every carnal sin let the circumstance of marriage be expressed in confession.

Are the married to be at any time

jugati in confessione circa negationem debiti?

R. Affirmative: presertim mulieres, quæ ex ignorantia vel præ pudore peccatum istud quandoque reticent: verum non abrupto, sed prudenter est interrogatio instituenda: v. g. an cum marito rixatæ sint, quæ hujusmodi rixarum causa; num propter talem occasionem maritis debitum negarint: quod si deliquisse fateantur, caste interrogari debent, an nihil secutum fuerit continentiæ conjugali contrarium, v. g. pollutio, &c.—*Dens*, v. 7, p. 149.

asked in confession about denying the marriage duty?

Answer. Yes: particularly the WOMEN, who, through ignorance or modesty, are sometimes silent on that sin; but the question is not to be put abruptly, but to be framed prudently: for instance, whether they have quarrelled with their husbands—what was the cause of these quarrels—whether they did upon such occasion deny their husbands the marriage duty; but if they acknowledge they have transgressed, they ought to be asked chastely whether anything followed contrary to conjugal continence, namely, POLLUTION,* &c.—*Dens*, v. 7, p. 149.

Hinc uxor se accusans in confessione quod negaverit debitum interrogetur, an maritus ex pleno rigore juris

Hence let the wife, accusing herself in confession of having denied the marriage duty, be asked whether the

---

* The following is a tolerably minute description, considering that the author was sworn to celibacy from early youth:—

Notatur, quod pollutio in mulieribus quandoque possit perfici, ita ut semen earum non effluat extra membrum genitale; indicium istius allegat Billuart, si scillicet sentiat seminis resolutionem cum magno voluptatis sensu, qua completa passio satiatur.—*Dens*, tom. 4, p, 380.

It is remarked that women may be sometimes guilty of imperfect pollution, even without a flow of their semen to the outside of the genital member (the passage) of which Billuart alleges a proof:—If, for instance, the woman feels a loosening of the semen, with a great sense of pleasure, which being completed, her passion is satiated.—*Dens*, v. 4, p. 380.

sui id petiverit : idque colligetur ex eo, quod petiverit instanter, quod graviter fuerit offensus, quod aversionis vel alia mala sint secuta, de quibus etiam se accusare debet, quia fuit eorum causa : contra si confiteatur rixas vel aversiones adversus maritum interrogari potest ; an debitum negaverit ?—*Dens*, tom. 7, p. 150.

husband demanded it with the *full rigour* of his right ; and that shall be inferred from his having demanded it instantly, from his having been grievously offended, or from aversion or any other evils having followed, of which she ought also to accuse herself, because she was the cause of them. On the other hand, if she confess that there exist quarrels and aversions between her and her husband, she may be asked whether she has denied the marriage duty.—*Dens*, v. 7, p. 150.

In this manner the Confessor not only ferrets out the most secret acts of the married, but also ascertains, whenever he chooses, what is the peculiar mettle of the husband and disposition of the wife. Indeed, under direction of these Priests, in case the husband is inclined to *heresy*, the wife is obliged to refuse —— as long as the husband is contumacious. But if she has "longings," she is solicited to go to the *Priest*. We have two cases in point before our mind while we write.—See *Western Daily Mercury*, Aug. 31, 1866.

ON THE CARNAL SINS WHICH MAN AND WIFE COMMIT WITH ONE ANOTHER.

Certum est, conjuges inter se peccare posse, etiam graviter contra virtutem castitatis, sive continentiæ, ratione quarundam circumstantiarum : in particulari autem definire, quæ sunt mortales, quæ solum veniales, perobscurum est, nec eadem omnium sententia ; ut vel ideo solicite persuadendum sit conjugatis, ut recordentur se esse filios Sanctorum, quos decet in

It is certain that man and wife may sin grievously against the virtue of chastity, or continence, with regard to certain circumstances relating to the use of their bodies ; but to define particularly what are mortal, what only venial, is a matter of very great difficulty ; nor are all writers of one opinion on the subject ; so that, even on that account, the married

sanctitate conjugali filios procreare. Quidam auctores circumstantias circa actum conjugalem præcipue observandas, exprimunt his versibus :—

"Sit modus, et finis, sine damno, solve, cohære.
Sit locus et tempus, tactus, nec spernito votum."

Ergo debet servari modus, sive situs, qui dupliciter invertitur, 1mo. ut non servetur debitum vas, sed copula habeatur in vase præpostero, vel quocumque alio non naturali : quod semper mortale est spectans ad sodomiam minorem, seu imperfectam, idque tenendum contra quosdam laxistas, sive copula ibi consummetur, sive tantum incohetur consummanda in vase naturali.

Modus sive situs invertitur, ut servetur debitum vas ad copulam a naturâ ordinatum, v. g. si fiat accedendo a præpostero, a latere, stando, sedendo, vel si vir sit succubus. Modus is mortalis est, si inde suboriatur periculum pollutionis respectu alterius, sive quando periculum est, ne semen perought to recollect that they are the children of the saints, and should therefore beget children in conjugal sanctity. The circumstances which are chiefly to be observed in the conjugal act, some authors express in the following words :—

[These investigations conducted by priests with married men and women are much too filthy for translation. It is sufficient to say that we are told, in another part of the same volume, that the wicked wretch who invades his father's bed, and commits incest with his step-mother, is not so guilty in the eyes of the Church as the man who circulates the Bible. The latter "is excommunicated with an excommunication reserved to the Supreme Pontiff; whilst the offence of the former does not constitute even a reserved case. — "Incestus privigni cum noverca non reservatur. (Vol. 6 p. 287.) Nothing is so "atrocious" as Protestantism—neither incest nor sodomy. What say our Judges and Magistrates to this?]

Manner or posture is inverted, though the connection takes place in the vessel appointed by nature for that purpose; for instance, if it be done from behind, or when the parties are on their sides, or standing, or sitting, or when the husband lies underneath. This method of doing

datur, prout sæpe accidit, dum actus exercetur stando, sedendo, aut viro succumbente; si absit et sufficienter præcaveatur istud periculum, ex communi sententiâ id non est mortale: est autem veniale ex gravioribus, cum sit inversio ordinis naturæ; estque generatim modus ille sine causâ taliter coeundi graviter a Confessariis reprehendendus: si tamen ob justam rationem situm naturalem conjuges immutent, secludaturque dictum periculum, nullum est peccatum, ut dictum est in numero 48.

it is a *mortal sin*, if there should therefrom arise to either party a danger of pollution, or of losing the seed, a thing which often happens* when the act is performed standing, or sitting, or the husband lying underneath; but if that danger be sufficiently guarded against, it is not, in the common opinion of Divines, a mortal sin; yet it is one of the weightier sort of venial sins, since it is an inversion of the order of nature; and in general, that method of thus coming to coition must, when without sufficient cause, be severely censured by the Confessors. If, however, man and wife, for some just reason, change the natural posture, and if the aforesaid danger (of losing the seed) be avoided, there will be no sin, as has been said in number 48.

Minuitur periculum perdendi semen, si verum sit, quod dicunt Sanchez, Billuart, et Preinguez, scilicet quod in matrice sit naturalis vis attractiva seminis, ut in stomacho respectu cibi.

The danger of losing the seed is lessened, if that be true, which is said by Sanchez and others, to wit, that the womb has a natural power of attraction with respect to the seed, as the stomach has with respect to meat.

Debet finis esse legitimus; de quo et quomodo ratione finis peccari possit, dictum est Num. 51 et sequentibus.

The "end" ought to be legitimate; concerning which, and in what manner the parties may commit sin with regard to the end,

---

* Often happens! How do these purient "Divines" know?

Per particulam "sine damno" importatur cavendum esse damnum tum prolis conceptæ et concipiendæ, tum ipsorum congredientium, de quibus egimus Num. 47.

we have treated in No. 51, and those following it.

The words "without loss" import that care must be taken that no injury be done to an offspring already conceived, or about to be conceived, or to the parties themselves meeting in the act of coition, concerning which we have treated in No. 47.

Verbum "solve" importat obligationem solvendi sive reddendi debitum legitime petitum, de qua obligatione diximus Num. 46 et sequentibus.

The word "pay" imports the necessity of paying the debt when legitimately asked, concerning which we have treated in No. 46, and those following it.

Per verbum "cohære" intelligitur cohærentia usque ad perfectam copulam, seu seminationem perfectam, ita ut per se mortale sit, inchoatam, copulam abrumpere.—*Dens*, tom. 7, pp. 166-7.

By the word "cohere" is understood the necessity of coherence (or sticking close) till the act of copulation is perfected, or until the parties spend completely; so that it is of itself a mortal sin abruptly to break off, when copulation has been once begun.—*Dens*, vol. 7, p. 166-7.

Our *bachelor* Saint now expatiates upon various delicate matters.

VI. Si fiat modo indebito, verbi gratia—1. Si non servetur vas naturale: quod multi docent esse veram sodomiam, alii esse grave peccatum contra naturam. Vide 6 præceptum.—2. Si sine justa causa situs sit innaturalis, præposterus, etc. quod aliqui dicunt esse mortale, alii, secluso periculo effusionis seminis, veniale tantum, etsi grave, et graviter increpandum, Dian. pte. 3, t. 4, res. 204. 3. Si alter con-

If it (copulation) takes place in an improper manner; as, for example,—1st, if the natural vessel be not kept, which many teach to be real sodomy; others that it is a real sin against nature. See 6th com. 2ndly, if without just cause the position be unnatural, from behind, &c., which some maintain to be mortal sin; others, danger of spilling seed being avoided, that it is only a venial sin, although

jugum ex morositate, vel alia ratione seminationem cohibeat quod quidam generatim dicunt esse mortale, quia finis actus conjugalis, scilicet generatio, impeditur; quidam tamen, ut Præpositi et Sanchez dicunt in femina nullum esse. Vid. Bonac. p. 6, n. 15 et p. 1.—*Lig.* t. 6, n. 915.

Quæritur I. An peccet mortaliter vir inchoando copulam in vase præpostero, ut postea in vase debito, eam consummet. Negant Navarr. 1. 5. Consil, de Pœnit. cons. 7, ac Angel, Zerola, Graff. Zenard et Gambac. apud Dian, p. 2, tract 17, r. 37, modo absit periculum pollutionis; quia alias, ut aiunt, omnes tactus etiam venerei non sunt graviter illiciti inter conjugatos. Sed comm. et verius affirmant Sanchez, l. 1, d. 17, num. 5, Pont lib. 10, c. 11. n. 5, Pal. p 4 § 2. n. 6. Bonac. p. 11, n. 12. Spor. n. 497. Ratio, quia ipse hujosmodi coitus (etsi absque seminatione) est vera sodomia, quamvis non consummata, sicut ipsa copula in vase naturali mulieris alienæ est vera fornicatio, licet non adsit seminatio. An autem sit mortale viro perfricare virilia circa vas præposterum uxoris? Negant Sanchez num. 5, et Boss. n. 175, cum Fill. et Perez, quia tangere os vasis præposteri non est ordinatum ad copulam sodomiti-

grievous and severely to be reprehended. Dian, &c. 3. If one of the married parties, either from sulkiness or other reason, refrain from spending, which some generally maintain to be mortal sin, because the end of the conjugal act, viz., generation, is impeded; some, however, with Sanchez, say it is no sin in the female.—*Lig.* vol. 6, n. 915.

It is asked, 1st, does a man sin mortally by commencing the act of copulation in the hinder vessel, that he may afterwards finish it in the proper vessel? This is denied by Navarr., &c., provided there be no danger of pollution; because otherwise, as they say, all touches, even venereal, are not grievously illicit among married persons. But it is commonly and more truly affirmed by Sanchez, &c. The reason is, because the very act of copulation after this manner (even without spending) is real sodomy, although not consummated, just as copulation itself in the natural vessel of a strange woman is real fornication, though there may be no spending.—*Lig*, vol 6, n. 916.

[This loathsome nastiness we leave in Latin for the special edification of those learned and virtuous personages, who do not believe that such filthy talk can take place, and who, in ig-

cam. Sed verius pariter affirmant Pontius loco citato, Pal. n. 6. Atque Tambur, n. 32. (qui testatur ex aliquibus codicibus sententiam Thomæ Sanch. esse deletam; imo Moyas asserit ipsum Sanchez se retractasse in editione Antuerpiensi anno 1614.) Ratio est, qui saltem talis tactus non potest moraliter fieri sine affectu sodomitico. *Lig.* tom. 6, n. 916.

Quærit. II. An et quomodo peccent conjuges coeundo situ innaturali. Situs naturalis est, ut mulier sit succuba, et vir incubus; hic enim modus aptior est effusioni seminis virilis, et receptioni in vas femineum ad prolem procreandam. Situs autem innaturalis est, si coitus aliter fiat, nempe sedendo, stando, de latere, vel præpostere more pecudum, vel si vir sit succubus, et mulier incuba. Coitum hunc, præter situm naturalem, alii apud Sanchez, l. 9, d. 16, num. 2 generice damnant de mortali; alii vero dicunt esse mortale ultimos duos modos, dicentes ab his ipsam naturam abhorrere. Sed communiter dicunt alii omnes istos modos non excedere culpam venialem. Ratio, quia ex unâ parte, licet adsit aliqua inordinatio, ipsa tamen non est tanta, ut pertingat ad mortale, cum solum versetur circa accidentalia copulæ; ex aliâ parte, mutatio sitûs

norance, we trust, persecute us for endeavouring to warn Society against the baneful influence of such lewd conversation between lustful priests, and the wives and daughters of honest men. Lord Chief Justice Cockburn declared in the open court he did *not believe* in such things. A strange foregone conclusion for an English judge. "I don't believe the accused did the deed," rather suits the courts of Spain or Portugal.]

[This also we leave in the Latin of "Holy Church." It is a repetition of the same nasty talk between the priest and the first Lady in the land, whose husband or parents will allow a young wifeless confessor such access to her. In England, these things are talked of in ladies' chambers, and if the husband know the priest is there, by his shoes being left against the door, it is presumed bad manners for him to intrude. Once let Roman Catholics submit to this indignity, and they are completely at the mercy of their priest ever afterwards.]

NOTE.—In the early editions of *The Confessional Unmasked*, notably in that first mentioned at p. 19 ante, the

generationem non impedit, cum semen viri non recipiatur in matricem mulieris per infusionem, seu descensum, sed per attractionem, dum matrix ex se naturaliter virile semen attrahit. Ita. S. Anton, 3 p, tit 2, c. 2. § 3. in fine, cum Alb. M. Nav. c. 16, n. 42. Pont. l. 10, c. 11, num. 1. Petrocor, t. 4, p, 445, v. Tertius casus, Salam. c. 15. n. 73. Boss. c. 7, n. 68. Hol. n. 458. Sporer, n. 493. Ronc. p. 184, q. 4, &c.—*Lig.* t. 6, n. 917.

foregoing passages are fully translated. I have thought it more interesting to reproduce instead the editorial remarks which occur in the later issues.

TOUCHES, LOOKS, AND FILTHY WORDS.

We now give a few extracts on the above subjects, which the ingenuity of very fiends could not surpass. Yet it is for this nasty teaching that Maynooth College receives a Parliamentary Grant of £30,000 a year. We hope the days of that iniquitous grant are numbered.

Quæres an, et quando liceant tactus, aspectus, et verba turpia inter conjuges.

R. Tales actus per se iis licent: quia cui licitus est finis, etiam licent media; et cui licet consummatio, etiam licet inchoatio. Unde licite talibus naturam excitant ad copulam. Quod si vero separatim, et sine ordine ad copulam, v. g. voluptatis causa tantum fiant; sunt venialia peccata, eo quod ratione status, quia illos actus cohonestat, habeant jus ad illos: nisi tamen, ut sæpe contingit, sint con-

You will ask, whether, and at what times, touches, looks, and lewd words are permitted among married persons.

Ans. Such acts are in themselves lawful to them, because, to whom the end is lawful, the means are also lawful; and to whom the consummation is lawful, so also is the beginning: consequently, they lawfully excite nature to copulation by such acts. But, if these acts are performed separately and without order to copulation, as, for example, for the purpose of pleasure alone, they are venial sins,

juncti cum periculo pollutionis; aut conjuges habeant votum castitatis, tunc enim sunt mortalia, ut dictum supra l, 3. t. 4. c. 2. d, 4. Dian. p. 3. t. 4. r. 204, et 216.—*Lig.* t. 6, n. 932.

because, in respect of the state which renders those acts honourable, they have a right to them; unless, however, as often happens, they are joined with danger of pollution, or the married parties have a vow of chastity, for in that case they are mortal sins, as has been said above.—*Lig.* vol. 6, n. 932.

Unde Resolves.

I.—Conjux venialiter tantum peccat—1. Tangendo seipsum ex voluptate, et tactum non ita expresse referendo ad copulam, ut contra Vasquez et alios probabiliter docet Sanch. l. 9. d. 44. 2. Oblectando se venereè sine periculo pollutionis de actu conjugali cogitato, dum abest compars, vel actus exerceri non potest. Fill. Laymann. Tann. Maider cum Dian. p. 3. t. 4. res. 224. contra Nav. Azor. etc.

II.—1. Peccat graviter vidua, quæ se venereè oblectat de copula olim habita; quia est illi illicita per statum. 2. Bigamus, qui in actu conjugali, cum secundo exercito, repræsentat sibi priorem, et de ea carnaliter delectatur, quia est permixtio cum aliena, Laym. l. 1. t. 9. n. 3.

Quærit II. quid, si conjuges ex his

Whence it will be resolved.

I.—A husband commits only venial sin—1st. By touching himself from pleasure, and by not referring the touch so expressly to copulation, as Sanchez more probably teaches, in opposition to Vasquez and others. 2ndly, In pleasing himself venereally without danger of pollution, in thinking of the conjugal act, whilst the partner is absent, or the act itself cannot be exercised.

II.—1st. A widow sins grievously when she derives veñereal pleasure from amorous reminiscences, because such is unlawful to her, in consequence of her state. 2ndly. Also a person married a second time, who, during the conjugal act, had with the second wife, represents to himself the first, and derives carnal pleasure thereby, because it is permixture with another woman.

It is asked—II., If married persons,

turpibus actibus prævideant pollutionem secuturam in se vel in altero. Plures adsunt sententiæ. Prima sententia, quam tenent Sanch. lib. 9. d. 45. ex n. 34. Fill. tract. 3. c. 9. n. 356. Viva q. 7. art. 4. n 4. Escob. l. 26. n. 207. Elb. n. 393. cum Herinex, et Spor. n. 500. id excusat ab omni culpa etiam in petente, si pollutio non intendatur, nec adsit periculum consensus in eam, et modo tactus non sit adeo turpis, ut judicetur inchoata pollutio (prout esset digitum morose admovere intra vas femineum); ac præterea adsit aliqua gravis causa talem tactum adhibendi, nempe ad se præparandum ad copulam, vel ad fovendum mutuum amorem. Ratio, quia tunc justa illa causa tales actus cohonestat, qui alioquin non sunt illiciti inter conjuges; et si pollutio obvenit, hoc erit per accidens. Dicitur si adsit gravis causa; nam, si non adsit, prædicti actus non excusantur a mortali. Secunda sententia, quam tenent Pal. p. 4. § 2. n. 2. Boss. cap. 7. n. 213. et Salm. cap. 15. num. 86. cum Soto, Caject. Dec. Hurt. Aversa, et communi ut asserunt, distinguit et dicit esse mortalia tactus impudicos, si prævideatur pollutio ex eis proventura; quia, cum hi proxime influant ad pollutionem, et non sint per se instituti ad fovendum affectum conjugalem, censentur voluntarii in causa: from these filthy acts, foresee pollution about to follow, either in themselves or their companion? There exist many opinions. The *first opinion*, which is maintained by Sanchez, exempts that from all sin, even in the person demanding, if pollution be not *intended*, and there be no danger of consenting to it, and provided the touches be not so lewd that they ought to be considered as begun pollution (such as would be to move the finger morosely within the female vessel); and besides there might be some grave cause of applying such touches, viz., for the purpose of preparing one's self for copulation, or for promoting mutual love. The reason is, because in that case the just cause renders such acts honourable, which are not otherwise unlawful among married persons, and if pollution ensues, this will be by accident. It is said, *if there be grave cause for it*: if there be not, the fore-mentioned acts are not excused from mortal sin. *The second* opinion, maintained by Pal. &c., distinguishes and affirms, that unchaste toyings are a mortal sin, if pollution is foreseen to proceed from them, because since these proximately lead to pollution, and are not of themselves instituted to promote conjugal affection, they are considered voluntary in effect; otherwise if they are chaste, such as

secus, si sint pudici, ut oscula et amplexus, quia actus isti per se inter conjuges sunt liciti, cum per se apti sint ad fovendum conjugalem amorem. Tertia sententia, quam tenet Diana, p. 6, tr. 7. r. 65. cum Præpos. et Vill. dicit tactus tam impudicos quam pudicos esse mortalia, si prævideatur periculum pollutionis. Ratio, quia ideo tactus licent inter conjuges, in quantum quæruntur intra limites matrimonii, in quantum nihil sequitur repuguans fini et institutioni seminis: cum autem prævidetur seminis dispersio, licet non intendatur, qualescumque tactus sunt illiciti.

kisses and embraces, because such acts are of themselves lawful among married parties, since they are naturally calculated to cherish conjugal love. *The third opinion,* maintained by Dian. &c., affirms that touches, both the unchaste and the chaste, are mortal sin, if danger of pollution be foreseen. The reason is, because touches are therefore lawful among married people, in so far as they are sought within the limits of matrimony, or in so far as nothing follows repugnant to the end and the institution of seed; but when the dispersion of seed is foreseen, although not intended, touches of whatsoever nature are unlawful.

An autem sit semper mortale, si vir immittat pudenda in os uxoris?

Negant Sanch. lib. 9. 17. n. 5. et Boss. cap. 7. n. 175. et 193. cum Fill. ac Perez, modo absit periculum pollutionis. Sed verius affirmant Spor. de Matrim. n. 498. Tamb. lib. 7. c. 3. § 5. n. 33. et Diana p. 6. tract 7. r. 7. cum Fagund. tum quia in hoc actu ob calorem oris adest proximum periculum pollutionis, tum quia hæc per se videtur nova species luxuriæ contra naturam (dicta ab aliquibus *irrumatio*): semper enim ac quæritur a viro aliud vas, præter vas naturale ad copulam institutum, videtur nova

But is it always a mortal sin, if the husband introduces his — into the mouth of his wife?

It is denied by Sanchez and others, provided there be no danger of pollution. But it is more truly affirmed by Spor. de Matrim. and others, both because in this case, owing to the heat of the mouth, there is proximate danger of pollution, and because this appears of itself a new species of luxury, repugnant to nature (called by some, *Irrumation*), for as often as another vessel than the natural vessel ordained for copulation, is sought by the man, it seems a new species of luxury. However, Spor.

species luxuriæ. Excipit tamen Sporer 1. c. cum. Fill. et Marchant. si id obiter fiat; et hoc revera sentire videtur etiam Sanch. dum excusat actum illum a mortali, si cesset omne periculum pollutionis. Excipit etiam Pal. p. 4. § 2. num. 6. si vir hoc faceret, ut se excitet ad copulam naturalem. Sed ex prædictis neutrum admittendum puto. Eodem autem modo Sanchez loc. cit. n. 32 in fin. damnat virum de mortali, qui in actu copulæ immiteret digitum in vas præposterum uxoris, quia (ut ait) in hoc actu adest affectus ad sodomiam. Ego autem censeo posse quidem reperiri talem effectum in actu; sed per per se loquendo hunc effectum non agnosco in tali actu insitum. Ceterum, graviter semper increpandos dico conjuges hujusmodi fœdum actum exercentes.—*Lig.* tom. 6. n. 935.

Quær. IV. An sit mortalis delectatio morosa in conjuge de copula habita vel habenda, quæ tamen non possit haberi de præsenti. Adsunt tres sententiæ. Prima sententia affirmat; et hanc tenent Pont. lib. 10, c. 16, n. 21, Wigandt. tr. 4, n. 59, Sylv. ac Vega, Rodriq. et Dic. apud Salm. c. 15, n. 88. qui probabilem vocant. Ratio, quia talis delectatio est quasi inchoata pollutio, quæ, cum eo tempore non

and others make an exception, if that be done casually; and in truth, Sanchez seems to be of this opinion, whilst he excuses that act from mortal sin, should all danger of pollution cease. Pal., also, makes an exception, "if the husband does this to excite himself for natural copulation." But, from what has been said before, I think neither ought to be admitted. In the same manner, Sanchez condemns a man of mortal sin, who, in the act of copulation, introduces his finger into the hinder vessel of the wife, because (he says) in this act there is a disposition to sodomy. But I am of opinion that such effect may be found in the act; but, speaking of itself, I do not acknowledge this effect natural in the act. But I say that husbands practising a foul act of this nature, ought always to be severely rebuked.—*Lig.* vol. 6, n. 935.

It is asked, Does morose gratification in a married party, respecting copulation had or to be had which yet cannot be had for the present, amount to mortal sin?—There are three opinions. *The first opinion* affirms it; and this is maintained by Pont. &c., who call it probable mortal sin. The reason is, because such gratification is, as it were, begun pollution, for since it cannot be had at that

possit haberi modo debito, omnino fit illicita. Secunda vero sententia communior negat; eamque tenent Pont. p. 4, q. 8, n. 12. Spor. n. 505. Croix n. 337, cum Suar, et Sanchez, l. 9, d. 44. n. 3, cum S. Anton. Palud Cajet, Viguer. et communi, ut asserit, utque fatetur etiam Pontius, item Conick., &c., qui etiam probabilem putant. Hæc sententia dicit talem delectationem non esse mortalem, si absit periculum pollutionis, sed tantum venialem. Est venialis, quia ipsa caret debito fine, cum non possit ordinari ad copulam præsentem. Non est autem mortalis, quia delectatio sumit suam bonitatem vel malitiam ab objecto; et cum copula sit licita conjugatis, non potest esse eis graviter illicita illius delectatio. Et huic expresse favet id quod ait D. Thom. de Malo, q. 15, art. 2, ad. 17, ubi: Sicut carnalis commixtio non est peccatum mortale Conjugato, non potest esse gravius peccatum consensus in delectationem, quam consenus in actum. Idque admittit Spor. etiamsi habeatur delectatio venerea orta ex commotione spirituum. Tertia demum sententia, quam tenent Salm. d. c. 15, n. 90, distinguit et dicit, quod, si delectatio sit absque commotione spirituum non erit mortalis; secus, si cum commotione et titillatione partium. Ego meum judicium proferam. Si delectime in a lawful manner, it is altogether illicit. But *the second opinion*, more common, denies this; and this opinion is maintained by Pont, &c. This opinion says that such gratification is not a mortal sin, if there be no danger of pollution, but it is only a venial sin. It is venial, because it wants the due end, since it cannot be ordained for present copulation. But it is not mortal sin, since gratification derives its good or bad qualities from the object; and since copulation is lawful for married persons, its gratification cannot be grievously unlawful to them. And this is expressly favoured by what St. Thomas says,—"As carnal intercourse is not a mortal sin to a married person, the consent to gratification cannot be a greater sin than the consent to the act." And this is admitted by Spor. although the venereal gratification arising from the moving of the passions be bad. Lastly, *the third opinion*, maintained by Salm. distinguishes and says, that if the gratification be without moving of the passions, it will not be mortal —otherwise, if accompanied by the moving and titillation of the parts. I will proffer my own opinion: If the gratification be had not only with the moving of the passions, but also with titillation, or venereal pleasure, I am of opinion that that cannot be excused

tatio habeatur non solum cum commotione spirituum, sed etiam cum titillatione seu voluptate venereâ, sentio cum Conc. p. 408, n. 10, (contra Sporer ut supra) eam non posse excusari a mortali, quia talis delectatio est proxime conjuncta cum periculo pollutionis. Secus vero puto dicendum, si absit illa voluptuosa titillatio, quia tunc non est delectationi proxime adnexum periculùm pollutionis, etiamsi adsit commotio spirituum; et sic reverâ sentit Sanchez, l. c. n. 4, cum Vasque, cum ibi non excuset delectationem cum voluptate venereâ, sed tantum, ut ait, cum commotione et alteratione partium absque pollutionis periculo. At quia talis commotio propinqua est illi titillationi voluptuosæ, ideo maxime hortandi sunt conjuges, ut abstineant ab hujusmodi delectatione morosâ. Item advertendum eam esse omnio illicitam in conjuge, qui esset obstrictus voto castitatis, ut dicunt communiter Sanchez, d. d. 44, n. 26, et Boss. c. 7, n. 201, cum Vasq. Fill. el aliis.—*Lig.* t. 6, n. 937.

from mortal sin, because such gratification is proximately allied to danger of pollution. I think that the contrary should be said, if it be not attended with that voluptuous titillation, because then danger of pollution is not proximately annexed to the gratification, although it may be attended with the moving of the passions; and so, in truth, think Sanchez, &c., since there he does not excuse the gratification with venereal pleasure, but only, as he says, with the excitement and moving of the parts without danger of pollution. But since such moving is nearly allied to that voluptuous titillation, therefore married couples are to be especially exhorted to abstain from morose gratification of this nature. It is also to be observed that this is altogether illicit in a husband, who is bound by a vow of chastity, as is commonly said by Sanchez and others. —*Lig*, v. 6, n. 937.

Petrus Dens was born at Boom near Antwerp, September 12, 1690, and died 15 February, 1775, at Mechlin, in the cathedral and college of which city he held office. His life appears to have been chaste, laborious, and uneventful.*

* Theologiæ Cursus Completus, vol. 7, p. 1582.

Although generally left unnoticed by both biographers and bibliographers, his works, concerning which there has been much controversy, are authoritative, and have been used as the ground work for the text books of Maynooth College. The most complete edition is: **Theologia Moralis et Dogmatica** *Reverendi et Eruditissimi Domini* PETRI DENS, *&c. Editio Nova, et Absolutissima, &c. Dublini: Ex Typ.* RICHARDI COYNE, *&c.* MDCCCXXXII. 12mo. (counts 6), 8 vols. There is also an edition of Mechlin, 1828, 7 vols.

ALPHONSUS MARIA DI LIGUORI was born at Naples, September 26, 1696, and died at Nocera-de'-Pagani, August 1, 1787. Educated for the bar, he practised that calling for some time at Naples, but quitted it for the church, and was ordained August 31, 1722. He founded a society of missionaries, and became a bishop. In 1816 he was canonized. His life was one of great purity.* His numerous works will be found noticed by the leading biographers.† In his **Manuel des Confesseurs,** Mgr GAUME has embodied Liguori's *Pratique des Confesseurs,* and added a brief but eulogistic sketch of his career. On the other hand, M. Fréd. BUSCH, basing his observations upon the *Compendium theologiæ moralis, &c. ex* B. LIGUORIO *excerpsit* J. P. MOULLET,

---

* **Biographie Universelle,** (Michaud), vol. 24, p. 533.

† **La France Littéraire,** vol. 5, p. 308; **Manuel du Libraire,** vol. 3, col. 1078.

&c. Friburgi &c. 1834, has, in his **Découvertes d'un Bibliophile,** pointed out many of the immoral and obscene points in Liguori's teaching. M. Busch submits to the judgment of his readers: "si des livres importés de l'étranger et renfermant une confusion perpétuelle de toutes les notions du bien et du mal, du juste et de l'injuste, enseignant des principles subversifs, infâmes, peuvent s'appeler des *Traités de morale;* si des livres, encore plus coupables que ceux que nos anciens parlements faisaient brûler par la main du bourreau, doivent continuer à corrompre l'élite de notre jeunesse, et si les hommes qui cherchent à les propager ou à les soutenir, méritent le nom de chrétiens."

I cannot conclude this notice with more appropriate words than the following of M. Libri:* "A quoi bon tous ces cas, toutes ces distinctions subtiles, sinon à former des demi-honnêtes gens? Sont-ils donc si rares aujourd'hui? Pourquoi examiner si curieusement les excès de la dépravation? Croit-on que les jeunes gens auxquels on enseigne ces choses seront tous à l'abri de la tentation, et ne sait-on pas que pour certaines matières la meilleure manière d'éviter, c'est d'ignorer?"

---

* **Lettres sur le Clergé,** p. 102.

Master-Key to Popery. Containing

I. A Discovery of the most Secret Practices of the Secular, and Regular *Romish* Priests in their *Auricular Confession.*

II. A true Copy of the Pope's yearly Bull of Indulgencies and Pardon of Sins, to all those that serve in the War against the Enemies of the *Romish* Religion. The Explanation of the Bull, with some Remarks upon it.

III. An Account of their Masses, privileg'd Altars, Transubstantiation, and Purgatory, and of the Means, the Priests make use of, to delude the People.

IV. Of Inquisitors, and their Practices in several Instances.

V. Of their Prayers, Adoration of Images, and Relicks.

Written by D. ANTONIO GAVIN, born and educated in *Spain,* some Years secular Priest in the Church of *Rome,* and since 1715, Minister of the Church of *England.* Dublin: Printed by GEORGE GRIERSON, at the *Two Bibles,* in *Essex-Street.* 1724.

8vo. (counts 4); pp. xxiii of title, dedication and preface, vii names of subscribers, and 366. This is the original edition, not generally mentioned by the bibliographers.

The work was reissued in 3 vols, 12mo.: *The Second Edition, carefully corrected from the Errors of the First, with large Additions. London: Printed for* J. STEPHENS, &c.: vol. 1. 1725, *In Five Parts*, title and contents virtually the same as the first edition which heads this notice, pp. xii of *Preface*, 259, with 4 unnumbered of *Proposals For printing by Subscription*, and *Dedication to the Princess of Wales*; vol. 2. 1726, *In Two Parts*, contains: I. *The Lives and Transactions of several Bishops of Rome, their Doctrine and Authority.* II. *The Lives and abominable Intrigues of several Priests and Fryers of the Church of Rome.* pp. 8 unnumbered of *Dedication to Lord Carteret*, and *To the Reader*, 4 of *Summary of the Bishops of Rome contained in this Treatise*, and 297, with a list of books sold by J. Stephens, and errata; Vol. 3, MDCCXXVI, contains: I. *The Damages which the Mass causeth*, &c. II. *A Catalogue of Miracles wrought by the Consecrated Wafer.* III. *The Miracles of many living Persons.* IV. *The Revelations of three Nuns.* V. *The Life of the good Primate, and Metropolitan of Aragon, &c. omitted in the Second Volume.* pp. viii of title, *Dedication to the Archbishop of Armagh*, and *To the Reader*, and 244.

The Dublin edition, or the first volume only of the London edition, has been published in an abridged form n America.*

---

* Together with another work as follows: The Mysteries of Popery

The work has been translated into French by Fr.-Mich. Janiçon as: **Passe-partout de l'église romaine,** *ou histoire des tromperies des prêtres et des moines en Espagne, traduit de l'anglais. Londres,* 1726. in-12, 3 vols.† From the French it has been rendered into Dutch: **Historie van de Bedriegeryen der Priesters, en Monniken in Spanjen.** Door Antony Gavin, *Voorheenen Werelthyke Priester van de Roomsche Kerk te Saragosse, en t'zedert het Jaar* 1715. *Predihant van de Engelsche Kerk. Uyt het Frans vertaalt door*

Antrieled, *in the Unparalleled Sufferings of* John Coustos, *at the Inquisition of Lisbon. To which is added, The Origin of the Inquisition, and its Establishment in Various Countries; and the* **Master Key to Popery.** By Anthony Gavin. *One of the Roman Catholic Priests of Saragossa. The whole concluded with a Chronological Sketch of the Lives of the Popes. Hartford: Printed for the Publisher.* W. S. Marsh . . . . *Printer.* 1820. 12mo. (counts 6); pp. 300 in all; 5 engravings to illustrate the sufferings of Coustos, representing his arrest, and the tortures he underwent in the inquisition. The narrative of Coustos gives a harrowing, and apparently a truthful picture of the cruelties of the inquisition, but possesses no special feature of interest which might warrant its being more fully noticed in the present work. The original edition is of London, 1746, 8vo., with portrait. See Lowndes's **Bibliographer's Manual,** and Allibone's **Crit. Dic.**

†. **Dic. des Livres condammés au feu,** vol. 2, p. 219; **La France Littéraire,** vol. 4, 204. Brunet gives 1728, the date probably of one of the vols., the 3 vols. not being all issued in the same year, see **Manuel du Libraire,** vol. 2, col. 1510. Quérard has erroneously confounded the work of Gavin with that of Emiliane, see **La France Littéraire,** vol. 3, p. 294, and **Manuel du Libraire,** vol. 2, col. 968.

J. SCHOOLHOUDER. *Te Amsterdam. By* ABRAHAM STRANDER, *Boekverkoper in de Beurstraat.* 1732.* Small 8vo.; 3 vols; title pages in red and black, with fleurons, but all three different; pp. vol. 1, 30 unnumbered and 418, vol. 2, 24 unnumbered and 454, vol. 3, 16 unnumbered and 454, in all; 23 (?) well executed engravings, 4 each in the first and second, and 3 (?) in the third volume.

The *Master-Key to Popery* is in every respect a remarkable work, and thoroughly entertaining to one not specially interested in the subject. It is full of anecdotes and curious information concerning the church of Rome, for the most part from personal knowledge, and is on this account the more valuable. Many details are given about the Inquisition, and a few trials are narrated. The prisons of that institution at Aragon were, in 1706, thrown open by DE LEGAL during the occupation of the country by the French, under the Duke of ORLEANS,† when "the Wickednesses of

---

* The dates of the respective vols. in the set before me (the only one I have seen) are: vol. 1, 1732, vol. 2, 1734, vol. 3, 1728; but they must belong to different edits., and the first vol. at least was no doubt originally issued in 1726, the translator's dedication in that vol. being dated Sept. 30, 1726, and that in the second vol., May 28, 1727.

† See note of Prosper Marchand in his Dic. Historique, vol. 2, p. 279, cit. 48.

the Inquisitors were detected, for four hundred Prisoners got Liberty that Day, and among them sixty young Women were found very well drest, who were in all human Appearance, the number of the three Inquisitors *Seraglio*, as some of them did own afterwards." One of these women passed into France with the officer who had taken charge of her, and Gavin, meeting her afterwards at Rotchfort, learned from her lips the tale of her seduction by one of the inquisitors, and the account of the internal arrangements of the establishment. The narrative is a remarkable one, but too lengthy to be given here. The seraglio of the holy fathers varied in numbers, from fifty to seventy girls. "We lose every Year six or eight, but we do not know where they are sent; but at the same Time we get new ones. All our continual Torment is to think, and with great Reason, that when the holy Fathers are tir'd of one, they put her to Death; for they never will run the Hazard of being discover'd in these Misdemeanours, by sending out of the House any of our Companions." (Vol. 1, p. 204). After reading such facts, the orgies and cruelties in consecrated places introduced into his fictions by the Marquis de Sade appear no longer incredible.

In accordance with my system I will add a few extracts. In the first the evil consequences of the Confessional, against which Gavin does not cease to inveigh, are exemplified:

To the Discovery of the mortal Sins the Father Confessor doth very much help the Penitent; for he sometimes out of pure Zeal, but most commonly out of Curiosity, asks'em many Questions to know whether they do remember all their Sins, or not? By these and the like Questions, the Confessors do more mischief than good, especially to the ignorant People and Young Women; for perhaps they do not know what simple *Fornication* is? What Voluntary or Involuntary *Pollution?* What impure *Desire?* What *Sinful Motion* of our Hearts? What *Relapse, Reincidence,* or *Reiteration* of Sins? and the like; and then by the Confessor's indiscreet Questions, the Penitents do learn things of which they never had dreamed before; and when they come to that Tribunal with a sincere ignorant Heart, to receive Advice and Instruction, they go home with Light, Knowledge, and an Idea of Sins unknown to them before. . . . . .

I saw in the City of *Lisbon* in *Portugal* a Girl of ten Years of Age coming from Church, ask her Mother what deflouring was? For the Father Confessor had ask'd her whether she was defloured or not? And the Mother more discreet than the Confessor, told the Girl, that the meaning was, whether she took Delight in smelling Flowers or not? and so she stopped the Child's Curiosity. (Vol. 1, p. 5).

Here is a remarkable picture of the state of morality in a Spanish town, produced chiefly by the dissolute conduct and teaching of its minister:

The Magistrates of the Town came to desire me to go and preach on the 15th of *August,* which was the *Virgin's* Assumption Day, and it was the principal Festival of that Town: There was but the Parish-Priest in it, the People were glad to have a Stranger to confess their Sins to, being ashamed to discover them to their Parish-Priest; so I had that Morning Business enough for four Hours in the Confessionary; but it was a surprizing Thing to me, to observe that almost all the Women came to me, and the Men to the Vicar of the Parish; if I say that I did confess 60 Women, I shall not lie, tho' I do not remember positively the certain Number. This I remember,

that among them very few were free from the Sin with their Priest: He was a dull, dark-temper'd Man, and so strong and lusty, that he used to beat his Parishioners sadly, especially those whose Wives he had a Fancy for.

Some Women that were not married, and their Familiarity with the Vicar came to light, confessed that by his Help, it was destroyed before-hand with a certain Herb that he gave them, whose Name I could not learn. His own Niece was one of the Number, and tho' she lived with him as his Housekeeper, she could not hinder him from other Diversions, and was obliged to call those whom he had a Fancy for. To colour his wicked Deeds, he used to preach some Sundays against the Ignorance of his Parishioners, especially concerning the Catechism, and shewing a great Zeal for the Good of their Souls, he used to send in the Afternoon for some of his Parishioners to teach them the Catechism, that is, to some of the youngest Women, that were more ignorant than the old Ones.

I remember one Case that a young Woman did confess, *viz.* That the Vicar having sent for her to his own House to chatechise her, and having declared to her his Design, she refused the Accomplishment of it; and that he flying in a Passion, went and open'd a Silver Cup, took out of it a white Wafer, and told her, By this consecrated Host, which is the real Body of Jesus Christ, I excommunicate you, and will send your Soul to Hell this very Night, if you do not obey my Commands, and keep it secret while you live. O wicked Man! and O poor ignorant Woman! She out of Ignorance believed every Thing, and thought the Wafer to be consecrated, and the Priest's Fulmination of divine Efficacy: So falling on her Knees, she promised to do whatever Thing he would desire, rather than to incur so frightful an Excomunication: And I believe by this very Means he brought many of his Flock into the same Course of Life. (vol. 2, p. 211).

The following account of the morality and teaching of a priest will speak for itself:

The principal Crimes alledged against him were printed and dispersed among the Clergy, and tho' this Thing happen'd long before I was put in Orders, one of these Papers came to my Hands; and to the best of my Memory,

First, it was alledged against him, That in the very Act of Confession he used to teach his spiritual Daughters the Maids, *That it was not forbidden by the ten Commandments to covet them,* &c. for their ninth Commandment says only, *Thou shalt not covet thy Neighbour's Wife,* leaving out the rest of the Commandment; and *that only Adultery was forbidden by the Law of God.* By which Doctrine he had ruin'd many and many Maids: Secondly, That he used to teach to the married Women, *That there was no Sin without Intention;* and, *That it was lawful for them, Carnali copula cum effusione seminis extra vassa. Quod tactus impudici ad polutionem,* were very necessary to stop the Course of impure Thoughts: And that by this Doctrine he brought many ignorant Women to practice it, not only with him but with many others also: Thirdly, That *in actu Confessionis habuit tactus impudicos cum penitente, cum reciproca effusione seminis:* Fourthly, *That he made the Women with Child believe, that if they had the* Stola *tied round* ventrem per ipsum solum, *they would have safe Deliverance; and that he had made use of many* Stola's *for that Purpose, and to serve his Ends and Turns by that abominable Means.* (vol. 2, p. 220).

The history of a "Musician-Priest," an eunuch, and cathedral chorister, related in vol. 2, p. 213, is very curious, but too long to admit of insertion. Knowing that no compromising results could follow from a *liaison* with such a man, the highest ladies in the city sought his services; and he further got access to the monasteries, and distributed his favours among the nuns.

Antonio Gavin was born at Saragossa about 1680, and after having studied at Huesca, was ordained a priest.*

* Biographie Universelle (Michaud), vol. 16, p. 65.

Little more is known concerning him than what he has told us in his own book. Disgusted by the abuses and immoralities of the church of Rome, he determined to quit its fold.

After I left my country, (he writes) I went to *France* drest in an Officer's Cloaths, and so I was known by some at *Paris*, under the Name of the *Spanish Officer*. My Design was to come to *England*, but the Treaty of *Utrecht* being not concluded, I could not attempt to come from *Calais* to *Dover* without a Pass. I was perfectly a Stranger in *Paris*, and without any Acquaintance, only one *French* Priest, who had studied in *Spain*, and could speak *Spanish* perfectly well, which was a great Satisfaction to me, for at that time I could not speak *French*. The Priest (to whom I made some Presents,) was Interpreter of the *Spanish* Letters to the King's Confessor Father *le Telier*, to whom he inrtoduc'd me; I spoke to him in *Latin*, and told him I had got a great Fortune by the Death of an Uncle in *London*, and that I should be very much oblig'd to his Reverence, if by his Influence, I could obtain a Pass. The Priest had told him that I was a Captain, which the Father did believe; and my Brother having been a Captain, (tho' at that time he was dead) it was an easy Thing to pass for him: The first Visit was favourable to me, for the Father Confessor did promise me to get me a Pass, and bad me call for it two or three Days after, which I did; but I found the Reverend very inquisitive, asking me several Questions in Divinity: But I answer'd to all, that I had study'd only a little *Latin*: He then told me, there was no Possibility of obtaining a Pass for *England*, and that if I had committed any irregular Thing in the Army, he would give me a Letter for the King of *Spain*, to obtain my Pardon, and make my Peace with him again. (vol. 1, p. 161).

The wily jesuit Letellier was not to be so easily deceived, and Gavin at once made his way back to St. Sebastian, where he waited in secrecy until he was able to embark on a merchant vessel for Lisbon, and thence to London. Arrived

in England his troubles were at an end. He had been presented to Earl STANHOPE already in Saragossa, and his lordship received him "most civilly," gave him a "certificate" to the bishop of London, who received his recantation, and in 1715 ordained him a minister of the Church of England.* Gavin's first sermon had some success; it was dedicated "to my Lord STANHOPE, and was printed by Mr. WILLIAM BOWYER, and was sold afterward, by Mr. DENOYER, a *French* bookseller, at *Erasmus's* Head in the Strand." After preaching two years and eight months in London, Gavin was appointed chaplain to the *Preston* man of war. He then passed over to Ireland, had the "Curacy of *Gowran* almost eleven months," served some time at Cork, and preached in the "Parish Church of *Shandon*." His book, it will have been remarked, was first published at Dublin. Gavin appears to have died in Ireland, somewhat forgotten, for I have been unable to discover any record of the date of his death.

FRANÇOIS-MICHEL JANIÇON, Gavin's translator, was born at Paris, December 24, 1674, and died at The Hague, on the 19th or 21st of August, 1730. Having studied at Dublin he was master of the English language, and well qualified for the

* See the title of his book, p. 112 ante.

task he undertook. The *Master-Key to Popery* was not the only work which he rendered from English into French.*

The Frauds of Romish Monks and Priests, Set forth in Eight Letters. Vol 1. The Fifth Edition. Lately Written By A GENTLEMAN, in his Journey into Italy. And publish'd for the Benefit of the Publick. London, Printed for R. WILKIN, D. MIDWINTER, A. BETTESWORTH, B. MOTTE, and J. LACY. MDCCXXV.

12m.; pp. 360, preceded by 12 pages of title, dedication, epistle, and contents, unnumbered. The second volume has for title: **Observations on a Journey to Naples.** *Wherein The Frauds of Romish Monks and Priests are further discover'd. By the Author of a late Book, Entitul'd, The Frauds of Romish Monks and Priests. The Fourth Edition. London, Printed for R. Wilkin, D. Midwinter, A. Bettesworth, B. Motte, and J. Lacy.* MDCCXXV. pp. vii, 252, with 14 unnumbered pages of epistle and contents, ex title. The title pages of both volumes are enclosed in double lines. The work was first published in 1691, and has passed through several editions.†

---

* Nouvelle Biographie Générale, vol. 26, col. 329; Biographie Universelle (Michaud), vol. 20, p. 546.

† Bibliographer's Manual, vol. 2, p. 737.

It has been translated into French as: **Histoire des tromperies des prêtres et des moines,** *où l'on découvre les artifices dont ils se servent pour tenir les peuples dans l'erreur. Rotterdam,* 1693. 2 vols. in 1; small 8vo.* Another edition, Rotterdam, 1710-1712.† And again: **Ruses et Fourberies des Prêtres et des Moines** *par* GABRIEL D'ÉMILIANE. *Nouvelle Édition revue, corrigée, et augmentée d'une introduction historique, de notes et de commentaires par* UN CATHOLIQUE *du xix^ème Siècle. Leipzig,* 1845. LÉOPOLD MICHELSEN. *Paris,* JULES RENOUARD ET COMP. *Rue de Tournon,* 6. 8vo.; pp. 364 ex title, with 1 unnumbered page of *Table.*

The work of EMILLIANNE is not so forcible or pungent as that of Gavin, which I have just noticed. It is however well worthy of attention. As Gavin censures the clerical vices of Spain, so Emillianne lashes those of Italy. The two works may not inappropriately be placed side by side. Here are a few extracts. The first concerns that greatest of all instruments of clerical influence, the confessional:

Indeed Auricular and Secret Confession, is the most commodious way the

---

* Manuel du Libraire, vol. 2, col. 968. Quérard has erroneously confounded the translation of Emillianne's book with that of Gavin. See ante, p. 114, note.

† Bibliotheque des Romans, p. 265; Bibliotheca Britannica, vol. 1, col. 336.

Priests have to lodge their Game; 'Tis there they put Women to the Question, and by this means accustoming them (by little and little) from their Youth up to speak with confidence of their secret Sins, they make them at length lose that Natural Shamefacedness, which otherwise they would be sensible of, in making the least mention of such filthiness. Being therefore by this means inform'd of their Inclinations and Weak-side, if they find them to be of an Amorous Complection, it is an easie thing for them to speak for themselves, and to insinuate their own Passion. It is notoriously evident, that commonly none but Women go to Confession; for as for Men, they seldom use it more then once a year, and that towards *Easter*. The Reason whereof having been once ask'd in my Presence, a Person of very good Sense return'd this Answer, *That the Reason why none but Women were seen to confess, was, because Men were Confessors; but, that if Women were once possest of the Chair of Confession, we should soon find the contrary, and that none but Men would appear before them.* The Reason is because Women for the most part take pleasure in their Confessing, being well assured, that their Confessors will put such Questions to them, as cannot much displease them; and knowing, that how openly soever they may declare their Sins, the Seal of Confession will always put them out of danger of running any Risque thereby: Yet, there are not wanting a vast Number of those, who relying upon the Secrecy of this Tribunal, and encouraged by the Exhortations of their Priests, of hiding nothing from them, no not so much as their impure Thoughts, make no difficulty ingenuously to declare, that they love them; that they can neither Day nor Night rid their Spirit from running out after them; and their Amorous Temptations are so violent, that except God be pleased to restrain them, or to take some compassion on them, it will make them infallibly go Mad and Distracted. (Vol. 1, p. 332).

In the following citation we have the author's personal experience of the state of morality of the Romish clergy in his time:

I could furnish you here with an infinite number of curious Stories, concerning the Amours and Intriegues of *Monks* and *Priests*, if I were not per-

suaded, that it is the Duty of every honest Man, not to speak, but with great Moderation of a Vice, whereof the Discovery is equally dangerous, to him that makes it, and to those to whom it is made. And therefore shall only tell you, that I may cut short here, That I never in my life convers'd with any one *Monk* or *Priest* of the Church of *Rome*, for so long a time as was sufficient to penetrate a little into their Manner and Course of Life; but that I found at last, that they had secret Commerce with Women, or, which is worse, and what I would not willingly name, *viz.* That they were addicted to the abominable Sin of *Sodomy*. And yet many of those were meer Saints to outward appearance, all their Discourse was of the *Blessed Virgin*, and of *Purgatory*; and the only Reason why I desir'd their friendship, was because at first I took them to be very good and honest Men; but some time after I found to my great Regret, that I had been deceived by my too favourable Opinion of them. (vol. 1, p. 349).

The animadversions which I am about to extract concerning the depravity of the nuns are very striking, and were there not abundant evidence from other sources that such dissolute practices have existed, one would be inclined to accuse Emillianne of Exaggeration:

The Reverend Dr. *Burnet*, now Lord Bishop of *Salisbury*, did not exaggerate the matter, when he saith, That *He had seen some of them that were not over modest*. They make no difficulty in representing in their Plays, *Venus's* and *Lucretia's* wholly to the Life; they Sing profane Songs and altogether unworthy and unbecoming Persons consecrated to God; they act Dances and Postures that are extream Lascivious, and all that they speak in them, is commonly conceiv'd in Terms admitting a double signification, whereof one sense is always either impious or wanton. They commonly have very excellent Voices, and understand Musick perfectly well; but if there be any impure or lascivious Air, that is that which pleaseth them best, and which they make choice of, to entertain the Company with. That which is the most

enormous thing of all, is, that not only in these their Comedies, but also (O unheard of Profanation !) in their Divine Offices for Sundays and festivals, they intermix these filthy Songs, which they blasphemously pretend to be made in imitation of the *Song of Solomon*. All the Debauched Youths of the City, about this time, flock'd to the Church of the *Cœlestines* at *Milan*, where these Nuns equally tickled their Ears and Fancies by the sweetness and lasciviousness of their Songs. The Scandal grew at last to that Excess, that the Cardinal sent his Orders to have their Church shut up, and absolutely forbad them to sing Musick any more.

Tis the Custom in the World, for Men to Court Women ; but in *these Religious Orders*, on the contrary, the Nuns *Court* the Men; they write *Amorous Notes* to them; they send, to entreat them to come and see them; and there are few Nuns, who have not two or three, to whom they are more particularly linked in Affection ; and they are so well skill'd in disposing their Times, that they never meet together in the Parlour. They are very Jealous of them, and should they once understand, that any one of their Lovers had discours'd with any other Nun, besides *themselves*, they would *immediately* quit them, and would find a time to be revenged on them. I take them to be very unhappy in this, That they desire so strongly, what is so difficult for them to enjoy. Some amongst them do so far enflame their *Imaginations* about *their Amours*, that they run Distracted ; and others are so immoveably determin'd to what they long for, that they actually apply themselves to the *inventing* of Means, that may bring them to the possession of what they desire: Of these, some give themselves to the Devil ; and to this purpose they tell a Story, That upon a time, a Nun being resolved to give her self to the Devil, He plainly told her, *He would not have her, because she was more Devil than himself.* 'Tis for this Reason that we are told so many Stories of Nuns, that are Possessed. Others endeavour for Mony to corrupt the *Turn-Keys* and *Maid-Servants*, that have the Care of the Outward-Gates, to admit their *Gallants* at *Night* by the Tower. Some have pluck'd away *whole Grates* from the Parlours; others have broke through the Walls, or have made Passages underground; and it happens frequently enough, that by their Cunning, they get the Keys of the *Great Gate* of the Monastery from under the Lady Abbess's Pillow ; or that they are so happy to

meet with one key or other, that can unlock it. There is also *another Little Gate* in the Vestries, by which the Priests enter, to go and carry the Holy Sacrament and Extream Unction to those that are Sick, and by which they convey the Ornaments of the Altar: Now, to get the possession of this Door, they need only to gain her who is over the Vestry. But the most sure way to obtain their desires, is, when a whole Community of Females agree together, to take their Pleasures. Of this there hapned (sic) a most infamous Instance, about seven or eight Years since, amongst the Nuns of *Bresse*, which made a great deal of Noise in *Italy*.

These Religious finding themselves quite weary of keeping their Vow of *Chastity*, agreed amongst themselves to admit their Lovers into the Monastery, and having all bound themselves in an Oath of Secrecy, they wrought hard, to make a Passage Under ground, under the Walls of their Enclosure, and which was to the end in the House of a *young Gentleman*, who was one of the Plot. Their Undertaking had so good success, that the Nuns enjoyed the Gallants as often as they pleased. In the mean time, there was observed a great change in these Recluses; they became more modest in the Parlour, and more assiduous in the Quire than ever they had been before. Their Confessor, who was a very Aged Man, being incapable of taking part in their Amours, was not thought fit to be *admitted* to the *Secret*. They informed him in their Confessions and secret Conferences, that they felt from time to time such Ravishments and Internal Joys, as they could no way express; without telling him, whether they belong'd to the Soul or Body. And this good Man, who took all in the best sense, and who also attributed in part this their Conversion, to his own good Prayers for them, went to the Bishop of *Bresse*, and made his Report to him; telling him, That *his Nuns were all of them become Saints to that degree, as to suffer Exstasies and Ravishments*. The great Opinion the World had conceived of their Sanctity still increased more and more, when the greatest part of these Nuns undertook to observe a Six Months Retirement in the Inner part of their Monastery; making a Vow, That during all that time they would never come to the Grate: This was to hide their Big-bellies and Child bearing. (vol. 2, p. 131).

I cannot, in concluding my extracts, refrain from citing

one passage from the observations made by Emillianne during a visit paid by him to the monastery of Fontevrault:

I had a great desire to go and see the Monks Dine in the Common Refectory: but they told me I must stay till next *Sunday*, for that it was not permitted to be there any other Day of the Week, because of the Trials they made of the Novices. My uncle informed me what these Trials were, *viz.* to make some of them to carry a piece of Wood, or Gag in their Mouths; others were commanded, to go and kiss the Monks Shoes; others, to continue upon their Knees, with their Arms across; others again, to eat their Meals on the Ground, without either Table-Cloth or Napkin, and an hundred other such like Fooleries. The highest Trial of all, is the Discipline, and they observe a Nasty manner in the giving of it; for whereas in all other Religious Orders, they ordinarily give it on their Shoulders, at *Fontevrault* they always give it beneath. It was not long since, that two Novices went to complain to the Abbess, That the Prior handled them with too great Severity; but the Abbess having made them come into her Chamber, gave 'em as much more, to make 'em forbear their Complaints to another. 'Tis in these Fooleries they make Vertue to consist, and they never teach their Religious, what it is to be Vertuous indeed, *viz.* to mortifie, as they ought, their Appetites, and to be meek and lowly of heart. This is that which makes these young Men when they are past their Novitiate, and have run through the Course of their Studies, to have their Passions as head-strong as ever, and to lead a scandalous Life with the Nuns, whose Directors they are. (vol. 2, p. 146).

I know of but one other work by the same author, which, as it is upon the same subject, and almost serial with the two volumes above noticed, may be placed by their side: **A Short History of Monastical Orders,** *In which the Primitive Institution of Monks, Their Tempers, Habits, Rules, and The Condition they are in at Present, are Treated of.*

By GABRIEL D'EMILLIANNE. *London, Printed by* S. ROYCROFT, *for* W. BENTLEY, *in Russel-street, Covent-Garden.* 1693. 8vo.; pp. 312, with 38 unnumbered pages of title, preface and contents. The information given in this volume is superficial and incomplete; the book cannot be recommended as a work of reference.

Auricular Confession and Nunneries. By WILLIAM HOGAN, Esq., barrister-at-law; Who was for Twenty-five Years a Confessing Priest. Fifteenth Thousand.

> "Hear the just laws, the judgment of the skies!
> He that hates truth shall be the dupe of lies;
> And he that will be cheated to the last,
> Delusions, strong as hell, shall bind him fast."—Cowper.

London: Protestant Evangelical Mission & Electoral Union, 5, Racquet Court, Fleet Street, E.C. May be had of all Booksellers.

8vo.; pp. 136 in all; price one shilling.

This is a violent and badly written tirade against the church of Rome and her priests, made by a seceder from the faith, in a style suitable to the uneducated classes of America, where it was first published. The volume is put together without order or arrangement, and the author displays ignorance of the literature of his subject.

Mr. Hogan informs us that he was ordained a priest in

Ireland; that he went over to America, where he visited many important towns; officiated at St. Mary's Church, Philadelphia; and was finally excommunicated by the Romish bishop of that city.

He has written another book against his former church, about which and himself he speaks in the following arrogant terms:

> With a clear and full view of my duty, I have recently written a work entitled "*A Synopsis of Popery as it was, and as it is.*" It has been well received; it awakened Americans to a proper sense of their duty. Until then they saw not, they felt not, they dreamed not of the dangers which threatened their religion and their civil rights, from the stealthy movements of the Church of Rome, and her priests and bishops in this country. Americans have now a steady and watchful eye upon them. This was necessary, and so far I have done my duty. The Popish presses, which until then, had lulled Americans into fatal repose by their misrepresentations, have been, in a measure, silenced. No one, before me, dared to encounter their scurrilous abuse. I resolved to silence them; and I have done so. (*Introduction*).

The bulk of *Auricular Confession* consists of what has been frequently said before, and in better words than those of Mr. Hogan. He frequently speaks of Eugène Sue's *Wandering Jew* in a manner which would lead to the supposition that he considered it a real history rather than a fiction. I make room nevertheless for one or two of Mr. Hogan's personal experiences. Some eighteen months after his ordination, and while yet in Ireland, he was sent for by a beautiful

young lady, with whom he was friendly in former days, but who had since taken the veil:

"I have sent for you, my friend (she said) to see you once more before my death. I have insulted my God, and disgraced my family; I am in the *family way*, and I must die." After a good deal of conversation, which it is needless to repeat, I discovered from her confession the parent of this pregnancy, and that the *Mother Abbess* of the convent advised her to take medicine which would effect abortion; but that she knew from the lay sister who delivered me the note, and who was a confidential servant in the convent, that the medicine which the mother abbess would give her should contain *Poison*, and that the procuring abortion was a mere pretext. I gave her such advice as I could in the capacity of a Romish priest. I advised her to send for the bishop and consult him. "I cannot do it," she said, "my destroyer is my confessor." I was silent. I had no more to say. I was bound by oath to be true to him. The sentiment of the noble Pagan, a sentiment sanctioned by inspiration, "*Fiat justitia, ruat cœlum*"—Let justice be done even if the heavens were to fall—occurred to my mind in vain. It fled from me as smoke before the wind. I was one of the priests of the *infallible church*, and what was honor, what was honesty to me, where the honour of the *infallible church* was concerned? They were of no account; not worthy the consideration of a *Romish Priest* for a second. I retired, leaving my friend to her fate; but promising, at her request, to return in a fortnight.

According to promise, I did return in a fortnight, but the foul deed was done. She was no more. The cold clay contained in its dread embrace all that now remained of that being which but a few months before, lived and moved in all the beauty and symmetry of proportion; and that soul once pure and spotless as the dew-drop of heaven, ere its contact with the impurities of earth, which a fond mother confided to the care of Jesuit nuns, had been driven in its guilt and pollution into the presence of a just but merciful God. All, all the work of Jesuits and Nuns! (p. 13).

Speaking of the nuns, Mr. Hogan says:

These ladies, when properly disciplined by Jesuits and priests, become the

best teachers. But before they are allowed to teach, there is no art, no craft, no species of cunning, no refinement in private personal indulgencies, or no modes or means of seduction, in which they are not thoroughly initiated; and I may say with safety, and from my own personal knowledge through the confessional, that there is scarcely one of them who has not *been herself debauched by her confessor*. The reader will understand that every nun has a confessor; and here I may as well add, for the truth must be told at once, that every confessor has a concubine, and there are very few of them who have not several!! Let any American mother imagine her young daughter among these semi-reverend crones, called nuns, and she will have no difficulty in seeing the possibility of her immediate ruin. (p. 17).

Here is the author's testimony as to the state of priestly morality in America, and the pernicious effects of the confessional:

The Roman Catholics of Albany had, during about two years previous to my arrival among them, three Irish priests alternately with them, occasionally preaching, but always hearing confessions. I know the names of these men: one of them is dead, the other two living, and now in full communion in the Romish Church, still saying mass and hearing confessions. As soon as I got settled in Albany, I had of course to attend to the duty of *Auricular Confession*, and in less than two months found that those three priests, during the time they were there, were the fathers of between sixty and one hundred children, besides having debauched many who had left the place previous to their confinement. Many of these children were by married women, who were among the most zealous supporters of these vagabond priests, and whose brothers and relatives were ready to wade, if necessary, knee deep in blood for the holy, *immaculate, infallible, Church of Rome*. (p. 29).

The iniquity of Romish priests in the confessional can scarcely be imagined. There is nothing else like it; it is a thing by itself: there is a chasm between itself and other crimes, which human depravity cannot pass. Could I state them all, as I have known them, my readers would feel themselves most

insulted : an ocean and a sea of wonders, and waters of grief and sadness for fallen humanity, would ebb and flow around them. Just fancy an innocent female on her knees before an artful, unbelieving priest! But why is she there? Why does not instinct warn her off? Why does not conscious innocence tell her to fly from him? &c. (p. 43).

Married women who have no children, and never had any, are taught by Romish priests that, in case they have no children, *The Church* has the power of giving them fecundity, and thus enabling them to "comply with the great object of their creation," viz., to "increase and multiply." The holy church, in her wisdom, or rather in her craft and deep knowledge of human nature, knows full well that married ladies, especially those who have property, are often unhappy because they have no children; and the priests looking upon this as a fine opportunity not only to indulge their own passions, but to make money, tell such women in the confessional that they have the power specially delegated to them from Almighty God, of giving them those children for which they are so anxious. I well recollect an instance of this Romish infatuation—this worse than hellish belief. It proved a source of much trouble to myself in after life, and I believe I may partly trace to it the very origin of my difficulties with the Popish priests in this country. (p. 48).

The instance above mentioned is as follows: A lady, unblessed with children, applied to Mr. Hogan, then a priest, for the aid of the church in her difficulty. Mr. Hogan told her that the church had no power in such matters. The lady was not satisfied, and addressed herself to a Franciscan friar, who helped her to a family, and denounced Mr. Hogan as a heretic.

I have given this volume more space than its intrinsic merits warrant; but it must serve as a specimen—and a very fair one—of the numerous similar tracts issued by the same

society.* One or two more of their most important publications will be found noticed in this work; but they are generally of too trivial and insignificant a nature to justify a special notice.

It may not be unworthy the consideration of the promoters of this society, whether, according to their own standard of morality, they are not falling into the very error which they condemn in their adversaries, and by publishing, and spreading broad-cast books which contain abominations and indecencies, they are not themselves practising the Jesuitical doctrine of the end justifying the means, or doing evil that good may come.

One of their publications at least has been pronounced by the law courts an outrage to morality.†

---

* I extract from the society's catalogue the titles of a few of the most curious, which may perhaps be found not altogether uninteresting to the collectors of anti-Romish literature; especially as many of them are now out of print: Letter to the Women of England on the Confessional,—Lady and Priest—*Transubstantiation*,—Irish Priests and the Confessional,—The Confessional—Shall we Adopt it?,—Confession—What is it?,—The Youth's Monitor *(a Catechism for Schools)*,—Convents and the Confessional, *by Rev.* H. Seymour,—Sister Lucy's Disclosures of New Hall Convent,—The Confessional must be Unmasked, *by Dr.* Armstrong,—Reasons for the Castration of Romish Priests,—Convent Education and Nunnery Victims,—Letter to the Young Girls of England, *by* C. G.,—Domestic Wives and Religious Sisters,—Plea for Inspection or Suppression of Nunneries,—Priests, Women, and Families, *by* Michelet, &c.

† The Confessional Unmasked, p. 88, ante.

A Succinct and Accurate Account of the System of Discipline, Education, and Theology, adopted and pursued in the Popish College of Maynooth. By EUGENE FRANCIS O'BEIRNE, late Student of Maynooth College. Hereford: W. H. VALE; London: SIMPKIN and MARSHALL; Dublin: CARSON, 92, Grafton Street. 1840.

Large 8vo. (counts 4); pp. vi, 214, and 1 unnumbered page of *Contents*; printed by "GOOCH, Printer, Hereford."

This is a severe, but not intemperate censure on the doctrines taught at the Irish College of Maynooth. Extracts are given from the Maynooth class-books in the original Latin, accompanied, when not too gross, with literal translations. The object of the work is to show the pernicious and immoral doctrines there taught, and the vile interrogatories which it is held necessary for confessors to put to their penitents, both male and female. As these questions are identical with those propounded by the various casuists fully recognised by the Romish Church, which have already been copiously treated in this work, it is superfluous to dilate further upon them here. Quotations are also given from books, pamphlets, &c., by modern reformed Romish priests, such as Rev. L. J. NOLAN, Rev. DAVID O'CROLY, Rev. BLANCO WHITE, &c., all bearing upon the iniquity of the confessional, and the immorality of the priesthood.

The author bears testimony as follows to the evil effects of the Romish teaching upon the youth of both sexes:

The Maynooth system of education, by making the students acquainted and familiar with all kinds of vice, awfully increases the depravity of the unhappy young men themselves; who become so hardened in iniquity as to be in after life, the corrupters of the young and comparatively innocent; by insinuating the poison of their own filthy imaginations, into the hearts of the inexperienced, and thus effect their destruction under the pretence of promoting their salvation. What in the grossest heathenism can come near the extracts I have just made from the Maynooth class-books. It is almost impossible to write on the subject of those abominable class-books, whose very atrocity is the greatest barrier to their exposure, without offending delicacy. (p. 120).

The great work of corrupting the heart by teaching a knowledge of sin as yet unthought of, commences almost from childhood. Females are inured from infancy to an examination gradually suited to their age and circumstances; young girls are prepared for the inquisitorial investigation which awaits them as wives, and have thoughts suggested to their innocent minds which perhaps they otherwise would have never known. (p. 84).

The Maynooth Theologians, by inculcating that modesty must be laid aside by females at confession, as rendering them unworthy of absolution, endeavour to overcome the strongest barrier of female virtue—female modesty. When that Heaven-stationed centinel (sic) but slumbers on his post, or ceases to unfurl his crimson banner on her cheek, it requires but small pains to scale the walls and take the Citadel. I would ask any man to image himself in the situation of a Popish Confessor with a beautiful and lovely woman kneeling by his chair; interrogating her on the different headings of the Maynooth class-books—on her "thoughts," "cogitationibus" on her "illicitos motus" on her "desideria," and on other still more disgusting headings, and honestly say what would likely be the effect on his mind. To sit unmoved in such a situation would be more than human. Can it by possibility tend to the advancement either of piety, or virtue, to compel young girls to throw open to the gaze of unmarried Confessors, their innermost thoughts, emotions, and

passions—thoughts, emotions, and passions which they would conceal even from their husbands, if married, and from their mothers, if not—emotions and passions which form part of their nature, and were given them for wise purposes by Him who undertsood his own great designs. It is impossible for females to come into the close intercourse of the Confessional with men who have been schooled in such abominations without deriving a moral pollution from the contact, The questions which confessors are directed by the Maynooth class-books to put to their female penitents, are in themselves most indelicate and offensive: under any circumstances, the proposal of them, even by one of their own sex, would wound the sensitiveness of female modesty. What then must such interrogatories be from a coarse vulgar Irish priest? Is there no danger in exposing young and innocent females to such a prurient system of interrogatories? Is there no danger in exposing the priests themselves, who are but men—men who neither dine on ambrosia or quaff nectar —mere men—carnal men, with the passions incidental to humanity? Is there, I again ask, no danger in exposing them to such trying temptations? "Perish the theology that inverts the sacred Scriptures, and with infernal passions fills the heart of man." (p. 76).

The Priest, The Woman, and The Confessional. By Père CHINIQUY. London: W. T. GIBSON, 12, Haymarket. 1874. [All rights reserved.]

8vo.; pp. iv and 192 in all; price 2s. 6d. in cloth; contains 7 chapters.

There is another and more ample edition published in Canada: **The Priest, the Woman, and the Confessional.** *By Father* CHINIQUY. *Montreal:* F. E. GRAFTON, *Bookseller, Corner Craig St. and Victoria Square.* 1875. 8vo.;

pp. viii. and 184 in all; price one dollar in cloth; contains a preface and 11 chapters.

This is a very noteworthy work. Although its literary merit is not great, it is written with so much earnestness, and in such a spirit of conviction, that it is most impressive. "After 25 years' experience in the confessional," Father Chiniquy was so thoroughly convinced of its evils, and of the errors of the Romish church in general, that he determined to quit it, and wrote the present book. In it he shows that the doctrine of compulsory confession is a comparatively modern innovation, having been first introduced by the council of Lateran in 1215; and he passes in review the various fathers and casuists who wrote before that date, none of whom speak of confession as being either necessary or desirable. In this dogma, and in it alone, he discovers the cause of the decay of the great Roman Catholic countries, and the secret of the defeat (in 1870) of France by Germany. The communication of filthy ideas which confession implies he considers to be as dangerous to the priest as to the penitent. In the strongest terms he depicts the terrible struggle which every pure minded woman must undergo in communicating her secret thoughts and actions to a priest, and the repugnance which she must feel in having to listen to his suggestions and questionings. This is naturally more acute for a refined and educated woman than for one of a lower order; but the

barrier of female modesty once broken down, what was at first shocking soon becomes a pleasant necessity. The author illustrates his assertions by confessions, of both priests and penitents, several of which are so remarkable that a few extract will certainly be found acceptable:

When curate of Beauport, I was called by the Rev. Mr. PROULX, curate of St. Antoine, to preach a retreat (a revival) with the Rev. Mr. AUBRY, to his parishioners, and eight or ten other priests were also invited to come and help us to hear the confessions.

The very first day after preaching and passing five or six hours in the confessional, the hospitable curate gave us a supper. . . . . In his usual gentlemanly and cheerful manner, he said:—"You are all old enough in the confessional to know the miseries of poor human nature. Without any more preliminaries I will come to the subject. It is no more a secret in this place that one of the priests who has preceded me has been very unfortunate, weak, and guilty with the greatest part of the married women whom he has confessed. Not more than one in ten have escaped him. I would not mention this fact had I got it only from the confessional, but I know it well from other sources, and I can speak it freely without breaking the secret seal of the confessional. &c."

When, very early the next morning, I had begun to hear the confessions, one of those unfortunate victims of the confessor's depravity came to me, and in the midst of many tears and sobs, she told me with great details what I repeat here in a few lines:—

"I was only nine years old when my first confessor began to do very criminal things with me when I was at his feet, confessing my sins. At first I was ashamed and much disgusted; but soon after I became so depraved that I was looking eagerly for every opportunity of meeting him either in his own house, or in the church, in the vestry, and many times in his own garden when it was dark at night. The priest did not remain very long; he was removed, to my great regret, to another place, where he died. He was succeeded by another one, who seemed at first to be a very holy man. I

made to him a general confession with, it seems to me, a sincere desire to give up for ever that sinful life, but I fear that my confessions became a cause of sin to that good priest; for not long after my confession was finished, he declared to me in the confessional his love, with such passionate words that he soon brought me down again into my former criminal habits with him. This lasted six years, when my parents removed to this place. I was very glad of it, for I hoped that, being far away from him, I should not be any more a cause of sin to him, and that I might begin a better life. But the fourth time that I went to confess to my new confessor, he invited me to go to his room, where we did things so horrible together that I do not know how to confess them. It was two days before my marriage, and the only child I have had is the fruit of that sinful hour. After my marriage I continued the same criminal life with my confessor. He was the friend of my husband; we had many opportunities of meeting each other, not only when I was going to confess, but when my husband was absent and my child was at school. It was evident to me that several other women were as miserable and criminal as I was myself. This sinful intercourse with my confessor went on till God Almighty stopped it with a real thunderbolt. My dear only daughter had gone to confess and receive the holy communion. As she had come back from church much later than I expected, I inquired the reason which had kept her so long. She then threw herself into my arms, and with convulsive cries said: 'Dear mother, do not ask me any more to go to confess . . . Oh! if you could know what my confessor has asked me when I was at his feet! and if you could know what he has done with me, and he has forced me to do with him when he had me alone in his parlour!"

"My poor child could not speak any longer, she fainted in my arms.

"But as soon as she recovered, without losing a minute, I dressed myself, and, full of an inexpressible rage, I directed my steps towards the parsonage. But before leaving my house, I had concealed under my shawl a sharp butcher's knife to stab and kill the villain who had destroyed my dearly beloved child. Fortunately for that priest, God changed my mind before I entered his room—my words to him were few and sharp.

"'You are a monster!' I said to him. 'Not satisfied to have destroyed me, you want to destroy my own dear child, which is yours also! Shame upon you! I had come with this knife to put an end to your infamies, but so

short a punishment would be too mild a one for such a monster. I want you to live, that you may bear upon your head the curse of the too unsuspecting and unguarded friends whom you have so cruelly deceived and betrayed; I want you to live with the consciousness that you are known by me and many others, as one of the most infamous monsters who have ever defiled this world. But know that if you are not away from this place before the end of this week, I will reveal everything to my husband, and you may be sure that he will not let you live twenty-four hours longer, for he sincerely thinks that your daughter is his, and he will be the avenger of her honour! I go to denounce you this very day to the bishop, that he may take you away from this parish, which you have so shamelessly polluted.'

"The priest threw himself at my feet, and, with tears, asked my pardon, imploring me not to denounce him to the bishop, promising that he would change his life and begin to live as a good priest. But I remained inexorable. I went to the bishop, made my deposition, and warned his lordship of the sad consequences which would follow, if he kept that curate any longer in this place, as he seemed inclined to do. But before the eight days had expired, he was put at the head of another parish, not very far away from here."

The reader will, perhaps, like to know what has become of this priest.

He has remained at the head of that most beautiful parish of ——, as curate, where I know it, he continued to destroy his penitents, till a few years before he died, with the reputation of a good priest, an amiable man, and a holy confessor!" (pp. 99 to 104).*

There is, at p. 8, another female confession, that of a young lady whom the author calls Mary, quite as terrible, as touching, and even more dramatic than the above, but it is too long to allow me to reproduce it. Let us now pass to the

---

* The page references are to the Montreal edition.

confession of a priest, of him indeed who had seduced Mary. From beginning to end it is most astounding and full of interest, but it is also of too great a length to be quoted in full; I must confine myself to Father Chiniquy's *résumé* of what had been confided to him:

I do not want to give many particulars of the life of that priest. I will only mention two things. First: It was then that I understood why poor young Mary was absolutely unwilling to mention the iniquities which she had done with him. They were simply surpassingly horrible—unmentionable. No human tongue can express them—few human ears would consent to hear them.

The second thing that I am bound in conscience to reveal is almost incredible, but it is nevertheless true. The number of married and unmarried females he had heard in the confessional was about 1500, of which he said he had destroyed or scandalized at least 1000 by his questioning them on most depraving things, for the simple pleasure of gratifying his own corrupted heart, without letting them know anything of his sinful thoughts and criminal desires towards them. But he confessed that he had destroyed the purity of ninety-five of those penitents, who had consented to sin with him.

And would to God that this priest had been the only one whom I have known to be lost through the auricular confession! But, alas! how few are those who have escaped the snares of the tempter compared with those who have perished! I have heard the confessions of more than 200 priests, and, to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret or public sins committed through the irresistibly corrupting influences of auricular confession!

I am sixty years old; in a short time I shall be in my grave. I shall have to give an account of what I say to-day. Well, it is in the presence of my great Judge, with my tomb before my eyes, that I declare to the world that very few—yes, very few,—priests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confession of females. (p. 32).

The concluding chapter of the Montreal edition contains "Some of the matters on which the priest of Rome must question his penitents," extracted from the leading casuists; but they are generally so obscene that they are left in the original Latin.

Concerning himself Father Chiniquy writes: "In the year 1819, my parents had sent me from Murray Bay (La Mal Baie) where they lived, to an excellent school, at St. Thomas (kept by Mr. JOHN JONES). I was then, about ten years old." (p. 120). In the New York *Daily Witness* of February, 1874, we read: "that Father Chiniquy was one of the ablest and most influential priests of the Church of Rome in Canada; that the parish to which he ministered was the populous and beautifully situated parish of Beauport, half-way between the city of Quebec and the falls of Montmorency; that he converted the entire parish to temperance principles, and was invited to other parishes all over Lower Canada, to labour in the temperance cause; that, being the most eloquent man in Lower Canada, and thoroughly in earnest, his labours were followed by effects similar to those of Father Matthew in Ireland; that he was as popular among Protestants as Catholics; that his growing influence and popularity excited alarm and jealousy among priests and dignitaries of the Church; that he added abuse of the Swiss missionaries, then commencing their evangelical labours in Canada, to his temperance discourses, which made him lose favour with Protestants; that he led out a colony of French Canadians to Illinois who settled on a fine tract of land he had secured in Kankakee County, which he called St. Ann; that there he rebelled against the tyranny of the Roman Catholic Bishop of Chicago, and by studying the Scriptures found that the Church of Rome was in

error; that his large congregation stood by him in his opposition to the Bishop, and finally left the Church of Rome with him; that he has since been an earnest preacher of Divine truth, as understood by Protestants, and has been instrumental in training quite a number of French-Canadian young men for the ministry."

Father Chiniquy's book was a great success; the London edition sold rapidly, and that of Montreal had in 1876 reached its third edition. The author has also published it in French as:

Le Prêtre, La Femme et Le Confessionnal. Par Le Père CHINIQUY. Montréal. Librairie Évangélique, 413 Rue Craig. W. DRYSDALE & CIE., 232 Rue St. Jacques. Bureau de L'Aurore, 625 Rue Craig. 1875. [Tous droits réservés.]

8vo.; pp. iv and 327. This French version contains a preface, and a *Notification à sa Grandeur, Mgr. Bourget, Évêque de Montréal* against the evils of the confessional, signed by 48 ladies, which is not given in either of the editions in English.

The Authentic Memoirs and Sufferings of Dr. WILLIAM STAHL, A German Physician. Containing his Travels, Observations, and interesting Narrative during four Years Imprisonment at Goa, for paying his Addresses to DONNA MARIA, a Portuguese Lady, for whom an *unholy Father* had conceived an *unlawful Passion.* The whole exhibiting a View of the Maxims and Criminal Jurisprudence of that Country. Written by Himself At his Inlargement in 1789. The Second Edition. London: Printed for J. BARKER, Russell-Court, Drury-Lane; and J. PARSONS, Paternoster-Row. 1792.

12mo.; pp. 178 in all.

Although this volume scarcely comes within the scope of the present work, there being in it no word which could offend the chastest ears, yet as its narrative hinges upon the "unlawful Passion of an unholy Father," and as it is without doubt a genuine and trustworthy exposure of the cunning, intolerance and wickedness of the Roman Catholic priests, and of the cruelties committed by them in the inquisition

at Goa, I have thought fit to give it place here. Further, it is written in so clear and unaffected a manner that Dr. Stahl has rendered his memoirs most interesting and impressive. The book appears to have been written in English and first published in England, the author being "sensible of the danger to which the publication of my adventures would have made me liable in Germany." He speaks on more than one occasion with eulogy of England and the freedom of her institutions. The book cannot be too strongly recommended to all who would obtain a truthful notion of the iniquities of the inquisition about which so many apochryphal works have been written.

A persecution similar to that of Dr. Stahl was perpetrated a century earlier by the inquisition of Goa upon a young French physician, C. DELLON, who, in his **Relation de L'Inquisition de Goa,*** has left us a temperate and readable account of his sufferings. The origin and result of both persecutions were the same—jealousy of a priest, and banish-

---

* There are three editions, all in 12mo.: *Leyde*, GOASBEEK, 1687; *Paris*, DANIEL HORTHEMELS, M.DC.LXXXVIII; *Amsterdam*, MORTIER, 1697; it also forms vol. 2 of the **Voyages de *M.* DELLON.** The work was condemned by the authorities at Rome, May 29, 1690. See **Dic. des Ouvrages Anonymes**, vol. 4, col. 210. The edition which I have used is that of Paris; it has an engraved vignette on the title page, and is embellished with 3 illustrations on the page, and 6 engravings, of which three are folding; pp. 251, with 29 pages unnumbered.

ment from the country after imprisonment and unjust oppression. The circumstances however which immediately brought about the arrest of both gentlemen are so strikingly identical, that I quote a few passages from the narrative of each:

Dr. STAHL writes:

The most favourite of all my acquaintances were Donna *Maria Gabriela Nunez*, the relict of Don *Manoel Diego Nunez*, late a colonel in the service of Portugal . . . *Donna Maria* loved him to distraction, and the grief of beholding herself a widow at such an age, must surely have broken her heart, but for the eloquent and moving representations of Father *Francisco*, her confessor. This cunning monk, from motives rather profane than spiritual, used all his *holy* endeavours to give *Donna Maria* a better relish for life. But the feelings of this lady were apparently too refined to suffer herself to be seduced by a smutty *Dominican;* she even gave him once to understand that if he did not reform his *ways*, as a spiritual director, and purge himself from the impurity of worldly desires, she would be under the necessity to look out for a better guide to steer her soul to heaven. (p. 16).

Dr. DELLON writes:

Certain Prêtre noir Sécretaire du Saint Office demeuroit devant le logis de cette dame (whom Dr. Dellon had visited), il avoit pour elle une passion aussi forte que celle du Gouverneur, & l'avoit sollicitée de satisfaire à ses infames désirs jusques dans les Tribunaux de la pénitence, ainsi que je l'ay scû de cette même Dame.

Ce Prêtre m'observant devint aussi jaloux que le Gouverneur, & quoiqu'il eut été jusqu'alors de mes amis, & que je luy eusse rendu même des services assez importans, il ne laissa pas de se joindre à *Manoel Furtado* (*de Mendoça*, the governor) pour m'opprimer.

Ces deux Rivaux ainsi unis, pressérent si vigoureusement le Commissaire, que sur les avis qu'il envoya à leur sollicitation à Goa, il reçut ordre des Inquisiteurs de m'arrêter, ce qui fut exécuté le soir du 24. Aoust 1673, &c. (p. 54).

Every body knows that physicians and priests frequently meet in the

Je me trouvay chez un Gentilhomme Portugais dans le temps qu'on

discharge of their respective duties; I was one morning sent for to the house of Don *Pedro Saraiva* to prescribe for his son, who was afflicted with a dangerous disorder. Upon my arrival at this nobleman's, I found father *Francisco* sitting by my patient's bedside. The young man was holding an ivory image of the *Virgin* in his hand, which he kissed several times. As the nature of his disorder required him to be bled, I sent for a surgeon, who came immediately, and was preparing to act according to my directions; but observing that the young man would not cease licking and hugging the image of the *Virgin*, to the great hindrance of the surgeon, I advised him to lay it aside lest it should be stained with his blood, or become troublesome in the operation. I had no sooner uttered these words than father *Francisco* left the room with an air of indignation, and making the sign of the cross, as if he had been in the clutches of the devil. In spite of the solemn gravity, inseparable from a good professor of the healing art, this strange behaviour of the monk tickled so much my sense of *ridicule*, that I could not help laughing most heartily, in which my honest friend the surgeon imitated my example to such a degree as made all the house shake with the roar of our voice. (p. 22).

alloit saigner son fils malade, je vis que ce jeune homme avoit dans son lit une image de la sainte Vierge, faite d'yvoire; & comme'il aymoit fort cette image, il la baisoit souvent & luy adressoit la parole; cette maniére d'honorer les images est fort ordinaire chez les Portugais, & elle me faisoit quelque peine; parce qu'en effet les Hérétiques l'interprétant en mal, cela les empesche autant qu' aucune autre chose de revenir à l'Eglise; Je dis donc à ce jeune homme que s'il n'y prenoit garde son sang jailliroit contre l'image, & m'ayant répondu qu'il ne se pouvoit résoudre à la quitter, je luy représentay que cela embarasseroit l'opération; alors il me réprocha que les François étoient des Hérétiques, & qu'ils n'adoroient pas les Images; à quoy je répondis que je croyois qu'on devoit les honorer, & que si l'on pouvoit se servir du mot d'adorer, ce ne pouvoit être qu'à l'égard de celles de nôtre Seigneur JESUS CHRIST, encore falloit-il que cette adoration fut rapportée à JESUS-CHRIST répresenté dans ces Images; & sur cela je citay le Concile de Trente, session 25. (p. 11).

Awful Disclosures by MARIA MONK, of the Hotel Dieu Nunnery of Montreal; with An Appendix; and A Supplement giving more particulars of the nunnery and grounds. Illustrated by a plan of the nunnery, &c. Second Edition, Revised, by The Rev. J. J. SLOCUM, of New York. London: JAMES S. HODSON, 112, Fleet Street. 1837.

12mo. (counts 6); pp. 385; with a folding plan of the nunnery. To this volume should be added: **Confirmation of Maria Monk's Disclosures** *concerning the Hotel Dieu Nunnery of Montreal; preceded by* **A Reply to the Priests' Book.** *By the Rev.* J. J. SLOCUM, *of New York. To which is added* **Further Disclosures** *by* MARIA MONK, *and An Account of her Visit to Nun's Island. Second Edition. London:* JAMES S. HODSON, 112, *Fleet Street.* 1837. 12mo. (counts 6); pp. 194; with portrait of the heroine and her child, engraved by W. L. ORMSBY. These two volumes, in spite of their being castrated, comprise the most ample account with which I am acquainted of the Maria Monk scandal, although the later edition of New York, 1855,* may possibly contain additional matter. Other editions are: *New-York: Published by* HOWE

* Allibone's Crit. Dic. vol. 2, pp. 1338, 2120.

& BATES, &c. 1836. 12mo. (counts 6), pp. 231, &c., original edition; *New-York: Published for Maria Monk, by* HOISINGTON & TROW, &c. 1836. 12mo. (counts 6), pp. 376, stereotyped, with folding plan of the nunnery, contents the same as the first volume which heads this notice, probably ante-dated, as it contains *Reception of the first editions*, the earliest of which appeared in 1836 only; *London:* RICHARD GROOMBRIDGE. 1836. 12mo. (counts 6), pp. 221; and *Philadelphia:* T. B. PETERSON, &c. small 8vo. pp. 184, with frontispiece, and engraved title page, the printed title page and colophon bear "London: Published for the Booksellers," no date; these last two editions contain the original narrative only, as in the first issue of 1836; *London: Published by* HOULSTON & STONEMAN, &c. MDCCCLI. large 8vo., pp. 176, &c., with portrait, copied from that above mentioned, but signed W. P. CLUBB, contains, besides the original narrative, *Further Confirmations, Notes*, &c.

Besides the above mentioned editions, which have passed through my hands, there are numerous other issues, among which one by the "Protestant Evangelical Mission." "Immense editions of the work were sold in rapid succession, and gained, to an astonishing degree, belief among all classes of readers."*

---

* Quarterly Christian Spectator, vol. 9, p. 263.

In a literary point of view the *Disclosures of Maria Monk* possess no worth whatever, the authoress being, as she herself states, a person of imperfect education. The sole value of the work lies in the truth of the revelations it contains, and this is doubtful, for although the crudity of the composition militates in favour of its genuineness, yet some of the details, particularly those in chapter xi, are very incredible. On the other hand, it is scarcely conceivable that an illiterate woman like Maria Monk could have imagined or invented the minute details with which the volume abounds, and which, in spite of the numerous discussions it occasioned, have never, as far as I know, been absolutely and conclusively disproved.

Maria Monk affirms that she made her escape from the Hotel Dieu Nunnery in order to save the life of the infant with which she was pregnant by Father PHELAN, priest of the Parish Church of Montreal, knowing that, were she delivered in the nunnery, her child would have been put to death.

The enormities with which she charges the priests and nuns will be best estimated by a few extracts from her book.

On her taking the black veil and the "three customary oaths," the superior informed her: "that one of my great duties was, to obey the priests in all things; and this I soon learnt, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them." Some short time after this:

Nothing important occurred until late in the afternoon, when, as I was sitting in the community-room, Father DUFRÈSNE called me out, saying he wished to speak with me. I feared what was his intention; but I dared not disobey. In a private apartment, he treated me in a brutal manner; and from two other priests, I afterward received similar usage that evening. Father Dufrèsne afterward appeared again, and I was compelled to remain in company with him until morning.

They (the priests in general) are considered as having an equal right to enter the Black Nunnery whenever they please; and then, according to our oaths, they have complete control over the nuns. To name all the works of shame of which they are guilty in that retreat, would require much time and space, neither would it be necessary to the accomplishment of my object, which is, the publication of but some of their criminality to the world, and the development, in general terms, of scenes thus far carried on in secret within the walls of that Convent, where I was so long an inmate.

The Superior of the Seminary would sometimes come and inform us, that he had received orders from the Pope, to request that those nuns who possessed the greatest devotion and faith, should be requested to perform some particular deeds, which he named or described in our presence, but of which no decent or moral person could ever endure to speak. I cannot repeat what would injure any ear, not debased to the lowest possible degree. I am bound by a regard to truth, however, to confess, that deluded women were found among us, who would comply with those requests.

The priests are liable, by their dissolute habits, to occasional attacks of disease, which render it necessary, or at least prudent, to submit to medical treatment.

In the Black Nunnery they find private accommodations, for they are free to enter one of the private hospitals whenever they please; which is a room set apart on purpose for the accommodation of the priests, and is called a retreat-room. But an excuse is necessary to blind the public, and this they find in the pretence they make of being in a "Holy Retreat." Many such cases have I known; and I can mention the names of priests who have been confined in this Holy Retreat. They are very carefully attended by the Superior and old nuns, and their diet mostly consists of vegetable soups, &c., with but little meat, and that fresh. I have seen an instrument of surgery

laying upon the table in that holy room, which is used only for particular purposes.

Father TABEAU, a Roman priest, was on one of his holy retreats about the time when I left the nunnery. There are sometimes a number confined there at the same time. The victims of these priests frequently share the same fate.

It will be recollected, that I was informed immediately after receiving the veil, that infants were occasionally murdered in the Convent. I was one day in the nuns' private sick-room, when I had an opportunity, unsought for, of witnessing deeds of such a natute. It was, perhaps, a month after the death of St. Frances.* Two little twin babes, the children of St. Catherine, were brought to a priest, who was in the room, for baptism. I was present while the ceremony was performed, with the Superior, and several of the old nuns, whose names I never knew, they being called Ma tante, Aunt.

The priests took turns in attending to confession and catechism in the Convent, usually three months at a time, though sometimes longer periods. The priest then on duty was Father LARKIN. He is a good looking European, and has a brother who is a Professor in the College. He first put oil upon the heads of the infants, as is the custom before baptism. When he had baptized the children, they were taken, one after another, by one of the old nuns in the presence of us all. She pressed her hands upon the mouth and nose of the first so tight that it could not breathe, and in a few minutes, when the hand was removed, it was dead. She then took the other, and treated it in the same way. No sound was heard, and both the children were corpses. The greatest indifference was shown by all present during this operation; for all, as I well knew, were long accustomed to such scenes. The little bodies were then taken into the cellar, thrown into the pit I have mentioned, and covered with a quantity of lime.†

---

* The murder of this nun is told in chapt. xi, but it appears to me, as before stated, one of the least probable incidents in the book.

† The following corroborative testimony of an ex-Roman Catholic Priest may not be out of place here: "It is not generally known to Americans, that

As before remarked, Maria Monk's *Disclosures* called forth much bitter controversy, particularly in America and Canada; and although her narrative was discredited by such respectable members of the Protestant Church as the Rev. W. F. CURRY, the Rev. G. W. PERKINS, &c., it was nevertheless believed by a vast number of people. I do not propose to investigate these discussions, nor in any way to pass judgment upon them, it being no part of a bibliographer's duty to enter into such disputes, but simply to lay before his readers the materials which may enable them to decide for themselves. In a London periodical* we read:

---

the crime of procuring abortion—a crime which our law pronounces to be felony—is a common every-day crime in Popish nunneries. It is not known to Americans—but let it henceforward be known to them—that strangling and putting to death infants, is common in nunneries throughout this country. It is not known that this is done systematically and methodically, according to Popish instructions. The *modus operandi* is this. The *infallible church* teaches that without baptism even infants cannot go to heaven. The holy Church, not caring much how the aforesaid infants may come into this world, but anxious that they should go from it according to the ritual of the church, insists that the infant shall be baptized. This being done, and its soul being thus fitted for heaven, the mother abbess gently takes between her holy fingers the nostrils of the infant, and in the name of the infallible church, consigns it to the care of the Almighty; and I beg here to state, from my own knowledge through the confessional, that the father is, in nearly all cases, the individual who baptizes it; thus literally verifying what Erasmus has said in sheer irony,—'*Patres vocantur et sæpe sunt.*'" Auricular Confession, p. 39. See ante, p. 129.

* Literary Gazette, year 1851, p. 723.

It is stated by Father NEWMAN in his "Lectures on Catholicism" that since the first appearance of "Maria Monk's Disclosures" in 1836, from 200,000 to 250,000 copies have been put in circulation in Great Britain and America. He treats the whole thing as a mere "blasphemous fiction," but the great length at which he deals with the subject, occupying the chief part of one of his lectures, shows the importance attached by him to the publication. . . . The book was quoted in the debates in the House of Lords last session, and ought to be known by all who seek arguments for monastic establishments being under some public surveillance.

The bitterest, and at the same time the most able refutation of Maria Monk's assertions, which I have met with, is in *The Quarterly Christian Spectator* of Newhaven, already referred to. The writer is of opinion that: "Her tales will soon take their place among obscene works, read only for the provocation of the baser passions." He begins his article with the following invective:

If the natural history of "*Gullibility*" is ever written, the imposture of Maria Monk must hold a prominent place in its pages. That a miserable and well-known prostitute in the city of Montreal, shonld invent a tale of monstrous and self-evident absurdities, and by means thereof gain immense sums of money to herself, and almost universal credit to her story; that she who is, on her own confession, a murderer, a fornicator, and a liar, of the most depraved character, should gain credit among well-informed and intelligent men, and should be received and caressed in good society, in the city of New York; that all who venture to doubt, or even examine the truth of her story, should be denounced as the panders of popery, and aids to the devil; all this is most wonderful, and deserves to be recorded among the phenomena of the age.

The two following works against Maria Monk's *Disclosures* may be taken note of here:

Awful Exposure of The Atrocious Plot formed by Certain Individuals against the Clergy and Nuns of Lower Canada, through the intervention of Maria Monk. With an Authentic Narrative of her Life, from her Birth to the Present Moment, and an Account of her Impositions, etc.

Auri sacra fames quid non mortalite pectora cogis ! ! (sic).

New-York: Printed for JONES & Co. of Montreal. 1836. 12mo. (counts 6); pp. 131.

A Refutation of the Fabulous History of the arch-impostor Maria Monk. Being the Result of a Minute and Searching Inquiry by WILLIAM L. Stone, Esq., of New York. To which are added Other Interesting Testimonies, &c.

"Thou shalt not bear false witness against thy neighbour."

London: THOMAS RICHARDSON AND Son, 26, Paternoster-Row; 9, Capel St.; Dublin; and Derby.

Small 8vo.; pp. 60; printed at Derby. First published in the *New York Commercial Advertiser*.

Apologie pour Herodote. Ou Traité de la Conformité des Merveilles Anciennes avec les Modernes. Par HENRI ESTIENE. Nouvelle Edition: faite sur la premiere: augmentée de tout ce que les posterieures ont de curieux, et de Remarques: par Mr. LE DUCHAT. Avec une Table Alphabetique des Matieres. Tome Premier. A La Haye, Chez HENRI SCHEURLEER. M.DCC.XXXV.

8vo.; 2 vols., the first vol. being divided into 2 parts, although the paging is continuous; pp., vol. 1, xlviii and 624, vol. 2, 434 with 4 unnumbered pages of *Table des Chapitres*, ex titles; there is besides a *Table des Matieres* of 48 unnumbered pages, generally added, for the sake of convenience, to the first part of the second vol.; titles printed in red and black, and adorned with a vignette representing Mercury flying, with the motto "Erudit et Ditat"; three engraved frontispieces.

This edition, in spite of the hyper-eulogistic manner in which the editor speaks of it in his *Avertissement*, is the most convenient in form, the best printed, and notwithstanding

a notable omission which I shall presently mention, the most complete.* The work was first published by Henri Estiene at Geneva, in 1566, as follows:

L'Introduction au Traite de la Conformite des merueilles anciennes auec les modernes. Ov, Traite Preparatif à l'Apologie pour Herodote. *L'argument est pris de l'Apologie pour Herodote, composee en Latin par* HENRI ESTIENE, *& est ici continué par lugmesme.*

> Tant d'actes merueilleux en cest œuure lirez
> Que de nul autre apres esmerueillé serez.
> Et pourrez vous Sçauans du plaisir ici prendre,
> Vous non Sçauans pourrez en riant y apprendre.

L'An M.D.LXVI, au mois de Nouembre.

8vo.; pp. 572, preceded by 28, including title, unnumbered; Estiene's olive tree on the title page. This *editio princeps* exists in two states: the first as the author originally issued it, the second slightly castrated† by him. A. A. RENOUARD‡ supposes that these emasculations were made by order of the magistrates of Geneva, but Henri Estiene himself, in his **Advertissement,** accounts for them as follows:

> l'ay regret toutesfois que ie n'ay esté encore plus bref & pl^s retenu en quelques contes de lubricité, & que ie me suis laissé porter si auant au fil du propos.

---

* La France Littéraire, vol. 3, p. 38; Dic. des Livres condamnés au feu, vol. 1, p. 130.

† Bibliographical Dic., Ebert, vol. 1, p. 528.

‡ Annales de l'Imprimerie des Estienne, p. 127.

Mais i'ay depuis changé la plus grand' part de tels passages par le conseil de quelques miēs bons seigneurs & amis, en rimprimãt les fueilles ou telles choses se trouuoyent.

These alterations occur at signature S, pp. 273 to 288, and it seems that H. Estiene had the whole sheet reprinted, and substituted for that in which the objectionable matter occurred before many copies of the first edition were sold. Renouard gives an account of this substitution after a personal verification, and I think his statement may be accepted without hesitation.

This work of HENRI ESTIENE caused much sensation at the time of its production, and was in great demand; it was reprinted no less than 12 or 13 times during the lifetime of its author. I do not propose to recapitulate here the numerous editions which have already been noticed with more or less exactitude by previous bibliographers, among whom I would point out specially A. A. RENOUARD and A. H. DE SALLENGRE,* the latter specifying 12 different issues, but shall confine myself to the indication of a few peculiarities in some editions already mentioned, and to the description of one or two editions which I have not found noticed in any bibliography that I have been able to consult.

* Memoires de Litterature, vol. 1, p. 38.

1. *L'An* M.DLXVI *au mois de Novembre.* I have seen and compared two editions (besides the original) bearing this impress. The one has the olive tree, but with a different motto, the other has a rock on the title page. In other respects they are absolutely identical, and contain two *Tables* apparently made from those drawn up by the author, to be mentioned more particularly anon.

2. *A Lyon Par* BENOIST RIGAUD. CIↃ.IↃ.XCII. 8vo.; pp. 593, preceded by 32 pages including title, and followed by 31 pages, unnumbered; a triangular fleuron on title page; contains two *Tables* apparently correct and made from those by the author. This is No. 11 in Sallengre's list.

3. *En Anvers. Par.* HENRICH VVANDELLIN. M.D.LXVII. 8vo.; pp. 508, preceded by 30 pages of title, *Henri Estiene av lectevr* and *a vn sien ami*, and *Table des Chapitres*, and followed by 34 pages of *Table des Matieres*, unnumbered; there is a blank leaf after the *Table des chapitres* making up the sheet; no fleuron on the title page, but a blank space is left as if one had been intended; type small and rather indistinct; in the *table des matieres* the lines as well as the pages are indicated, but no line indications are given in the body of the book. This I take to be a reprint of the edition mentioned by Sallengre as No. 4. It contains the errors complained of by H. Sstiene, to be more fully noticed presently.

4. *En Anvers. Par* HENRICH VVANDELLIN. M.D.LXVIII. 8vo.; pp. 508, preceded by 31 and followed by 31 pages

unnumbered; a blank page (not leaf) after the *Table des Chapitres*. The body of the volume appears to be identical with the edition last noted, but the *Tables* are altered and made upon those composed by H. Estiene.

5. *De l'Jmprimerie de* GUILLAUME DES MARESCS. 1572. 8vo.; pp. 655, preceded by 30, and followed by 48 pages, unnumbered; small geometrical fleuron on title page; type small, but clear; contains, besides a few additions, two short poems,* not in other editions; there are two *Tables*, which, although they are not disfigured by the blunders which H. Estiene points out, do not correspond with those given by him. This edition, although esteemed by several bibliographers,† was not, I think, prepared under the author's supervision. Neither the two poems nor the *Tables* can be attributed to him.

6. *A Strasbovrg, Par* PIERRE ESTIART. M.D.LXVII. 8vo.; pp. 654, preceded by 32, and followed by 42 pages, unnumbered; no fleuron on the title page, but three small stars above the verses; type small, but clear. This is a spurious edition, the *Table des matieres* containing the blunders pointed out by H. Estiene; it has, as far as I know, not been noticed by any previous bibliographer.

So violent a satire as *L'Introduction av Traite de la conformite*

---

* Manuel du Libraire, vol. 2, col. 1077.
† Bibliotheque des Romans, p. 264.

des merueilles anciennes auec les modernes could not be given to the world without calling down upon its author the invectives and criticisms of several classes, and particularly of the priests against whom the most biting passages of the book are directed.* In the year following that in which his work was first printed, H. Estiene thought it necessary to issue a defence of himself and his book in a pamphlet of 48 unnumbered pages:

Abertissement de Henri Estiene, povr son liure intitulé L'Introdvction au traité de la conformité des merueilles anciennes auec les modernes, Ou Traite preparatif à l'Apologie pour Herodote. Touchant ceux qui sans prendre garde à l'argument, en iugẽt & parlent à la volee: pareillement touchãt ceux qui l'ont corrõpu & falsifié depuis l'impressiõ faicte par luy mesme. Avec deux tables sur iceluy.

H. Estiene av Lecteur.

Puisqu'vn autre imprimeur a corrompu mon liure,
Ou estant ignorant, ou estant fol, ou yure,
Ne l'est-ahi lecteur si tu ne l'entens bien:
Car moi qui suis l'auteur ie n'y enten plus rien.

The fleuron of the olive tree, as in the original edition, adorns the title page. This publication had escaped the notice of the bibliographers, and even of Le Duchat, who edited the

* It has been formally condemned by the Church of Rome, see Index Librorum Prohibitorum, *Romae*, MDCCCLXXVI, p. 311.

most recent and *complete* edition, until Mr. R. S. TURNER of London pointed it out to J. C. Brunet. In 1860 Mr. Turner had it very beautifully reprinted in facsimile by WHITTINGHAM and WILKINS of London to the extent of 50 copies for private distribution only. In this *Avertissement* H. Estiene complains, not so much of the adverse criticism which had been heaped upon his book, and for which he was of course prepared, as of the injury done to him and the world at large by the clandestine and incorrect reprint, above noted. He writes:

Je vien maintenãt à celuy qui n'a pas dict du mal de mon liure, mais luy a faict du mal: voire tel mal qui pour l'auenir peut dõner à plusieurs personnes nouuelles occasions d'en mesdire. . . . . Depuis enuiron vn mois a estée publiee vn' impression de mon liure susdict, intitulé L'introduction au traité, &c. en la premiere page duquel on a mis les noms de la ville & de l'imprimeur, mais supposez: car il-y-a, En Anuers par Henrich VVandellin: cõbien qu'il ait esté imprimé à Lyon par vn que ie ne nommeray point, mais pour vn qui a nom CLAUDE RAUOT, qui y-a faict deux tables, l'vne des chapitres, l'autre des matieres. Or ce que i'ay a vous dire touchãt ceste impression, & dõt i'ay à vous supplier humblemẽt, c'est q̃ vous n'estimiez point lire mon liure quand vous la lirez, & par consequent que ne vous preniez point à moy des difficultez que vous trouuerez en y lisant. Que di-ie difficultez? voire enigmes, & plus qu' enigmes. si ce n'est que vous puissiez mieux entendre ce liure, q̃ moymesme q̃ en suis l'auteur. Outre ce q̃ en plusieurs endroits on me fait parler vn barragouin qui n'approcha iamais à soixãte lieues pres de mõ pays. Mais le pis est en la table des matieres (car en la table des chapitres il n'y-a q̃ quelques fautes des plus legeres de ladicte impression, comme Vraysemblable & incroyable, pour Vraysemblable & croyable, & Premieremẽt au lieu de Particuliremẽt) laquelle me veut faire croire que i'ay dict des choses ausquelles ie n'ay iamais pensé, voire aucuns mots dont ie n'ouy iamais parler, ni peut-estre

homme qui soit auiourdhuy en l'Europe, excepté celuy qui l'y a mis. Comme pour exemple en la premiere page en ceste belle table, Allenianus estant sur l'eschauffaut dit le mesme. Qui fut le premier passage sur lequel ie iettay ma veue en regardant ce beau chef d'œuvre: & alors bien esbahi ie pensay en moymesme si iamais i'auois eu en mes papiers vn homme portã ce nom: mais en fin ie trouuay que le langage Rauotique appeloit Allenianus ce que le language François appelle Allemand.

H. Estiene points out several other errors, but the extract I have made will suffice to enable my readers to discriminate between the genuine and spurious versions of his book. He adds two correct *Tables*, which he had not given in his first, nor indeed in any subsequent edition of his *Introduction* edited by himself.*

---

* This *Avertissement* is interesting in more than one respect. In it we find the curious and seldom used word *brouillamini*, the date of earliest authority for the use of which, as given by LITTRÉ, is 1664. H. Estiene's passage is as follows: "Ce qu'il ne fait cependant sans mesler du sien, sans obscurcir ce qui est clair au liure, sãs mettre force *qui pro quo*, bref sans biẽ mettre du brouillamini à mõ poure liure." We also find the correct etymology of the word *huguenot*, which, as Littré had evidently not seen the *Avertissement*, is perhaps worth noting. After running through the various doubtful derivations, H. Estiene adds: "Il-y-a encores vn' opiniõ qui est la moins diuulguee, & 'qui ſtoutesfois est la vraye: c'est que ce mot Huguenot est pris du roy Huguon, qui vaut autant à dire à Tours qu' à Paris le Moine bourré. Et celuy qui de Huguon deriua Huguenot, fut vn moine, qui en vn presche qu'il faisoit là, reprochant aux Lutheriens (ainsi qu'on les appeloit lors) qu'ils ne faisoyent l'exercice de leur religion que de nuict, dit qu'il les falloit doresenauant appeler Huguenots, comme parens du roy Huguon, en ce qu'ils n'alloyent que de nuict non plus que luy."

We have an English translation of *L'Introduction* as follows:

A World of Wonders: Or An Introduction to a Treatise touching the Conformitie of ancient *and modern wonders:* Or A Preparative Treatise to the Apologie for Herodotvs. *The Argument whereof is taken from the Apologie for* Herodotvs written in Latine by HENRIE STEPHEN, and continued here by the Author himselfe. *Translated out of the best corrected French copie.* London, Imprinted for JOHN NORTON. 1607.

Folio (counts 6); pp. 358, with 18 pages of title, dedication and epistle, and 1 page of *Faults escaped*, unnumbered; on the title page is a quotation in Greek from Plutarch, and an oval fleuron with an anchor and motto "Anchora Spei." The dedication to William Earle of Pembroke, and Philip Earle of Montgomerie, is signed R. C.* The same book

* Concerning the writer designated by the initials R. C., Mr. JAS. CROSSLEY makes the following suggestions: "Would he be RICHARD CAREW of Anthony, the topographer, to whom the translation of Huartes's *Examination of Wits*, 1594, 4to., is assigned, with a doubt expressed whether it was not the work of his father, THOMAS CAREW, in Wood's *Athenæ*, vol. ii. p. 284, Bliss's edition? There is this argument in favour of the supposition, that the translator of Stephens, in his 'Epistle Dedicatorie,' refers to Sir PHILIP SIDNEY as one whom he can never name too often or sufficiently honour, and in the notice of Richard Carew of Anthony contained in Wood, it will be seen that 'at fourteen years of age he disputed extempore with the matchless Philip Sidney (while he was a young man, I suppose), in the presence of the Earls of Leicester, Warwick, and other nobility, at what time they were lodged in Ch. Ch. to receive entertainment from the Muses.'" **Notes and Queries**, 5th S. viii. p. 247.

exists with another title page: *Edenbvrgh, Imprinted by* ANDREW HART *and* RICHARD LAWSON. 1608. Arms of Scotland on the title page. I have compared the two volumes, and find no other difference. The author's name is given Henry Stephen, not Stephens as noted by BELOE,* who classes this *Edinburgh* edition "among English books of rarity."

In spite of its literary merit, and its undoubted historical value, and although the English rendering is esteemed, the *Apologie pour Herodote* (I will now employ the title by which the work is more generally known) has never taken that hold with us, even among men of letters, to which it is certainly entitled. This must be my excuse for treating, in a compilation devoted chiefly to obscurer books, a work which has been so universally noticed by previous bibliographers. Perhaps its title has to a certain extent tended towards this neglect, for neither that of the original nor of the translation gives any proper indication of the remarkable, curious and diverting matter which the work in reality embraces. The style too of Henri Estiene has been pronounced stiff and tedious,† and is no doubt held to be so by many of the present genera-

---

* Anecdotes of Literature, vol. 6, pp. 231 and 241; Bibliographer's Manual, vol. 5, p. 2507.

† Mémoires de Litterature, vol. 1, p. 44.

tion accustomed to the chosen words and polished periods of modern French writers. By them, unfortunately, matter is frequently sacrificed to form, and the reader, after having perused several pages of the most perfect composition, is fain to pause, if the spell which the writer's artful diction has cast upon him will allow him to do so, and enquire "what is the matter," what it is in reality that he is reading about.

This is not the case with H. Estiene's *Apologie*. Every word, every sentence, every chapter, has a meaning, purpose and stuff in it. No superfluous word is there, no empty phrase added in order to balance a period. Every line is terse, pithy, to the point. A few repetitions there are, which may be accounted for and excused by the fact of the book having been written with too great rapidity. A little patience only is required for an English reader to accustom himself to Estiene's manner, when he will find his attention riveted to a book, from the perusal of which, or of any part of it, he cannot rise without having derived both instruction and amusement.

Many writers have handled the *Apologie pour Herodote*, and their opinions, as is only natural, differ as to its merits and those of its author. I do not purpose to reproduce these divers opinions, but the mention of a few of the most estimable may not be irrelevant: BAYLE mentions H. Estiene several times in his dictionary, and although he considers that he has failed in rehabilitating Herodotus, and although he points out a few omissions, &c., he evidently

looks on Estiene's work with respect.* Viollet le Duc, invariably just, temperate and exact, pronounces it: "le recueil le plus complet des turpitudes de toute espèce attribuées à tort ou à raison au clergé, à la noblesse, à la robe, aux femmes de son temps." And he adds a word in praise of Estiene's style which he considers "pur, correct, abondant."† M. S. De Sacy,‡ M. D. Nisard,¶ M. Philarète Chasles|| may be mentioned among the numerous modern writers who have noticed H. Estiene at greater or less length.

The Marquis de Paulmy has devoted 20 pages to the *Apologie*, and has reproduced from its pages many of the most curious and amusing anecdotes with which it abounds.§ The most carefully done, and completest account, however, with which I am acquainted is that of Sallengre, who after noting the various editions,** gives an ample history and criticism of the book, and numerous extracts. His notice should be referred to before the work itself is perused.

It would be superfluous, after the able notices above mentioned, to offer here any analysis or account of my own. I will merely mention that H. Estiene borrows largely from the

---

* Dictionnaire, vol. 1, p. 273, vol. 6, p. 246, vol. 9, p. 497.
† Catalogue, 1847, p. 155. ‡ Variétés Littéraires, vol. 1, p. 28.
¶ Mélanges d'Histoire, série 1, p. 250. || Études sur le Seizième Siècle, p. 188.
§ Mélanges tirés d'une Grande bibliothèque. ** See p. 159, ante.

celebrated preachers, MENOT, MAILLARD and BARELETE,* and will proceed, in accordance with my usual plan, to give a few specimens of the book itself. As the *Apologie* is mainly directed against the priests, and as the present volume is composed in great part of notices on books relating more or less to priestcraft, I shall confine myself chiefly to passages touching on the vices and follies of churchmen.

In speaking of oaths uttered by priests Estiene relates:

Toutefois le plus horrible que j'ai iamais ouy, ni duquel i'ai iamais ouy parler, fut à Romme, de la bouche d'vn prestre qui auoit esté mis en cholere par vne putain: lequel pour ceste heure ne sortira de ma bouche. Or pour retourner à Barelete, il en raconte vn plaisant d'vn bon compagnon Italien, lequel auoit accoustumé de dire, Vienne la caquesangue à l'asnesse qui porta Iesus Christ en Ierusalem. Ie di plaisant, si aucun blaspheme doit estre trouué plaisant: mais ce propos est plustost gaudisserie que blaspheme: & toutesfois s'il est dit en intention de blasphemer, il y a bien à disputer: ne plus ne moins que quand ceux de ceste mesme nation disent Per la potta de telle ou de telle, & le disent en cholere, au lieu qu'ils ont accoustumé de dire Per la potta de la virgine Maria: ou bien par exclamation, Potta de la virgine Maria: ou sans adiouster Maria, comme s'entendant assez. Ne plus ne moins aussi que quand nous disons en cholere Vertubieu, & quand les Alemans en leurs mauldissons (pour lesquels nous les appelons dastipoteurs, (z) faute de les bien entendre) desguisent le mot Gott. Mais pour conclusion de ce propos i'aurois grande enuie, (n'estoit la promesse que i'ay faicte ci-dessus) de reciter ce

---

* Extracts from the discourses of these preachers will also be found in Peignot's **Prédicatoriana**, in Disraeli's **Curiosities of Literature** (vol. 1, p. 281), in **L'Art de désopiler la rate**, and in **Les Libres Precheurs**.

(z) *Dastipoteurs)* De l'Alemand *das tich pots*, imprécation usitée à Strasbourg, en Alsace.

que i'ay leu es sermons de ce mesme prescheur nommé Barelete, touchant vn certain Euesque, qui auoit si bien accoustumé de iurer & blasphemer, que ce prescheur estant allé l'admonester de ceste mauuaise maniere de faire, & luy ayant dict, Reuerend pere, plusieurs m'ont aduerti que vous ne sçauriez dire vn mot sans iurer & sans nommer le diable : incontinent le prelat, pour bien monstrer que cela estoit faulx, Au nom du diable, (dit-il) & qui est-ce qui a rapporté cela de moy ? Par le corps de Christ cela n'est pas vray. Alors luy respondit ce perscheur, Reuerend pere je vous en pren maintenant vous mesme à tesmoin. (vol. 1, p. 76).*

The seventh chapter of vol. 1., *Des vices repris es gens d'eglise par les susdits prescheurs*, is so remarkable, and so full of curious matter that I am constrained to reproduce it *in extenso :*

Pour tenir la promesse faicte n'agueres, il faut donner ce chapitre à messieurs les ecclesiastiques : & pour guarder l'ordre tel que dessus, il nous faut commencer par leur paillardise, mais ce ne sera sans parler tout d'vn train de leurs larrecins, par le moyen desquels ils souloyent (comme encores auiourd'huy) entretenir leurs dissolutions. Escoutons donc premierement Oliuier Maillard, comme aussi parcideuant nous luy auons tousiours faict cest honneur de donner audience à luy premier. Fueil. 327. col. 1. Auez-vous point ici de ces grands personnages ausquels leurs femmes font porter les cornes ? Il est grand nombre de telles gens : & pourtant on peut bien dire que la chanson du coquu est venue iusques à la cour du Pape. Mais pour ne venir si tost aux prelats, escoutons vn peu quelle meschanceté des simples prestres il descouure. Ils escoutent (dit-il) les confessions des femmes : & puis congnoissans celles qui se meslent du mestier, ils courent apres. Ce qui me fait souuenir de ce que i'ay leu en quelque lieu, touchant certains prestres, qui vouloyent mettre ceste

* The extracts are taken from the edition of Le Duchat which heads my notice.

coustume que ceux & celles qui viendroyent se confesser à eux, leur monstreroyent les parties du corps par lesquelles ils auoyent commis les pechez dont ils se confessoyent. Ie reuien à MAILLARD, lequel ha ordinairement ces mots en la bouche, *sacerdotes concubinarij*, ou *fornicarij :* aussi, *religiosi concubinarij*. Il parle aussi de ceux qui les ont en leurs chambres à pain & à pot : comme au Fueil. 61. col. 3. *Súntne hîc sacerdotes tenentes concubinas* à pain & à pot ? Au lieu dequoy MENOT dit A pot & à cueillier. Ie retourne aux prelats ; ausquels parlant Maillard, dit, Fueil. 22. col. 4. O gros goddons damnez infames, escrits au liure du diable, larrons & sacrileges (comme dit S. Bernard) pensez-vous que les fondateurs de vos benefices vous les ayent donnez pour ne faire autre chose que paillarder & iouer au glic ? Et au Fueil. 107. col. 1. Et vous messieurs les ecclesiastiques auec vos benefices, qui en nourrissez des cheuaux, des chiens, des paillardes. Il adiouste encores *histriones*. Item en la page 84. col. 2. Demandez à S. Estienne s'il a eu paradis pour auoir mené telle vie que vous menez, faisans grand' chere, estans tousiours parmi les festins & banquets : en donnant les biens de l'eglise & du crucefix aux paillardes : nourrissans des chiens & des oiseaux de proye du bien des poures. Il vous vauldroit mieux estre morts aux ventres de vos meres que mener tel train. Or adiouste-il ici pareillement *histrionibus* apres *meretricibus*. Et chacun peut sçavoir que signifie en Latin ce mot : mais pource que (comme il est aisé à veoir) tant ce prescheur que les deux autres font du Latin ce que bon leur semble, vsans des mots à tors & à trauers : je me doute qu'il ait voulu signifier *moriones* par *histriones* : ce qui est vraysemblable, si nous reguardons à la façon d'auiourd' huy. Il dit aussi en quelque lieu que les prelats en leurs banquets ne parlent que de paillardise. C'est luy-mesme (si i'ay bonne memoire) qui dit qu'au lieu que les prelats du temps passé donnoyent de l'argent pour marier les ieunes filles qui estoyent destituees de moyens, ceux de son temps leur font gangner leur mariage aupres d'eux à la sueur de leur corps. Oyons maintenant parler le gentil Menot, qui laue la teste à ces galans aussi bien que nul autre, & d'aussi bonne grace. Fueillet 144. col. 2. I'en dis autant de *ancillis sacerdotum, quibus non licet dare hoc sacramentum eucharistiæ : quòd certè non sunt de grege Dei, sed diaboli.* Et au Fueil. 82. col. 3. *Est filia seducta, quæ fuit per annum inclusa cum sacerdote cum poto & cochleari,* à pot & cueillier : *hodie venit, &c.* Il dit aussi en quelque endroit que quand les gensdarmes entroyent es villages, la premiere chose qu'ils

cerchoyent, c'estoit la putain du curé, ou vicaire. Mais au regard des prelats, (à ce qu'on peut iuger parce qu'en dit ce prescheur) on eust bien faict d'aduertir depuis vn des bouts de la ville iusques à l'autre, Guardez bien vostre deuant madame, ou madamoiselle. Car outre celles qu'ils entretenoyent en leurs maisons, ils auoyent leurs chalandes par tous les endroits de la ville : mais ils prenoyent plaisir à faire les conseilliers cornus, sur tous. Et le bon estoit qu'il faloit tousiours que les grosses maisons eussent vn prelat pour compere : de sorte que souuent il aduenoit que le mari prioit pour compere celuy qui estoit ia pere, sans qu'il en sçeust rien. Mais il appelle en son Latin, *Facere placitum domini episcopi*, Paillarder auec vn euesque : comme Fueillet 18. *O domina quæ facitis placitum domini episcopi.* Et au Fueill. 110. col. 2. Si vous demandez comment cest enfant de dix ans a eu ce benefice, on vous respondra que sa mere estoit fort priuee de l'euesque, & pour les congnoissances *dedit ei.* Il nous monstre aussi la ruse de laquelle vsoyent ces messieurs pour iouir de celles qu'ils pretendoyent : (si autre occasion ne se presentoit) c'est qu'ils les inuitoyent à quelque festin parmi vne autre grande compagnie de dames, entre lesquelles il y en auoit beaucoup d'honnestes & qui auoyent bon bruit. Et pour conclusion, il monstre que de son temps les prelats auoyent les filles, les femmes mariees, les veufues à leur commandement. Or nous auons tantost ouy comment Maillard les appeloit (apres S. Bernard) larrons & sacrileges : oyons maintenant ce que dit Menot de leurs larrecins & leurs simonies : combien que pour le jourd'huy on ne face que rire de telles choses. Premierement donc au Fueill. 70. col. 1. *O domini ecclesiastici qui roditis ossa mortuorum, & bibitis sanguinem crucifixi, audite.* Et au Fueil. 5. col. 3. *Non est cauda prælatorum, qui hodie post se ducunt canes, & mangones indutos ad modum armigerorum, sicut Suytenses : qui nullo modo curant de grege sibi credito.* Et bien peu apres, *Quid dicetis domini ecclesiastici et prælati, qui comeditis bona huius pauperis qui pendet in cruce, ducendo vestras vanitates ?* Item au Feuill. 132. col. 1. *O si non viderentur magni luxus*, les grandes bragues, *simoniæ, magnæ vsuræ patentes, notoriæ luxuriæ, quæ sunt in ecclesia, populus non esset scandalizatus, nec vos imitaretur. O qualis rumor : dico secundum puram veritatem :* O quel esclandre : i'en di à la pure & reale verité : *Mille prælati sunt causa quòd pauper & simplex populus peccat & quærit infernum :* que le poure & simple peuple peche, & se damne *ad omnes diabolos.* Et au Fueil. 118. col. 1. il donne à tous les diables le mesnage des prelats, en ce sens qu'on a accous-

tumé de les louer d'estre bons mesnagers. *Nunc* (dit-il) *si aliquem eorum vis laudare, hoc modo laudes, Est bonus paterfamiliæ :* c'est vn bon mesnager : *bene aliter facit quàm suus prædecessor. Ad omnes diabolos tale menagium. Menagium pro animabus est magis necessarium & principale.* Et quand il parle de leur election, au Fueil. 93. col. 1. *Videmus quòd hodie intrant ecclesiam vt boues stabulum cornibus eleuatis : ut multi qui intrant non per spiritum sanctum, sed vi armorum & strepitu armigerorum & militum :* à force d'armes, par la poincte de l'espee. Item au Fueill. 110. col. 1. *Sed vnde prouenit hoc ? quia certè spiritus sanctus est hodie expulsus de concilio, synagoga & capitulis episcoporum, & electionibus prælatorum. Quia, ut videtur, hodie puero decem annorum datur parochia in qua sunt quingenti ignes : & pro custodia assignatur quandoque* vn gentilhomme de cour, *vnus nobilis curiæ : qui post deum nil odit nisi ecclesiam. Heu Deus scit quomodo hodie dantur beneficia ecclesiastica. Si quæritis quomodo puer iste habuit beneficium : sciunt responsionem, Mater sua erat familiaris episcopo,* sa mere estoit fort priuee de l'euesque : & pour les congnoissances *dedit ei. Nam hodie verificatur & completur prophetia Esaiæ 3. Populum meum exactores sui spoliauerunt, & mulieres dominatæ sunt eorum. Videmus hodie super mulas, habentes duas abbatias, duos episcopatus, (Gallicè,* deux crosses, deux mitres) *& adhuc non sunt contenti.* Item en vn autre lieu, Entre vous mes dames (dit-il) qui faites à monsieur l'Euesque le plaisir que vous sçauez, & puis dites, O o, il fera du bien à mon fils : ce sera des mieux pourueus en l'eglise. Item au Fueillet. 111. col. 2. *Quòd hodie non dantur beneficia, non, non : sed venduntur. Non est meum dare vobis. Antiquitus dicebantur Prœbendæ, à Prœbeo præbes : sed hodie dici debent Emendæ, ab Emo emis : quòd non est meum dare vobis.* Et ceste allusion me fait souuenir d'vne autre qui est au Fueil. 100. col. 4. *Secundò erit prior, abbas, commendatarius, & potius comedatarius, qui omnia comedit.* Outreplus il les taxe souuent de simonie (à laquelle pourroyent bien aussi estre rapportees aucunes des choses susdictes) comme au Fueil. 94. col. 1. *Nònne reputatis simoniam quando pro episcopatu valente nouem millia facitis fasciculum plurium beneficioruma scendentium vsque ad summam nouem millium, & datis hoc pro recompensa ? Ad omnes diabolos talis recompensa.* Pareillement au Fueill. 8. col. 3. *Sic isti protonotarij qui habent illas dispensas ad tria, immò ad quindecim beneficia, & sunt simoniaci & sacrilegi : & non cessant arripere beneficia, incompatibilia : idem est eis. Si vacet episcopatus, pro eo habendo dabitur vnus grossus fasciculus*

aliorum beneficiorum. Primò accumulabuntur archidiaconatus, abbatiæ, duo prioratus, quatuor aut quinque præbendæ, & dabuntur hæc omnia pro recompensatione. Et au Fueill. 100. col. 2. *Dic de abusibus qui fiunt quando isti qui habent beneficia, dant illa fratri vxoris, vt illa portionem hæreditatum fratris habeat.* I'adiousteray ici ce qu'il dit au Fueillet 124. col. 3. touchant les moines aussi estans ordinairement en la poursuite de quelques proces au palais de Paris: de sorte que quasi des quatre qu'on rencontre, l'vn est moine: & si on leur demande qu'ils font là, un *clericus* respondra, Nostre chapitre est bandé contre le doyen, contre l'euesque, contre les autres officiers: & ie vay apres les queues de messieurs pour ceste affaire. Et toy maistre moine que fais tu ici? Ie plaide vne abbaye de huict cents liures de rente pour mon maistre. El toy moine blanc? Ie plaide vne petite prioré pour moy. Et vous mendians, qui n'auez terre, ni sillon, que battez-vous ici le paue? Le roys nous a octroyé du sel, du bois, & autres choses: mais ses officiers les nous denient. Ou bien, Vn tel curé par son auarice & enuie nous veult empescher la sepulture & la derniere volonté d'vn qui est mort ces iours passez: tellement qu'il nous est force d'en venir à la cour.

II. BARELETE ne s'attache pas si souuent à ces deux vices des ecclesiastiques que les autres: mais en un endroit il fait vn conte fort plaisant d'vn docteur Venitien, lequel ayant esté surpris sur le faict auec une esclaue, par la maistresse d'icelle, & par ce prescheur Barelete (que la maistresse auoit enuoyé querir pour voir le passe-temps: car il preschoit lors à Venise) estant repris du peché qu'il commettoit auec grand scandale, ne donna autre response sinon qu'il estoit si amoureux de ceste esclaue qu'il doutoit s'il estoit homme ou beste. Ce prescheur crie aussi contre les nonnains qui font des bastards: de quoy les deux autres ne parlent point, que ie sçache. Mais PONTANUS nous raconte nommeement des monasteres de nonnains à Valence en Espagne, qu'il n'y auoit point de difference entr'iceux & les bordeaux. Et a-fin qu'on ne tienne suspect ce que ie di, voici ses propres mots, en son traité. *De immanitate*, chap. 17. *Valentiæ in Hispania citeriore ædes quædam sacræ Vestaliúmque monasteria ita quidem patent amatoribus vt instar lupanariorum sint.* Mais il adiouste bien d'auantage, c'est que les nonnains (parlant en general) ou font mourir leur fruict estant encore en leur corps, par le moyen de quelques bruuages: ou bien estranglent leur enfant si tost qu'il est sorti, & puis le vont enseuelir en quelque retraict.

Although the extract which follows does not relate to the vices of the priests, the crimes it discloses are so remarkable that I venture to give it place:

Quant aux incestes, il est certain qu'il s'en trouuera aussi plus d'exemples d'Italie que d'autres pays, non seulement de nostre temps, mais aussi de ce temps-la qu'ont esté les susdicts prescheurs. Et ce qui rend ceci vraysemblable, est le malheureux prouerbe qui est la vsité touchant les peres qui ont des filles prestes à marier. Mais i'ay pris guarde encores à vne autre chose, c'est qu'il se trouue plus d'incestes commis (soit en vn lieu, soit en l'autre) par grands seigneurs, ou pour le moins par personnes de marque, que par autres. Sur quoy il me souuient de ce que PONTANUS raconte de SIGISMOND MALATESTA seigneur de la Romagniole, qu'il eut vn enfant de sa propre fille. Bien est-il vray que les autres prodigieuses vilanies de cest homme (si homme doit estre appelé) descrites au lieu mesme par celuy que ie vien de nommer, guardent qu'on ne s'esmerueille beaucoup de tel inceste. Car il recite qu'il voulut abuser aussi de son propre fils nommé Robert: & l'eust faict si le fils n'eust tiré la dague sur luy pour eschapper. Aussi que voulant iouir d'vne honneste dame Allemande qui passoit par ses terres pour aller à Romme, quand il veit qu'il n'en pouuoit venir à bout, il luy couppa la gorge, & puis en iouit.* Et que trouuera-on maintenant en Herodote, qui soit ie ne di pas incroyable, mais seulement difficile à croire? (vol. I, p. 117).

---

* Already in another place I have spoken at some length of corpse profanation. Strange as it may seem, this most unnatural of crimes has afforded food to more than one writer of fiction. The fourth tale in Il Conbito Borghesiano has for argument: *Cecchio da Rapalta s'invaghisce di Emilia, dalla quale trascurato veggendosi, le toglie la vita: indi con la morta si giace, ed alla disperazione ridotto, e la giustizia temendo, se stesso uccide.* The subject of M. KÉRATY's remarkable, but most tedious and long drawn-out novel, Les Derniers des Beaumanoir, is identical with the case which I have reproduced at p. 413 of the Index Librorum Prohibitorum.

HENRI ESTIENE, or ESTIENNE, second of the name, known as HENRICUS STEPHANUS, and sometimes styled *le Grand Henri*, was the son of the celebrated printer Robert Estiene. He was born at Paris in 1528, and died at Lyons, in March, 1598. At an early age his genius displayed itself, and through the solicitude of his excellent father, the care of able teachers, and by his own industry, he soon acquired a thorough knowledge of Greek and Latin, and of the literature of the ancients. By the aid of the numerous journies which he made, he rendered himself master of the leading modern languages of Europe, as well as of some of those of the East. His erudition indeed was as vast as his general knowledge. For details of his useful and laborious career, as well as for the numerous works published, written, or edited by him, consult **Annales de l'Imprimerie des Estienne** (already mentioned), and the excellent notice in the **Nouvelle Biographie Générale.**

Before parting with Henri Estiene it may not be inappropriate to note the connection which existed between him and our own Sir PHILIP SIDNEY, who "highly esteemed" him, and "kindly entertained him in his trauaile." This has been pointed out by Estiene's translator in *The Epistle dedicatorie* to **A World of Wonders.**

Le Cabinet du Roy de France, dans leqvel il y a trois Perles precieuses d'inestimable valeur: Par le moyen desquelles sa Maiesté s'en va le premier Monarque du monde, & ses suiets du tout soulagez. M.D.LXXXI.

Small 8vo.; pp. 647 with 26 unnumbered; divided into 3 books, each book having a full title page, but the paging runs through. There are two other editions, both in 8vo., of 1582, and *Londres* 1624. De Bure* says that the second edition is "sans ancuns changemens, de sorte que l'on fait autant de cas d'une édition que de l'autre; elles sont d'ailleurs également rares." Bauer qualifies the first edition as "perrarus."† "Ce livre a été supprimé par ordre de la cour, parce qu'il révèle plusieurs secrets relatifs au roi et à l'état."‡ Its authorship has, by many bibliographers, been attributed to Nicolas Froumenteau, but it is now generally admitted to be from the pen of Nicolas Barnaud,¶ of Crest, in Dauphiné, whose initials, N. D. C., are introduced in the heading of the dedication to King Henry III. of France.

---

* Bibliographie Instructive, art. 5248.

† Bibliotheca, Sup., Vol. 2, p. 95.

‡ Dic. des Livres condamnés au feu, vol. 1, p. 152.

¶ Dic. des Ouvrages Anonymes, vol. i, col. 470. Some writers have supposed Barnaud and Froumenteau to be one and the same person, see Biographie Universelle (Michaud), vol. 15, p. 245.

Le Cabinet dv Roi de France is a most bitter and violent satire against the abuses prevalent in France during the reign of Henry III. The three books into which the work is divided are devoted respectively to the Clergy, the Nobles, and the People, "les trois perles;" the most savage abuse however, which runs more or less throughout the entire work, is directed against the Church. It would not be safe to place implicit reliance* upon the revelations given, but, if not strictly true, they have undoubtedly a fair basis of truth, and are at any rate curious and noteworthy. The author undertakes to prove in actual figures, put in the form of tables at the end of each chapter, the number of "Sodomites, Bardaches, Paillardes mariees, Filles putains, Bastards, Maquerelles, Maquereaux, Nonnains ou Religieuses putains," supported by the members of each grade of the Church. A few extracts will serve to show the spirit in which the work is conceived:

De taxer tous les Cardinaux & Archeuesques du peché de Sodomie, ia à Dieu ne plaise, car il y a des Prelats, Princes du sang, qui aimeroyent mieux mourir, que d'y auoir pensé, & si ie le sauois veritablement, ie les tirerois hors ligne, aussi biẽ que ie fais leurs paillardes, bastards, maquereaux & maquerelles, encore qu'à la verité ie soye tres-humble & tres-affectioné seruiteur du moindre de leurs maisons: mais quand il est question de dire verité, & faire sur ce vne preuue, quel besoin est-il de la palier? de leur donner à chacun six putains, c'est bien peu, ie le veux bien toutesfois, pourueu que les femmes adulteres n'y soient comprises, mais par qui prouuer ce nombre de six? Par

* Catalogue de Hebr, vol. 2, art. 4015.

les Cardinaux mesmes : ils ne sont pas si hõteux qu'ils n'en puissent confesser d'auantage. Le plus ancien de leur College en a abusé pour vne annee plus de trente. Il y a Cardinal qui ne fait que venir, par maniere de dire, & qui est des plus ieunes, lequel ne fait autre chose que seruir d' estalõ à rechange, les trois premiers mois qu'il prit le chapeau rouge, qui sont les iours de sa plus grãde continence, encore Cardinaliza-il deux femmes mariees, & trois ieunes Damoiselles, comment prouuer cela ? par luy mesme : mais, dira quelqu'vn, estimez-vous qu'vn Prince & Prelat vueille ainsi mal parler de sa Prelature ? c'est bien à propos, il n'y a profession auiourd'huy plus conuenable à vn Cardinal, que d' esuertuer, & se bien faire valoir en la Poligamie. Qui est celuy si temeraire qui osast entreprendre d'attaquer sa brayette d'incapacité, pour obtenir ses benefices ? vn tel homme seroit bien de son pays (comme l'on dit en cõmun prouerbe) mais au cõtraire, vn haut-de chausse biẽ poligamié, est le premier & principal signe ou degré pour paruenir en quelque dignité. (p. 67).

Au plus grand & plus profond bourdeau de France, les vilains & sales propos lascifs ne s'y tiennent, comme on fait en la maison d'vn cardinal, i'appelle sur ce à tesmoins tous ceux qui les frequentent, là dedans de iour & de nuict vous ne voyez autre chose, qu'amener de chair fraiche, ainsi appellẽt-ils les poures filles & femmes qu'ils desbauchent, & apres qu'ils soiẽt preuenus de verole, ou bouche-chancreuse. (p. 71).

Si on demande pourquoy on ne baille autant de putains aux Euesques qu'aux Cardinaux, la response est facile : Car entre les Euesques la sobrieté de paillardise y est plus manifeste, entant que par hypocrisie ou autrement les vns vueillent paroistre plus chastes que les autres. Dauantage entre si grand nombre d'Euesques, se treuuent trop plus de Sodomites qu'entre les Cardinaux, aussi la raison y est toute apparente, y ayant, comme il y a, trop plus d'Euesques que de Cardinaux. D'obiecter qu'il est impossible qu'vn Euesque puisse auoir tant de putains, à cause qu'vn bon mary se contente bien d'vne seule femme, cela est bien vray : mais le Celibat a cela de peculier que si tost qu'il est enfrãint, il se desborde à toutes restes. Ainsi s'il y a six mil personnes au moindre Diocese, pour deposer de la verité de ceste preuue, c'est à dire, qu'il y en a plus de cinq cens mil en France dignes d'en porter tesmoignage. (p. 77).

The author does not restrict himself to abusing the male members of the church ; at p. 108 we read the following concerning the nuns :

De mettre aussi en ligne de compte tous ceux qui leur font emplir le ventre, il n'est pas necessaire : car nostre intention n'est que de representer icy ceux qui viuent aux despens du Crucifix. Bien est vray que ces bonnes Dames ont vn grand nombre de seruiteurs & valets domestiques : le nombre d'iceux est de quatre mil, & ont plus de quatre mil paillardes, sans les prebendes qu'ils prennent des bonnes Dames, selon que le temps & les occasions de leur Religion le leur permettent, qu'on reduit à la moitié.

Par tous les nombres & preuues dessusdites, nous entendons comprendre les nourrisses des bastards, encore que le nombre en soit merueilleusement grand, & les eussions volontiers particularisees : mais quoy, les Bordeaux de telles canailles sont desia remplis de tant de bouches, que cela offusqueroit aucunement la clairté que nous pretendons de donner sur l'admirable & estrange despense que l'Eglise supporte pour leur nourriture : aussi qu'en la generation & production de tant de bastards, faut bien presumer, que toutes les meres qui les font, ne les nourrissent pas : comme pour exemple, pensez qu'il feroit beau voir si les Nonnains auoyent pendu à leurs mammelles tant d'enfans qu'ils produisent chacun an. Cela ne se pourroit faire, sans donner l'alarme biẽ chaude aux poures superstitieux, & autres acariastres, qui se sont endormis sur la saincteté du Cœlibat ; par la tolerance duquel leurs maisons ont esté contaminees des plus vilaines paillardises & incestes, que la terre porta onques, & eux mesmes pour toute recompense, sont demeurez coupauds : leurs enfans masles, s'ils ont esté promeus aux degrez de Clericature, ont esté bougres, Sodomites, ou paillards, & leurs filles, si elles ont esté religieuses, putains & paillardes, que si quelques vnes en ont esté exẽptes, elles sont bruslees en leur concupiscences. Les peres & meres qui viuent encore auiourd'huy, peuuent voir par cest estat, l'honorable estat & vocation en laquelle ils ont mis leurs poures fils & filles. Peres & meres qui succederez apres, contemplez icy, à leur exemple, où & comment vous deuez colloquer les vostres, que la defiance de pouuoir nourrir & esleuer vos enfans ne soit cause de la totale perdition d'iceux : vous voyez comme il en prend icy à ces poures Religieuses, qui pour l'an de cest estat ont mis en ce monde si grand nombre de bastards. Parquoy cy

Nonnains & Religieuses.	XIMIVC.
Bastards ou bastardes.	IIIM.
Maquerelles.	IIIM.
Valets & seruiteurs.	IIM.
Leurs Paillardes.	IIM.
Leurs Bastards.	VIIC.

Nicolas Barnaud, of Crest in Dauphiné, lived during the latter half of the 16th century, although the date of his birth or death is unknown. He travelled in France, Spain, Germany and Switzerland in search of the philosopher's stone; and wrote numerous works chiefly on astrology, a list of which, together with an interesting article upon him will be found in Prosper Marchand's **Dictionaire.***

Vie de Scipion de Ricci, Évêque de Pistoie et Prato, et réformateur du Catholicisme, en Toscane, sous le règne de Léopold; composée sur les manuscrits autographes de ce prélat et d'autres personages célèbres du siècle dernier, et suivie de pièces justificatives, tirées des archives de M. Le Commandeur Lapo de Ricci, à Florence: Par De Potter, Auteur de L'Esprit de l'Église. Bruxelles H. Tarlier, Libraire Éditeur, Rue de la Montagne, N° 306. M DCCC XXV.

8vo.; 3 vols.; pp. vol. 1, xiv and 516, vol. 2, 495, vol. 3, 451; fleuron with monogram H. T. on title pages; portrait of Ricci, and 3 facsimiles.

The life of Scipion de Ricci finds place in this catalogue on account of the astounding revelations which it contains of the

---

* See also Clement's **Bibliotheque Curieuse**, vol. 2, p. 438; **Nouvelle Biographie Générale**, vol. 4, col. 526, vol. 18, col. 952.

incredulity and libertinism of the monks and nuns of Tuscany, extracted by De Potter from original documents in the Ricci archives, and given by him in the exact Italian words. As may be readily supposed, the publication of such exposures caused great umbrage at Rome, and instructions were at once dispatched to the Belgian clergy to procure and destroy every obtainable copy of the work, by which the first edition has become exceedingly scarce.* De Potter, who was in Italy at the time, considered his liberty in peril, and quitted the country with all speed. The first edition having been so quickly disposed of, a second was proposed, but through the influence of the church it was considerably modified; the text, it is true, was amplified, but objectionable sentences were cut out, and most of the original Italian passages entirely omitted.† This edition is entitled: **Vie et Mémoires de Scipion de Ricci, &c.** *Paris Imprimerie de* J. TASTU, &c. 1826, 4 vols., 8vo., with portrait.

---

* The work was definitely condemned Nov. 26, 1826. The life of Ricci in Italian, published by ANGELORE GELLI, at Florence, in 1865, has also been prohibited by the Church of Rome. See Index Librorum Prohibitorum, *Romae*, MDCCCLXXVI, pp. 256, 275. De Potter's book was also forbidden in France. See Catalogue de Luzarche, art. 558.

† "La 2e édition est plus complète que la 1re seulement le texte italien, au bas des pages, manque. Voila ce qui m'a permis de réduire les 3 vol. in 8° en 4 vol. in 18°." M.S. Letter of De Potter, dated Bruxelles, May 5, 1851.

Scipion de Ricci was consecrated bishop of Pistoja and Prato the 24th June, 1780. He found the religious orders of his diocese steeped in ignorance and immorality, but in spite of the opposition he encountered from all quarters, especially from Rome, he set about reforming these abuses. "Mi venivano intanto (he writes) per ogni parte nuovi riscontri dell' abuso che si faceva dai frati domenicani della loro autorità sulle monache, della indecente libertà con cui si trattenevano con esse, parlandosi della moglie del provinciale, dell' amica del confessore, con quella franchezza, che forse non si userebbe tra persone affatto mondane." Every shop in Prato resounded with the infamies of the priests who openly kept mistresses. "Ogni vil femminuccia solita di praticare i parlatorj delle monache, e di prestare dei segreti servigj, avea qualche aneddoto da raccontare." Plays were acted in the nunneries, and a lady declared that she had seen *La vedova scaltra* of Goldoni much better rendered by the nuns of St. Clement than at any theatre. The monks lived in sloth and ignorance, neglecting the libraries of the convents, and frequently not even knowing where the books were kept. At the convent of the "paolotti" of Pistoja, "ricercando io (says Ricci) della libreria, mi disse apertamente uno di essi, che se cercavo del vaso destinato a tal' uso, me lo avrebbe additato, ma che s'io cercavo dei libri che si conservassero a comun' uso e vantaggio, egli non sapeva additarmi che il calendario nella sagrestia, e il lunario in cucina."

But the vilest hot bed of the whole diocese was the Domican Convent of St. Catherine at Prato, the inmates of which Ricci caused to be thoroughly interrogated, and two of the most depraved sisters CATERINA IRENE BUONAMICI and CLODESINDE SPIGHI he had removed to Florence. Their confessions are remarkable, and the most salient points must be given in their own words. But it is a particularity worthy of notice that throughout the whole examination they avoid inculpating their spiritual directors, and constantly maintain that the perverse doctrines which they professed, and the turpitudes which they practised came to them by intuition and were not inculcated by the monks. This nevertheless there is every reason to doubt.

Si le lecteur est curieux de savoir (writes DE POTTER) comment les confesseurs dominicains préparoient peu à peu la séduction des religieuses, des novices et des demoiselles qui étoient placées comme pensionnaires dans les couvents qu'ils dirigeoient, en ne cessant de présenter à leur imagination des images obscenes ou lascives, il peut lire les quatre pièces suivantes, dont l'intérêt ne sauroit être contesté, et dont les originaux se trouvent dans les archives Ricci. Cela fera, sans doute, faire de sérieuses réflexions à tous ceux dont la femme, la sœur, les filles sont soumises à l'immorale et pernicieuse pratique de la confession auriculaire.

A "pensionnaire" of the convent of St. George at Prato deposed, in 1781, as follows:

Essendosi accusata di avere avuto un pensiero di sapere come poteva nascere una creatura, il P. GAMBERANI domenicano, attual confessore ordinario di S.

Caterina della suddetta città di Prato, in cui ritrovavasi in qualità d'educanda, gli rispose che *s'allargano le ginocchia ed esce la creatura;*

Avendo altra volta domandato al suddetto P. Gamberani cosa voleva dire *fornicare,* gli rispose: *Se aveva mai veduto quelli che infornano il pane, che mettono e levano,* et che ne tirasse lei la consequenza;

Avere esso P. confessore domandato più volte all' infrascritta del come se la passava, riguardo agl' incomodi che soffrono le donne ogni mese, per provedergli medicine per promuovergli, come infatti glieni providde;

Avere ella portato al suddetto saluti per altre, ed averli riportati e ricevuti ancora ella stessa per mezzo di altre, e tutto ciò nell atto della confessione ed in confessionario;

Di più, fuori di confessione, avergli fatto de' toccamenti di mano con pressioni più volte, quando ha avuto luogo di trattarla dentro il monastero, e di avere ancora con essa tenuto altri discorsi, de' quali l'infrascritta non intese il significato, benchè sospettasse che fossero di materie disoneste.

A sister in the convent of St. Vincent at Prato (1781) made the following statement:

Che in atto di confessione avendo richiesto al P. QUARETTI domenicano, confessore come priore, di fare qualche mortificazione e segnatamente la disciplina, glie la proibì mettendola in ridicolo con termini aventi relazione alle parti disoneste;

Che dopo la confessione essendosi trattenuta in confessionario a domandargli se stava bene e se aveva riposato, gli rispose con termini indicanti di avere dormito affatto nudo e scoperto;

Di avere fatto con esso nell' istesso confessionario, sebbene fuori di confessione, discorsi affetuosi per più volte, ma con termini proprj ed onesti;

Finalmente di avere ricevuto dal suddetto in varie occasioni alcuni scherzi positivamente improprj ed atti disonesti, e di avere sentito alcuni termini e parole non troppo proprie.

Another sister of the same convent affirmed (1782):

Come essendosi trattenuta nel confessionario col P. QUARETTI, domenicano,

attuale confessore ordinario, in circostanza ancora di non essersi confessata nè di volersi confessare, ebbe occasione di sentire da esso alcune proposizioni troppo avvanzate e disoneste, riguardanti i moti delle parti immodeste, e fuori ancora del confessionario gli furono dal suddetto replicate in occasione di discorsi familiari;

Che nel medesimo confessionario dal P. VIRETTI, pure domenicano ed attuale confessore ordinario, senti discorsi molto affettuosi, sebbene con termini onesti, quali però gli diedero motivo di sospettare male, per avere dopo sentito dall' istesso alcune espressioni non troppo decenti e disoneste.

The fourth deposition (1782) is from another sister of the same convent; she stated:

Che essendosi più volte trattenuta in confessionario, sebbene senza intenzione di confessarsi, col P. ANDREA TOMMASO POTENTINI, confessore ordinario come priore, sentì dal medesimo discorsi affettuosi, che furono immediatamente seguiti da toccamenti di mano.

But to return to the interrogation of the sisters BUONAMICI and SPIGHI. They unhesitatingly denied the immortality of the soul, the existence of a future state, the divinity of Christ; they ridiculed the sacraments, and even made the most filthy and sacrilegious use of the consecrated wafer: "le stesse due religiose Buonamici e Spighi, per colmo di loro scelleratezza, abbiano abusato della sacra ostia, con essersela cavata di bocca nell' atto della comunione, e di poi quella applicata alle parti pudende (this with the idea of having carnal connexion with Christ), ed averla infine gettata nel necessario."

Buonamici seems to have been a woman of strong intellect;

she had seduced Spighi, and, indeed, several other sisters; on being asked:

Se oltre le accennate quattro religiose, abbia insegnato ad altre la sua dottrina? R. Di non avere insegnato ad altre che ad una secolare, che era piccola, di sette anni in circa, esercitare il voto della castità, con dirle che quando si toccava le vergogne (toccarsi quì, accennando le parte pudende), doveva invocare lo Spirito Santo, con dire: *Spirito Santo, amore, venite nel mio cuore.*

I. All' altre religiose, cosa le insegnò fare per indurle al suo partito?—R. Dicevo che era bene il farle, e che erano obbligate a farle, per adempire il voto della castità.

I. Che cosa dovevano fare per adempire il voto della castità?—R. Toccarsi le vergogne, unirsi con gl' uomini, specialmente coi ministri della chiesa, e unirsi tra di loro, acciò vi sia carità fraterna.

I. Lei ha fatto queste impurità co' ministri?—R. Nò, signore.

I. Ha fatto queste impurità con religiose?—R. Si.

I. Che impurità ha commesse con le religiose?—R. Toccamenti vicendevoli, colle mani, e colla persona.

Sister SPIGHI was in no way inferior in iniquity to her teacher, and indeed in her answers, she surpassed her in immodesty and barefacedness. She boldly declared that the only paradise was in this life, and that it consisted in fruition with God. Thus she explained her doctrine:

I. In che consiste la fruizione di Dio?—R. Nell' unirsi a Dio.

I. Come si fa l'unione con Dio?—R. Mediante l'uomo, nel quale ci riconosco Iddio.

I. Quest' unione con Dio mediante l'uomo come si fa?—R. Vuole che le ne dia un segno? (allora si è alzata da sedere, ed ha alzato la tonaca alla presenza della madre priora e madre sindaca, ed io inorridito l'ho sgridata, e si è rimessa a sedere e ha detto) Queste sono opere corrispondenti alla legge di Dio.

I. Da chi ha imparata questa pessima dottrina e quest' opere?—R. L'ho imparate nel libro della verità.

I. Quale è questo libro della verità?—R. Iddio medesimo è la verità, le ho imparate da lui. . . . . .

I. Se abbia almeno discorso di queste cose impure, con preti, con secolari, o frati, per passare il tempo?—R. Ci ho discorso certo.

I. Con chi ha discorso?—R. Con una persona ecclesiastica; era un prete.

I. Chi era questo prete?—R. Mi pare che ci chiamasse GIOVANNI BOTTELLO.

I. Se questo Bottello, oltre i discorsi impuri, abbia fatto cetti disonesti?—R. Certo.

I. Che atti ha fatto?—R. Toccai le sue parti vergognose.

I. Per quanto tempo ha durato?—R. Queste cose saranno occorse quattro o cinque volte, in quattro o cinque mesi.

I. In che luogo seguivano questi toccamenti?—R. Alle grate, mai alla porta.

. . . . . .

I. Che abbia avute altre amicizie?—R. Qua dentro, ebbi qualche cosa.

I. Cosa ebbe?—R. Di questi disonesti toccamenti.

I. Con chi seguirono?—R. Con uno qui di servizio.

I. Chi era quest' uno?—R. Con un MARINI, per mome GIUSEPPE, mi pare.

I. Che toccamenti seguirono?—R. Toccamenti, vicendevoli alle vergogne, alle parti disoneste, e fù cinque anni sono, circa.

Sister Spighi further confessed having had similar intercourse with two confessors, fathers ORLANDI and GAMBERANI:

I. Furono i confessori che fecero a lei discorsi, e azioni indecenti?—R. Nò; io sono stata che li ho fatti a loro.

I. Che discorsi, e che azioni furono?—R. Di alzarmi i panni, come ho fatto dianzi, e di richiederli loro.

I. Dove fù questo?—R. Alla grata della sagrestia.

I. Quante volte seguì questo?—R. L'atto d'alzarsi i pesanni due volte al padre Orlandi, e una volta al secondo; d'averli richiesti molte volte, tanto l'uno, quanto l'altro, ma più il secondo, che il primo.

I. Aderirono i confessori alle richieste?—R. Signor, nò.

I. Aderirono alle azioni disonestie?—Nò, signore.

Self pollution and tribadism were also among her practices:

I. Fa mai orazione?—R. Io la fo quella che intendo io.

I. Qual' è quella orazione che intende lei?—R. D'unirmi a Dio con la voluntà e coll' azione, per quanto viene da me.

I. Con che azioni intende d'unirsi con Dio?—R. Con fare dei toccamenti disonesti.

I. Li fa spesso?—R. Sì, più volte al giorno.

I. Li fa da se, o con altri?—R. Ora li fo da me, perchè non posso con altri.

I. Per il passato, con chi li faceva?—R. Con quella monaca S^r^ Caterina Irene.*

It must be owned that these turpitudes surpass in enormity anything which the most depraved or perverted brain could imagine. Fact is indeed stranger than fiction. The passages omitted from the second edition have been issued in a separate form: **Extrait de la vie de Scipion de Ricci,** *ou Supplément contenant tous les retranchements exigés par la police française dans la contrefaçon faite à Paris. Bruxelles,* 1826.†

Father CHINIQUY‡ speaks of the abominations in Ricci's memoirs as: "the deluge of corruption flowing from the confessional, even among the most perfect of Rome's fol-

---

* The whole of the above extracts are contained in the first vol. of the original 3 vol. edition.

† **Bibliographie des Ouvrages relatifs à l'Amour,** &c., vol. 6, p. 412.

‡ **The Priest, the Woman and the Confessional,** Montreal edition, p. 96. See p. 137, ante.

lowers, the monks and the nuns. The priests have never dared to deny a single iota of those terrible revelations.*

* On the contrary, the defenders of the Church of Rome have been constrained to admit that monastic disorders have been of constant occurrence. One of Rome's latest and most fervent apologists, M. PAUL FÉVAL, writes: "Rome était alors (1539) en défiance légitime contre certains ordres religieux dont la décadence avait fourni tant de prétextes à la rébellion et dont les membres apostats désertaient l'armée de la foi pour grossir effrontément le bataillon de l'hérésie. Le mal était si grand dans les cloîtres et la chute si profonde que le cardinal GUIDDICCIONI avait ouvert l'avis de supprimer tous les ordres à l'exception de quatre." Jésuites, p. 65. That the baneful influence exercised by the priests over the benighted nuns is as powerful as it was of yore, and that the improper intercourse between them is not altogether a thing of the past we have proof in the following testimony of Mme. ENRICHETTA CARACCIOLO: "La passion des religieuses pour les prêtres et pour les moines est incroyable. Ce qui leur fait surtout aimer leur prison, c'est la liberté illimitée dont elles jouissent de voir ceux qu'elles affectionnent et de leur écrire. Cette liberté les attache tellement au couvent, qu'elles sont malheureuses lorsque, pour cause de maladie grave, ou avant de prendre le voile, elles doivent passer quelque temps au sein de leur famille, auprès de leur père, de leur mère et de leurs frères. Car il n'est pas probable que les parents permettent à une jeune personne de passer plusieurs heures de la journée dans de mystérieux entretiens avec un prêtre ou un moine et d'entretenir avec lui une correspondance continuelle." Mystères des Couvents de Naples, p. 113. Before passing from the subject of monastic depravity in Italy, I would call the attention of my readers to the long train of amorous adventures, accompanied by jealousy, treachery and murder, which, two centuries before Ricci's time, took place in the convent of Santo-Archangelo, at Naples, crimes which led to the final abolition of that institution, and to the judicial murder of its principal inmates. It forms a history equally terrible, but even more important than that of Virginie de Leyva, already mentioned (p. 72, ante), more personages, and of higher rank, being implicated. The volume, which is worthy of a place beside De Potter's life of Ricci, is intitled: Le Couvent de Baïano, *chronique du seizième siècle, extraite des archives de Naples, &c. Paris,* M DCCC XXIX.

Factum pour les Religieuses de S. Catherine Les-Provins, contre les Peres Cordeliers. A. Doregnal, Chez Dierick Braessem, clɔ lɔ c lxxix.

12mo.; pp. 210 (the last page being printed in error 120) with 3 unnumbered pages of *Table;* fleuron of a basket of fruit on title page; well printed in a clear fine type.

The original edition was published in 1668, in 4to., without place or date.* There is another edition, 12mo., "suivi de la *Toilette de l'archevêque de Sens*, ou Réponse au Factum. Doregnal." Leber † takes the word *Doregnal* to be an anagram for *L'Ange d'or*, the publisher's sign. The work was published in France, and not by the Elzeviers.‡

The *Factum* is attributed to Alexandre Varet, grand vicaire de Sens; and the *Toilette* to Jean Burluguay.

The *Factum* has been rendered into English as:

The Nunns Complaint Against the Fryars. Being The Charge given in to the Court of France, by the Nunns of St. Katherine near Provins, against the Fathers Cordeliers their Confessours. Several times Printed in French; And Now Faithfully done into English. London, Printed by E. H. for Robert Pawlett, at the Bible in Chancery-Lane near Fleet-street, 1676.

---

* Dic. des Anonymes, vol. 2, col. 420. † Catalogue, art. 796.
‡ Annales de l'Imprimerie des Elsevier, p. 450.

Small 8vo.; pp. 40 unnumbered of title, *Epistle Dedicatory*, addressed to BELLALMO, and signed LÆLIO, *The Translator to the Reader*, and *Chapter-Act*, then 186, and 6 unnumbered of *Contents* and *Catalogue of Books*, in all 232 pp.; title enclosed in double lines; the colophon bears: "Jan. 5. 167⅝. Imprimatur, GEO. HOOPER. Ex Æd. Lambethan." There is a frontispiece.* GAY † notices this edition, but misspells the sixth word of the title, giving it as "Fryards."

The book was reprinted at the cost of Sir THOMAS PHILLIPS, in small 8vo. (counts 4); divided into 2 parts, the second part beginning with section xii, p. 105, of the original; pp. 119, not including the title page to the second part. The title pages, although printed from that of the original edition, differ in the following respects: they are not surrounded with lines; an apostrophe is added afrer the word "Nunns," and the punctuation is slightly altered; the words "in France" are added after "Provins," and in the impress "and" is substituted for "for;" "Part 2." is added on the title page of the second part. On the verso of the title pages we read: "Cheltenham: Reprinted by ALFRED HARPER, Free Press Office, 1865." ("1866" on that of part 2). The whole of the matter in the original is reproduced, with ex-

---

* Bibliographer's Manual, Vol. 3, p. 1712.

† Bibliographie des Ouvrages relatifs à l'Amour, &c., vol. 5, p. 274.

ception of *The Contents*; there are various inaccuracies, e.g., the last word in the original reads "Pastour," and in the reprint, Pastours." This edition is announced among the publications of "The Protestant Evangelical Mission and Electoral Union."

Unable longer to bear the tyranny and license of the Cordeliers* to whom they were subject, the Nuns of St. Catherine, in 1667, placed themselves under the immediate protection of the Archbishop of Sens. The misdemeanours which they laid to the charge of their oppressors were numerous:—systematic pervertion of the minds of the pensioners, novices, and nuns in the course of education and spiritual teaching; sending to the nuns presents, love letters, improper books, &c.; profanity in their sermons; drunkenness in the confessional, and revealing the confessions of their penitents; secret entries into the nunnery, and riotous and licentious conduct there; marriages with the nuns; wasting the revenue of the convent; general tyranny and injustice towards the sisters. Some of the accusations are very curious, and worth citing more at length.†

---

* To those who would go more fully into the doctrines held by this order, and the "bourdes & blasphemes de ceux qui ont osé comparer Sainct François à Iesus Christ," I would recommend the perusal of L'Alcoran des Cordeliers. &c. *Amsterdam*, M.D.CC.XXXIV. 2 vols., 12mo., with the charming engravings designed by B. PICART.

† In this instance I extract from the translation in preference to the original,

1. Education of Pensioners, Novices and Nuns:

Their (the Cordeliers) first care has been to inspire the *young Virgins*, who were sent to pension in this House, with a *spirit of Wantonness* and *Libertinism*, and to incline them from their tenderest infancy, to love to be *Caressed* and Courted. . . . . The *Confessours* spent their time in caressing the *Pensioners* that were sent them to be instructed for the Holy Communion, and entertaining them with all kind of ridiculous stories. When upon occasion they went to the *Fathers* Convent, they used all kind of *unseemly privacies* with them, to take away from them that Modesty that is natural to their Sex, and so early enough to dispose them to be afterwards the more complaisant to them. . . . . The *Cordeliers* made it their business to divert the Mistresses of the *Novices*, from informing them of the obligations of a Religious Life, which they conceal'd from them with a great deal of care, that whilst they put them upon some trifling ordinary Observances, they might not lose any thing of that *spirit of Wantonness* and *Vanity*, which they have endeavoured to inspire into them before the time of their *Noviciate*. . . . . .

One may Judg (sic) by what has been said about the manner of the *Cordeliers* instructing the *Novices*, what measures they took with the young *Professed Nuns*. In effect, it were strange if they should not have taken all kind of liberty before them, since now they feared not, That Modesty would make these *Maids* leave the House to avoid the snares that were laid for their Chastity. *A young Professed Nun*, who had taken very strong resolutions (by the assistance of Gods *Grace*, and the Instructions of a *Divine* that was a friend of her Family) never to entertain any communication with the *Cordeliers*, upon occasion found her self engaged to see one of them, and to entertain him. And because she stood very cautiously upon her guard; this *Cordelier* gave her an hundred reproachful taunts. He told her, that such a kind of reserved life was fit enough indeed for meer *Innocents*; but that it was pity, that she should affect such *preciseness*: That she was *too well made* both in body and mind to hide her self from the world: That when she came to be a little more advanced in years,

---

as the English version is less generally known than the French, and an idea may hereby be formed of how badly the translator has performed his task.

she would run into despair for not having *improved her parts*, or had the pleasure of being *Loved*; and to this he added all that might make impression upon the inclinations of a *young Virgin*.

2. Books allowed, &c.:

They brought them *Romances* and *Plays* to read, and all other books that might choak the sentiments of Piety in them, and make them easily susceptible of the Affections which they endeavoured to cherish in them. Their *Passion* besotted them so far, as to make them give the *Nuns*, *The Maxims of Love*, *The School of Maids*, *The Catechism of Love*,* which are most abominable pieces, and which one may say, were suggested by the *Devil* of *Impurity*. Nay they have even given them books of *Magick*, and full of an infinite number of infamous and diabolical secrets: And one of them was so *beastly*, as to give a *Nun* a Character to write nasty things withal.†

---

* The titles given in the original are: *les Maximes d'amour*, *l'Ecole des filles*, *le Catechisme d'amour*.

† It appears that the Italian convents of the present day are not much in advance of those of France two centuries ago. I transcribe the following from the Mystères des Couvents de Naples, p. 117: "Une pensionnaire aussi belle et candide que noble de naissance me confia, (writes Mme. ENRICHETTA CARACCIOLO) sous le sceau du secret, avoir reçu, dans le confessional et des mains de son confesseur, un livre qu'elle disait très-interéssant et relatif à l'état religieux. Je lui exprimai le désir d'en connaître le titre; voulant me montrer le livre même, elle prit la précaution de fermer le verrou de sa porte. C'était la *Religieuse* de Diderot, livre, comme chacun sait, plein de peintures révoltantes et plus que dangereux dans les mains d'une jeune fille innocente. Comprenant, à la conversation de la pauvre enfant, de quoi il était question dans cet ouvrage, je lui conseillai de n'en point achever la lecture et de le rendre immédiatement. Mais quelle fut ma surprise de lui entendre dire que ce n'était pas la première fois qu'elle lisait des livres semblables! Grâce au même confesseur, elle avait déjà dévoré, même quatre fois, un autre livre scandaleux: la *Chronique du couvent de Saint-Archange à Bajano*, (vide note to p. 190, ante) livre alors

To these Books they added *Instructions*, which were not less impudent. They have been heard at the *Grate* an infinite number of times to *sing Lascivious songs*, and one could scarce go thither when they were there, without hearing some sottish thing or other. Once in a pretty round company, upon a refusal made by a *Nun* to put her fingers through to one that desired her, he fell to abuse her, and told her that she must know, that all from the middle upwards was so wholly at the disposal of that particular Friend, that he was not to be refused, neither the sight, nor the handling of them. Our *Mothers Governesses* have assured me, and many others of our Ladies, that the *Cordeliers* gave them this for a lecture that 'twas to be well practised, That the *Bosome*, the *Mouth*, and the *Hand*, must be their particular Friends.

3. Marriages and Entertainments:

They carried their Sacriledge yet higher, by profaning the *Sacraments* and the most *Holy Ceremonies* of the Church. They had taken care so to contrive it, that *there should not be one Nun* in the House, that from her *Novice-ship*, that is, in an age, and at a time when she durst not oppose them, had not some *Cordelier* for her particular friend, and with whom also she was made to contract a very intimate Alliance. This was done with all possible solemnity: and as for the future they were to call themselves *Husband* and *Wife*, according to an Order long since established by them in the *Nunnery*. When they would make any new *Intimates*, they observed the same formalities, which were used in common Marriages.* The *new Lovers* addressed themselves to the

---

prohibé par la police bourbonienne. Moi-même je reçus d'un moine insolent une lettre par laquelle il me déclarait qu'après m'avoir vue un instant *il avait conçu la douce espérance de devenir mon confesseur.* . . . . . Un prêtre,—qui cependant jouissait auprès de tous de la réputation la plus intacte,—me disait, chaque fois qu'il me voyait traverser le parloir:—'Hé, ma chère, écoute! viens ici!' Le mot *chère* dans la bouche d'un prêtre me soulevait le cœur et me faisait frémir."

* Upon this point ANTONIO GAVIN bears similar testimony concerning the nunneries of Spain: "So every one is waiting for the *Devoto*, that is, a Gallant,

kindred and friends of those, that they desired to encline to them. They gave pledges of their Affection, made *demands* and *conventions:* They assigned days to draw up the *Articles,* to make the *Contracts,* and at last the *Marriages,* where there was *jollity* and *feasting,* and a *thousand impertinencies* uttered. . . . . These Solemnities, which were *almost continuall,* never passed without all the *frolickest* humours that these *Fathers* could put themselves in. They *eat together* at the *Grate,* They *drank together* in the same glass with hollow reeds: They *drank healths on their knees,* and *broke the glasses* after they had drank them off: They made use of little Artifices to *lift up the Sisters Neck-cloths:* They reproached them, that they were but *meer geese* in comparison of the *Ladies of the N. Cordeliers,* in whose *Nunnery* ten or twelve *Cordeliers* did *constantly lodge.* And after that cited the *debauches,* that were practised in other Houses of their Order, to excite them to imitate them.

From these Entertaines (sic) they proceeded to discourses, that were yet more *licentious & impudent:* They *danced* their parts to tunes that were sung to them: They *threw* off the *Cordeliers* habit, and dressed themselves in *Suits* of *Satin,* and *trimming of coloured Ribbon:* sometimes the *Cordeliers* gave the *Nuns* their habits, and the *Nuns* theirs to the *Cordeliers:* some of the *Nuns* at the *Friers* entreaty *disguised themselves like seculars,* and appeared before them at the *Grate,* with their *Necks naked,* and set *thick with patches,* as well as their *faces.* Others of them disguised themselves like *Comedians,* and *acted Plays**

---

or Spiritual Husband, as they call him. When it is dark Evening, they send away the *Devotos,* and the Doors are locked up; so they go to their own Chamber to write a Billet, or Letter to the Spiritual Husband, which they send in the Morning to them, and get an Answer; and tho' they see one another, almost every Day, for all that, they must write to one another every Morning: And these Letters of Love, they call the *Recreation of the Spirit* for the time, the *Devotos* are absent from 'em. Every Day they must give one another an Account of whatever thing they have done since the last Visit; and indeed there are warmer expressions of Love, and Jealousie between the Nun, and the *Devoto,* than between real Wife and Husband." A Master-Key to Popery. (see p. 112, ante).

* One of the convents in which dramatic entertainments were carried to the

before them: And others were to be seen with *necklaces of Amber, yellow Tiffany Hoods,* with their hair *curled* upon their foreheads, and with neck-cloths, and vails of silk. In this condition they *played for kisses* at cards, and other idle games, till *five a clock* in the morning. They *brake the very Grates* to doe things with more ease, and they spent *whole days and nights* in these kind of entertainments.

4. Entries into the convent, and debaucheries there committed:

But the Cordeliers were not satisfied with seeing the nuns at the grate, they made *secret and nocturnal* entries into the Garden and Monastery by the help of *false keys,* or *ladders of cord, and in baskets,* &c. They committed *insolencies* at the *Nuns Funerals.* It was *ordinary* for the *Cordeliers* before and after these kind of Ceremonies to *run after those they fancied,* to *take them* in their *Arms, to kiss them,* to carry them from one place to another, to *play the fool with them,* to *go into private Nuns Chambers,* to *feast* it there, and be *frolick,* to stay *whole hours* there, a *Father* and a *Nun* alone by themselves, and a little *pensioner* set as *sentinel in foolery* to keep the door.*

Nothing was *ever able* to put a stop to these *insolencies,* and they have *scarce ever* gone in to confess the sick, or to administer the Sacraments *without committing new ones.* There has been *some* of them, who after they had heard the Confession of one sick *Nun, were upon a bed with others,* and after they had spoken *some devout words aloud* to them, *laid themselves down again to kiss them, and would* have *put their hands into their bosoms.* . . . . . There has

---

greatest state of perfection—shall I say license—was that of Gandersheim, while under the direction of the celebrated HROSWITHA. A pleasant sketch of this abbess and of her doings will be found in **Les Vestales de l'Église.**

* "Et quoy qu'il en soit, (writes HENRI ESTIENE) que les monasteres des nonnains ayent commencé desia du temps des prescheurs susdicts (vide p. 169, ante) à estre des bordeaux, il appert assez par ce que nous auons tantost ouy de PONTANUS." **Apologie pour Herodote,** vol. 1, p. 121.

been *some* of them, who after they had *sate up a night* with one that was dangerously ill, made themselves be carried into the *Dormitory, to go into the Nuns Chambers to see,* as they said, *their Loves in their beds before them.*

In fine, there has been of them, that, at *the very foot of the Altar did violence to a Novice upon the holy day of Good Fryday it self,* who had been ordered to go out into the Church to take down the *Reposier,* according to the custom of this Monastery: she was *kissed by force,* and her *neck-cloth was torn off, and she was often-times very rudely handled* (Plusieurs attouchemens).

It is fit now to conclude the representation, that was undertaken to be given of these *horrible disorders. That which remains is too abominable, and our tongue is too chast to be able to express it. Not,* but that a *just regret and indignation* has made the greatest part of these *Religious Sisters,* find terms to *declare such things* in their Depositions, as to use their own words, *passe all Imagination,* and the *bare mentioning* of which *makes them blush.* But 'tis enough that they have been *once wrote,* that they are *under the hands of the Judges of the Court,* and that Time has not been able to blot them out of the memory of those, who have *seen them themselves in the time of their youth,* or *by eye-witnesses* have been acquainted with the names of those *Nuns,* whom the *Fathers* have engaged in the *last Act of Incontinency* (Dans le dernier Desordre), with the *number of Children,* that they have had, the *horrid contrivances* (Les Artifices criminels), that they have made use of to hinder these crimes from *making a noise abroad,* and other *abominable circumstances* of most horrible corruptions (Des plus horribles corruptions), which made one of the *Ancientest* among them, who had her self been *overtaken* in these *dreadful debaucheries,* say, *That she stood in admiration how this House could still subsist, and how it came not to be swallowed up, as those miserable Cities, of which the Holy Scriptures speak.*

5. Drunkenness, revealing confessions:

One called N. when *Confessour,* being come into the Monastery to give the *last Sacrament* to a *Nun,* was *so full of Wine,* that he put on the Priests Garments the *wrong side outward,* and the *Mother Infirmiere* was fain to guide his hand to apply the *Holy Oyle.*

Another called N. *Confessour too* of our House came once into the *Confession-*

Chayr so overcharged with Wine, that he *fell asleep,* and the *Nun,* that was confessing to him after she had began a part of her Confession *twice,* and *often* endeavoured to *wake* him, was at last *forced to withdraw.* . . . .

One called *Father* N. who was here about *eighteen years* ago, has *revealed the Confessions* of *all* the *Nuns* of our Community, and has given them in *writing* to many *Cordeliers* to *favour their design* upon those whom they had a mind to *seduce,* beginning these *Sacrilegious* writings by some *passage of Holy Scripture,* that was agreeable to the humour of the several respective persons. I *have seen and read this paper, A Cordelier* having *intrusted me with this secret*—I made my complaint of it to *Father* N. at that time *Provincial* the first time, who confessed to me that he had seen that writing. . . . . .

Another called *Father* N. was continually thus distempered (drunk). A *Canon* of *Provins* called M.N. came *often* to sup with him, to make him drink, that he might afterwards have the pleasure of making him *reveal our Confessions.* I *know it for a certainty,* that he did so; And when he took his turn to go and divert himself with the *Canon,* they *carried him to his bed* at eleven a clock at night *upon a Hand-barrow,* which was known but to *two other Nuns, sister* N. and N. and *me.**

Several specimens are given of the love-letters which these reverend confessors wrote to their penitents; they turn generally upon trifling matters suitable to the comprehension of ignorant girls, are generally interspersed with petty conceits, and abound, one and all, in protestations of affection and the most amorous expressions.

---

* Corroboration of all the above crimes, with scarcely an exception, will be found in the Vie de Scipion de Ricci, already noticed at p. 181, ante.

Les Immoralités des Prêtres Catholiques par Émile Alexis. Prix Deux Francs. En Vente chez les Principaux Libraires. 1868.

Large 12mo. (counts 6); pp. 259, followed by 2 unnumbered leaves of *Table*, &c.; printed and published at Brussels. As the sale was not so rapid as the publisher anticipated, the self-same volume was shortly afterwards again offered with a more highly spiced title: **Crimes, Attentats et Immoralités du Clergé Catholique Moderne.** *Par* E. Xilesa *&c. Rome. Imprimerie Particulière de Sa Sainteté.* 1870. This is not a badly written, nor altogether an intemperate book, although it seems to have had its origin in personal motives. It is not directed against religion in general, nor even against priestcraft as a whole, but only against that part of the body whose conduct has been proved to be immoral. The author relies upon facts only, and proposes "de ne s'attacher qu' à des faits d'une incontestable véracité, à des faits qui défient toute contradiction ou malveillante interprétation;" &c. (p. v). He adds: "Aussi tout le cours de cet ouvrage n'est qu'un composé de faits très-curieux, sur la manière dont le clergé entend les préceptes dictés par le Très-Haut. On y verra la morale la plus dépravée, l'hypocrisie la plus outrée, le dévergondage le plus ignoble, enfin tous les vices imaginables et l'on devra se dire avec nous qu'une religion si mal enseignée, et dirigée par

de pareils ministres ne peut subsister plus longtemps, au grand détriment de la societé." (p. 22).

Much of the volume consists of extracts from other authors, not a few of them Roman Catholics. The chapters of the greatest interest are those in which the author has brought together a quantity of cuttings from modern journals, &c., generally Belgian, containing crimes of every description committed by priests. It is to be regretted that names and dates are not always given. One of the most remarkable pieces in the volume is a translation of part of a sermon by CLEMENT OF ALEXANDRIA, *De la procréation des enfants.* As this is the only translation with which I am acquainted, and as the discourse is in itself extremely curious, I give it *in extenso :*

C'est aux seules personnes que le mariage unit à juger de l'opportunité de son action. Le but de cet institution est d'avoir des enfants ; sa fin, que ces enfants soient bons : de même que le laboureur sème dans le but de se nourrir, et que la récolte est la fin de son travail. Mais le laboureur qui cultive une terre vivante est bien au-dessus de celui qui cultive une terre morte : l'un travaille seulement pour se nourrir un court espace de temps, l'autre pour entretenir et perpétuer l'univers ; celui-là sème pour lui, celui-ci pour Dieu. Car c'est Dieu qui a dit : Croissez et multipliez ; " commandement d'après lequel il faut sous-entendre que l'homme devient l'image de Dieu, en tant qu'il coopère à la génération de l'homme. Toute terre n'est pas propre à recevoir la semence, ni tout laboureur à ensemencer celle même qui est propre à la recevoir. Il ne faut ni semer sur la pierre, ni outrager la semence, qui est le principe de la génération, et la substance par laquelle la nature se conserve et se perpétue dans les voies que Dieu lui a tracées. S'écarter de ces voies, et transmettre ignominieusement la semence dans des vaisseaux qui ne lui sont pas naturellement destinés, c'est le comble de l'impiété et du crime. Voyez

sous quelle figure le sage Moïse défend l'ensemencement d'un sol infertile: "Vous ne mangerez, dit-il, ni de la chair du lièvre, ni de celle de l'hyène." Dieu ne veut point que l'homme ait rien de commun avec la nature impure de ces animaux, ni qu'il égale leur lubricité, qui est si ardente, qu'elle les excite sans cesse à la satisfaire avec une sorte de fureur stupide. La femelle du lièvre a, dit-on, autant de matrices qu'elle a vécu d'années; ainsi, en nous défendant l'usage de la chair de cet animal, il nous défend l'amour des garçons. On dit de l'hyène qu'elle change annuellement de sexe, et de mâle devient femelle; de là vient que la défense de sa chair équivaut à celle de l'adultère. Pour moi, je suis convaincu que le sage Moïse a eu en vue, par ces défenses, de nous interdire toute ressemblance avec ces animaux; mais je ne crois point à la vérité de ces changements contre nature, dont je me suis servi seulement comme d'une image symbolique.

La nature ne peut jamais être violentée à ce point. Ce qu'elle a fait, la passion ne peut le défaire. On corrompt l'usage des choses, on n'en détruit point l'essence. Platon, dans le Phèdre, condamnant l'amour des garçons, appelle brutes ceux qui s'y livrent, parcequ'ils s'accouplent à l'exemple de ces animaux, et ensemencent un sol stérile. "C'est pourquoi, dit l'Apôtre, Dieu les a livrés aux passions de l'ignominie; car les femmes, parmi eux, ont changé l'usage qui est selon la nature en un autre qui est contre la nature, ont été embrasés de désirs les uns pour les autres, l'homme commettant avec l'homme des crimes infâmes, et recevant ainsi par eux-mêmes, la peine qui était due à leur égarement.

La nature n'a pas permis que dans les animaux, même les plus lubriques, le conduit qui sert à l'éjection des excréments pût servir de passage à la semence; l'urine descend dans la vessie, l'aliment dans le ventre, les larmes dans les yeux, le sang coule dans les veines, les oreilles s'emplissent d'une sorte de boue, les narines servent de conduit à la morve, et le canal intestinal est encore un passage commun aux excréments. Il est donc défendu à l'homme, cela est clair et manifeste, de s'accoupler avec l'homme. Rien ne lui est permis, ni de ces ensemencements stériles ni de ces accouplements contre la nature et dans une situation qui lui est contraire, ni de ces unions monstrueuses tenant de l'homme et de la femme, et n'étant ni l'un ni l'autre; car la nature avertit l'homme, par la constitution même de son corps, qu'elle l'a fait pour transmettre la semence et non pas pour la recevoir. Lorsque le

prophète Jérémie, ou plutôt le Saint-Esprit parlant par sa bouche, dit que la maison de Dieu est devenue semblable à la caverne de l'hyène, cette énergique allégorie veut nous faire entendre que nous devons détester le culte des idoles, qui sont des dieux morts, à qui l'on offre une nourriture morte, et que la maison du Dieu vivant serait profanée par leur présence. Ainsi Moïse a défendu l'usage de la chair de lièvre parce que cet animal, toujours en chaleur, s'accouple en toute saison et qu'il saillit naturellement sa femelle par derrière et dans une position qui paraît honteuse. La femelle conçoit tous les mois et reçoit le mâle pendant même qu'elle est pleine. Après qu'elle a mis bas, elle s'accouple indifféremment avec tous les lièvres, ne se contentant pas d'un seul mâle, et elle conçoit incontinent, quoiqu'elle allaite encore ses petits. Elle a deux conduits dans sa matrice, parce qu'un seul ne lui saurait suffire pour contenir tout ce qu'elle reçoit. Lorsque l'un de ces conduits est plein, l'autre cherche à se remplir par une inclination naturelle à tout ce qui est vide ; de sorte qu'elle désire le mâle et conçoit encore, toute pleine qu'elle est. Le sage Moïse, sous cette figure allégorique, nous défend la violence des désirs, la fornication, l'adultère, l'impudicité. Ailleurs, parlant naturellement et sans figure, il nous dit : "Tu ne commettras point de fornication et d'adultère, tu ne t'approcheras point d'un homme comme d'une femme." Il faut observer exactement ces ordres fondés sur la raison, et ne jamais rien nous permettre de contraire aux lois et aux commandements de Dieu. Platon, qui avait lu sans doute ce passage du texte sacré : " Ils sont devenus comme des chevaux qui courent et qui hennissent après les cavales," compare les hommes qui s'abandonnent à cette insolente lubricité, et cette lubricité elle-même, à un cheval indompté, furieux et sans frein. Les anges qui entrèrent dans Sodome nous apprendront de quel genre de supplice elle est punie. Ceux qui voulurent les outrager furent dévorés avec leur ville par le feu du ciel, pour nous apprendre, par ce prodige, que le feu est le supplice des impudiques. Les châtiments infligés aux anciens pécheurs sont écrits, comme je l'ai déjà dit, pour notre instruction, afin qu'évitant les mêmes vices, nous évitions les mêmes peines.

Il faut regarder chaque garçon comme notre fils, et les femmes d'autrui comme nos propres filles. La lubricité et la gourmandise sont des passions violentes auxquelles il est difficile, mais honorable de commander. Si, comme l'avouent les stoïques, la raison ne permet pas au sage de remuer même un doigt seulement, au hasard et sans motif, combien plus les véritables sages, qui

sont les chrétiens, ne doivent-ils pas s'efforcer de commander à ces parties du corps, que la nature a destinées à la génération? On les a, je pense, appelées honteuses à cause qu'il s'en faut servir avec plus de pudeur que de toutes les autres.

Par dessus tout, il est défendu d'user des hommes commes (sic) des femmes. C'est à ce crime que Moïse fait allusion, lors qu'il dit: "qu'on ne doit point semer sur la pierre et sur les cailloux, parce que le grain n'y saurait germer et prendre racine." Ailleurs encore, obéissant au Verbe, qui parle par sa bouche, il dit ouvertement: "tu ne coucheras point avec un homme comme avec une femme, car c'est une abomination." Platon qui avait fondé sa loi sur divers passages de l'Ecriture, défend d'avoir commerce avec une autre femme que la sienne. N'approchez point de la femme de votre prochain de peur de vous souiller par ses approches. Fuyez tout commerce adultère, et par conséquent stérile. Ne semez point où vous ne voulez point récolter. N'approchez d'aucune autre femme que de la vôtre, qui peut seule légitimer vos plaisirs, par l'intention d'avoir des enfants. Respectez cette participation de l'homme à la puissance créatrice de Dieu, et n'outragez point la semence, qui en est l'instrument, en la répandant contre ce but.

Mais l'Ecriture a soin de nous rappeler que ces vices ne demeurent point impunis. C'est encore pour cela que le sage dit: "Eloigne de tes serviteurs les espérances vaines et honteuses; éloigne de moi les cupidités; ne permets point que l'amour de la table et des femmes s'empare de moi."

Loin de nous donc les hommes corrompus, leurs maléfices et leur (sic) pièges! Loin de nous les parasites, les fornicateurs, les courtisanes ou tout autre monstre semblable de volupté! Ce n'est pas seulement la besace de Cratès, mais notre ville encore, qui leur est fermée. Occupons-nous toute notre vie à semer autour de nous de bonnes œuvres. En un mot, il faut, ou connaître les femmes par le mariage, ou ne les pas connaître du tout. Ceux qui marchent sur les traces du saint apôtre ne doivent pas même connaître les noms et les mots qui servent à exprimer des choses obscènes et impudiques: "Qu'on n'entende pas même parler parmi vous de fornication, ni de quelque impureté que ce soit, ni d'avarice comme il convient à des saints."

L'Ecriture sainte nous dit que la femme débauchée est semblable à un sanglier, et que celle qui est au pouvoir d'un mari est un instrument de mort pour ceux qui l'approchent; elle compare l'amour des courtisanes à un amour

de bouc et de sanglier ; elle dit que commettre clandestinement l'adultère, c'est chercher la mort ; elle maudit la maison et la ville où se commettent ces infamies. La poésie même profane tonne hautement contre ces vices : " O ville impure et corrompue, dit-elle, ville souillée d'impudicité et de luxure !" Elle n'a point assez de termes d'admiration pour ceux qui, se conservant purs au milieu de tant de désordres, n'ont jamais honteusement désiré les plaisirs du lit d'autrui ni enfermé des hommes dans leurs infâmes embrassements.

Plusieurs pensent que les plaisirs contre-nature sont les seuls qui soient des péchés ; d'autres, moins endurcis, avouent que toutes les impudicités sont effectivement des péchés ; mais leurs passions les emportent, et les ténèbres servent de voile à leurs vices. Ils déshonorent la sainteté du mariage, et font eux-mêmes de leur femme une impudique courtisane ; sourds à ces divines paroles : " L'homme qui sort de son lit, méprisant son âme, et disant : Qui me voit ? Les ténèbres m'environnent et les murailles me couvrent, et nul ne m'aperçoit ; qui craindrai-je ! le Très-Haut ne se souviendra pas de mes péchés." Malheureux ! qui ne craint que les regards des hommes et s'imagine follement pouvoir échapper à ceux de Dieu ! Il ignore ce passage de l'Écriture : " Et cet homme n'a pas su que les yeux du Seigneur, plus lumineux que le soleil, pénètrent toutes les voies des mortels, et la profondeur des abîmes, et l'intime des cœurs et les lieux les plus cachés." Le Pédagogue les menace encore par la bouche d'Isaïe, leur disant : " Malheur à vous, qui voulez cacher vos projets dans la profondeur de vos cœurs ! vous marchez dans les ténèbres et vous dites : qui nous voit ?" En effet, quelqu'un d'entre eux évitera peut-être la lumière sensible du monde ; mais comment pourraient-ils éviter cette lumière intellectuelle qui pénètre tout ! Est-il possible, demande Héraclite, d'échapper aux rayons d'un astre qui ne se couche jamais ? N'espérons donc pas de lui échapper dans les ténèbres, car la lumière habite en nous, et les ténèbres ne l'ont point comprise. Une pensée honnête et chaste est comme un flambeau dans la nuit. Les pensées des hommes vertueux sont, dans le langage de l'Ecriture, des lampes qui ne s'endorment point. S'efforcer de cacher ses actions, c'est pécher, cela est hors de doute ; celui qui pèche fait aussitôt injure, non point tant à son prochain, s'il corrompt sa femme, qu'à lui-même, pour l'avoir corrompue. Devenu plus vil et plus méchant, il est aussi plus méprisé.

Platon, philosophe païen, appelle, dans le Philèbe, impies et ennemis de Dieu

ceux qui, en s'abandonnant au vice corrompent, autant qu'il est en leur pouvoir de le faire, le Dieu qui habite en eux; c'est-à-dire leur raison. Ceux donc qui sont sanctifiés et immortels en Dieu ne doivent plus jamais vivre mortellement.

Rappelez-vous que vingt-quatre mille hommes furent punis pour avoir été impudiques, et réfléchissez que leur châtiment a été écrit pour votre instruction. Écoutez ces avertissements frappants et si souvent répétés du saint Pédagogue: "Ne va pas à la suite de tes désirs, et détourne-toi de ta volonté. Le vin et les femmes font tomber les sages et accusent les hommes sensés. Celui qui se livre aux prostituées sera dans la honte: la pourriture et les vers hériteront de lui, et il sera élevé comme un grand exemple, et son âme sera retranchée du livre de vie." Ne se lassant pas de nous instruire, il s'écrie ailleurs: "Celui qui hait la volupté se tresse une couronne qui ne se flétrira point."

M. Émile Alexis concludes his work by expressing his opinion that the only way to keep the priests chaste is to castrate them.*

From the same pen we have: **Horreurs, Massacres et Crimes des Papes** *par* Émile Alexis. *Prix 50 centimes. En Vente chez les Principaux Libraires de la Capitale, de la Province et de l'Etranger.* 1868. Small 8vo.; pp. 191. A chronological epitome of papal enormities, and useful and remarkable cheap hand-book of the subject.

---

* See next page.

Reasons Humbly offer'd For a Law to enact the Castration of Popish Ecclesiastics, As the best way to prevent th (sic) Growth of Popery in England. London, Printed, and are to be sold by A. BALDWIN in *Warwicklane*, 1700.

4to. (counts 2); pp. 26. This is not a badly written nor by any means an intemperate pamphlet. In proof of the wickedness of the priests the author remarks:

> The vast heaps of Childrens Bones that were found in draw-wells, and other places about them, were speaking, tho not living Monuments of the horrid Impurity, as well as barbarous Cruelty of those pretended Religious Communities. To insist any more upon this, were to accuse the Age of inexcusable Ignorance in History, and therefore we shall conclude this Introduction with an Observation from *Fox's Acts and Monuments*, That before the Reformation the Priests alone were computed to have 100000 Whores in this Kingdom; which must be understood of what the Dialect of those times called *Lemmans*, from the French *L'amante*, that is, in the modern Phrase, *kept Misses;* besides their promiscuous Whoredoms with the Women, they confessed, &c.

He holds that the celibacy of the priests was ordained by the Romish Church in order that they might have a firmer hold upon the women, and he adduces the following arguments in support of his assertion:

> So as *Catiline*, when *Rome* was Heathen, thought it necessary to debauch the women, and then to carry on his Conspiracy against the Government by their

Interest, because of the influence leud Women had upon the loose Rabble, and that they could either murder their Husbands, or bring them over to his Party. *Rome* since it became Antichristian, hath injoin'd Celibacy upon her Clergy, that they might be rendered the more apt to debauch Women, and to make use of their Interest in order to deprive the Civil Magistrates of their Right, and to usurp the Temporal, as well as the Spiritual Sword.

1. Because they know that Nature having inclin'd all Men to propagate their Species, their Priests so and so circumstantiated, as beforementioned, could not possibly refrain from the Act, tho they were not allow'd to do it in a regular way: and therefore so many Women as they debauch, which they knew by their Circumstances and Opportunity must needs be innumerable, so many Proselytes they were sure of.

2. Because they knew that their Clergy being pamper'd and restrain'd from the use of the Marriage-Bed, must needs be more inclinable to Venery than other Men, and consequently more pleasing Companions to insatiable Women, and therefore the better fitted for the practice of *creeping into Houses, and leading captive silly Women. laden with divers Lusts*, as the Apostle expresses it.

3. Because they knew that their Clergy by this means having an Opportunity of bringing to their Lure a buxom Wife, who perhaps has a sickly, weak, or absent Husband, a Green-sickness Daughter, or a wanton Maid; they would by the same Means become masters in a manner to all that belong'd to the Family, have the command of their Purses, know all their Secrets and improve all to the advantage of the See of *Rome*, which indulg'd them thus with a *Mahomet's* Paradise.

4. By restraining their Clergy from Marriage, they knew it would make them the more impetuous to satisfy their desires; and that they might have the better Opportunity of doing it, they are injoin'd by their Directory in confessing Women to examine them most as to the Sins of the Flesh, which they tell 'em they must discover on pain of Damnation. This being a ready Method to inflame them mutually, attended with Secrecy, and the Priests pretended Power of giving a Pardon, they knew it could not miss of the design'd Effect; they knew also that so many of those silly Women as they captivated, so many Champions and Advocates for their Religion they should have in Families,

Courts, or elsewhere; for they might assure themselves that such Women would not easily part with a Religion that did so much gratify their depraved Appetites, by allowing them as many Men, tho not Husbands, as they have Priests or Confessors. And therefore many of the wise Popish Laicks have been of Opinion themselves, that no Man ought to confess a Wife but her Husband, and that a Daughter ought to be confess'd by none but her Father.

5. Another, and that none of the least Reasons why they forbid Marriage to their Ecclesiasticks, is, That if they had Wives or Families, they could not so easily be sent on Missions, and encompass Sea and Land to make Proselytes. They would not be so ready, nor so fit to engage in Assassinations, Conspiracies, and Rebellions against Princes and States, at the Commands of their Superior: Nor could they by their Whoredoms so much propagate the Interest of the great Harlot; for, then their Wives would be so many checks and spies upon them.

From all which it seems reasonable to infer, that the best way to rid this Kingdom of Popish Priests, and to prevent the growth of Popery, is to make a Law, that all of them who shall be discover'd in *England*, except such as are thought fit to be allowed to Foreign Ambassadors, shall be Guelded, as they are in *Sweden*; where since the same was Enacted into a Law, and practis'd upon a few of them, that Kingdom hath never been infested with Popish Clergy, or Plots, nor their Women reproach'd with want of Chastity.

To the crimes with which the priests are charged is added, in conclusion, the following curious accustion:

They not only corrupt the Morals of People themselves by such Practices and Principles as above mention'd, but bring over and encourage others to do it; particularly those *Italians*, &c. who sell and print *Aretin's Postures*;* and in

---

* A few years before the above mentioned work was issued, *Aretin's Postures*

order to debauch the Minds of Women, and to make them guilty of unnatural Crims, (sic) invent and sell'em such things as Modesty forbids to name.

A few years ago this pamphlet* was reprinted by the "Protestant Evangelical Mission and Electoral Union" in a tract of 32 pp. to which was added an *Appendix* containing the three following pieces: 1. An account, extracted from *The Times* of May 16, 1860, of the trial, at Turin, in that year,

---

were actually engraved and struck off at Oxford, though probably not a single impression is at present extant. In a letter from HUMPHREY PRIDEAUX to JOHN ELLIS, dated Oxford, 24 Jan. $167\frac{4}{5}$, we read: "The presse hath often furnished me with something to tell you. You little thinke it hath been imployed about printeing Aretins postures. I assure you we were like to have had an edition of them from thence were it not that last night the whole worke was mard. The gentlemen of All Souls had got them engraved, and had imployed our presse to print them of. The time that was chosen for the worke was the eveneing after 4, Mr. Dean after that time never useing to come to the theator; but last night, beeing imployed the other part of the day, he went not thither till the work was begun. How he tooke to find his presse workeing at such an imployment I leave it to you to immagin. The prints and plates he hath seased, and threatens the owners of them with expulsion; and I thinke they would deserve it were they of any other colledge then All Souls, but there I will allow them to be vertuous that are bawdy only in pictures." On the 31st of Jan. of the same year, he adds: "It was not all Aretine our gentlemen were printeing here, but some of his more famous cuts for the private use of themselfes and their friends. However, about 60 of them had gon abroad before the businesse was discovered; but Mr. Dean (JOHN FELL, Dean of Christ Church) hath made them call them in again and commit them to the fire." Letters of Humphrey Prideaux, pp. 30 and 32.

* There is a copy in the British Museum, Press Mark 702. e. 12.

of the Carmelite priest, GURLINO, who was condemned to 7 years solitary confinement for having debauched a vast number of maidens. No less than 33 girls gave evidence against him, and he "was, it appears, in the habit of accompanying his oral temptations with the appliances and means of obscene books and lascivious prints, to heighten and accelerate their effect. Don Gurlino was at last detected by the very means which he had employed. The relations of a young creature, one of his latest victims, found in her possession an obscene print, and insisted on her telling them from whom she had procured it. The girl refused for some time, but, yielding to their menaces, stammered forth the name of her confessor. She added, that not she alone, but likewise several of her young friends, had received from Don Gurlino immoral books and prints, and, debauched by his arts, had yielded up their honour to their *Spiritual Guide.*" 2. *A Pastoral Address by the Bishop of London. Published A.D.* 1751. 3. *Facts connected with the Arrest of* WILLIAM MURPHY* *at Bolton, Lancashire, July* 14, 1868.

---

* See also p. 92, ante. Murphy was born at Castletown-Conyers, Co. Limerick, August 1, 1834; and was "murdered" at Whitehaven, 1872. A short memoir of him will be found in The Monthly Record, beginning in the No. for January, 1878.

Historie Van B. Cornelis Adriaensen vã Dordrecht, Minrebroeder binnen die Stadt van Brugghe. Inde welcke warachtelick verhaelt wert, de Discipline eñ secrete penitencie of geesselinghe, die hy ghebruycte met zyn Deuotarigen: de welcke veroorsaect hebbẽ zeer veel wonderlicke **Sermoenen,** die hy te Brugge gepredict heeft, teghen den Magistraet aloaer, eñ teghen die vier Ledẽ des Lants vã Vlaenderẽ: Item tegen het vergaderen vande Generale staten, eñ tegen die tsamen gheconfederierde Edel lieden: met noch veel andere gruwelicke blasphemien teghen Godt ende de natuere: Dock veel bloetdorstighe Sermoenẽ tegẽ de Caluinisten, Lutherianẽ eñ Doopers vol leelicke leugenen eñ abominabile woordẽ. Inhoudende ooc twee vermaen brieuen van Stephanus Lindius, anden seluen B. Cornelis in Latine gesonden, ende nu ouergheset in Nederlants: met noch sommighe Pasquillien ende Refereynen tusschen de Sermoenen begrepen. Ghedruct int Jaer 1569.

8vo.; pp. 271, preceded by 8 unnumbered pages of *Voor-*

reden which begins on the verso of the title page, and followed by 2 unnumbered pages of *Aenden Christelicken Leser*. This *editio princeps*, which is said to be of extreme rarity,* was probably printed at Bruges by PIETER DE CLERK; it contains *Histoire van B. Cornelis*, and of the *Discipline der Deuotarighen*, pp. 1 to 25, *Hoe de Discipline gheopenbaert wert*, &c.; pp. 26 to 35, Sermons of B. Cornelis, first part only, intermixed with letters of Stephanus Lindius, pp. 36 to 271. The volume is well printed in clear Gothic type; the pages are numbered on one side only; the title page is enclosed in a fancy frame. This first edition may be completed by a second volume, dated 1578, and bearing the indication "nu eerstmael in druck uytgegeven." Other editions are:

1. *Delft*, CHRÉTIEN DE NEUTER, 1576. Contains the first part, or volume, only.†

2. *Buyten Noirdwitz*, 1578. Two parts. This edition was printed by the Flemish protestant refugees at Norwich in England, and is much esteemed.‡

3. *Amsterdam by* CORNELIS CLAESZ, 1607. 2 vols. The

---

* There is a perfect copy in the British Museum, press mark 4887. a; and another in the possession of a gentleman at Brussels which wants the first 35 pp.

† The library of Ghent possesses a copy.

‡ The copy in the library of Ghent wants the title page of the first vol.

second volume bears: "Tweeden boeck herdruckt by ALBERT BOUWMEESTER, 1608." The illustration on the title page of the first part is curious, and, as it represents the whipping scene, I reproduce it.

4. *Gedrucht 't jaer* 1628. 2 vols. The colophon of the second volume, in the copy before me, bears: "Tot Deventer By COENRAET THOMASSEN Boeckdrucker. 1639." pp. 384 and 494, including titles; there are no printed title pages, but each part is furnished with a well engraved title page which I reproduce.

5. *Gedrucht 't Jaer* 1640. 2 vols.

6. *Na de Copie van Brugge. t' Amsterdam, By* ABRAHAM BOEKHOLT, *Boekverkooper op de Beurssluys.* 1698.* 2 vols.; pp. 384 and 494 in all; each volume has a printed and an engraved title page, the printed ones have each a small fleuron, the engraved ones I reproduce.

7. *Na de Copie van Brugge. t'Amsterdam, By* SAMUEL SCHOONWALD *en* CHRISTIAAN PETZOLD, 1714. 2 vols.; pp. 384 and 494 in all; a printed and an engraved title page to each volume, the printed ones have small fleurons, the engraved ones are copied from those of the edition of 1698, and turned.

Vol. 2 of the above mentioned editions contains the second book, or part, of Adriaensen's sermons, interspersed with his

* There is a copy in the British Museum, press mark 3833. a.a.

disputations with JACOB RORE and HERMAN VLECKWIJCK, and preceded by a short preface by JUSTUS VAN VREDENDAEL.*

The *Historie van B. Cornelis Adriaensen* comprises the following items: 1. The origin and commencement of his system of flagellation in the town of Bruges. 2. The means he employed to obtain the perfect passive obedience of his penitents, and to induce them to strip themselves quite naked to receive his correction. 3. How the public and the magistrates were informed of his secret doings. 4. Interrogated by the magistrates, he is convicted of scandalous conduct, and the bishop orders him to retire to a convent at Ypres, in 1563. 5. After the expiration of three years, Cornelis returns to Bruges, in spite of the prohibition of his superiors, and preaches in the church of the "Saint Sauveur" against the magistrates. 6. Then follows an analysis of Adriaensen's sermons against the Calvinists, and in censure of the want of zeal on the part of the magistrates to punish those heretics. It should be remembered that throughout the entire quarrel between Brother Cornelis and the magistrates of Bruges, as

---

* I have myself examined the edition which heads the notice, and those indicated as Nos. 3, 4, 6, 7; the others have been communicated to me by a bookseller of Brussels, well known for his perfect acquaintance with Flemish bibliography. I am indebted to the same gentleman for other information in my article.

well as in the depositions of the female penitents who composed the secret whipping society, there is not a single accusation against Adriaensen of any graver misdemeanour than that of forcing the women to strip themselves stark naked before him to receive castigation.

The Sermons comprised in the two volumes we are considering, are written in common Flemish; and although they are frequently very violent, and contain many coarse expressions, they are not nearly so licentious as those of Maillard, Menot, Barelete, and other preachers of the time, nor are they, like many of those discourses, interlarded with Latin. It is however a question whether the sermons printed under the name of Brother Cornelis were in reality composed by him. M. Borluut de Noortdonck, a very respectable authority, says: "Les auteurs des sermons obscènes, imprimés sous le nom de Corneille Adriaensen de Dort, sont Hubert Goltzius et surtout Jean de Casteele ou Castelius, curé de Saint-Jacques à Bruges, caché sous le pseudonyme de Stephanus Lindius."* The work before us has been pronounced by a modern writer,† who has handled his subject with great

* Catalogue, art. 2982.

† Th. J. I. Arnold, art. *Broeder Cornelis Adriaensz. een pleidooi*, in De Dietsche Warande, No. for Aug. 5, 1877. In La Gazette, of Brussels, No. for Sept. 15, 1877, there appeared an article against Adriaensen, and in reply to the above; the same article was reproduced a few days later in La Flandre Libérale, of Gand.

thoroughness: "een letterkundig produkt, van het hoogste gewicht voor de geschiedenis der onlusten in de Nederlanden, en vooral te Brugge, gedurende die jaren, maar geschreven in een vorm, die men niet kan aanduiden zonder het gebruik van een of ander onwelluidend woord; waaran desniettemin vele uitgaven bestaan, en waarover we ons voorstellen later meer bepaaldelijk te spreken."

Adriaensen, it seems then, was not so licentious a preacher, or so monstrous a libertine, as he is generally believed to have been. It has been seen that the accusations brought against him were confined to the simple fact of his having flagellated his female penitents while in a state of nudity, nothing more, a practice indeed which has received the sanction of the Church of Rome; and that the sermons attributed to him, if they were really composed by him, are not so immoral or obscene as they are held to be. Various writers* of importance, his contemporaries and those who followed shortly after him, have spoken of Brother Cornelis with respect and admiration. The authors who have attacked him with the greatest violence are P. MARNIX† and EMANUEL VAN METEREN,‡ but they even adduce no specific act of libertinism, nothing

---

* See note at p. 221 post.

† De Bijenkorf, chapt. on confession.

‡ Histoire des Pays-Bas. I have cited the passage in full at p. 416 of the Index Librorum Prohibitorum, but must now retract the opinion I there expressed concerning the reliability of Van Meteren's narrative.

more than the indecent flagellation, before mentioned. Their assertions have nevertheless received credit at the hands of such writers as P. BAYLE,* PROSPER MARCHAND,† G. PEIGNOT,‡ the Abbé BOILEAU,¶ DELOLME,‖ G. FRUSTA,§ and by the biographers generally.** Some of these have even added scandalous details not advanced by their authority, Van Meteren. P. MARCHAND calls him "un Moine absolument abimé dans la débauche la plus crasse & la plus infame," and adds that Adriaensen "abusoit encore le plus criminellement du monde de la Confession, en faisant dépouiller nuës comme la main, en fouëttant, mais fort légérement sans doute, & en dédommageant ensuite d'autre façon, celles de ses pénitentes, qui étoient assez sottes, ou assez libertines, pour se préter si criminellement à la lubricité effrénée de ce Moine impudique." The Abbé BOILEAU says: "qu'il ne se contentoit pas de les battre avec des cordes, où il y avait de gros nœux; mais outre cela il leur frapoit doucement les cuisses & les fesses toutes nuës avec des Verges d'Osier, ou de Bouleau." It seems however that the time has arrived for Adriaensen's

---

* Dictionnaire, vol. 7, p. 455.
† Dictionnaire, vol. 1, p. 127, note A.
‡ Predicatoriana, p. 111.
¶ Histoire des Flagellants, p. 198.
‖ History of the Flagellants.
§ Der Flagellantismus.
** Biographie Universelle (Michaud), vol. 1, p. 192; Nouvelle Biographie, vol. 1, col. 299; Dictionnaire contenant les Anecdotes Historiques de l'Amour, vol. 1, p. 92; Biographisch Woordenboek der Nederlanden, vol. 1, p. 89.

rehabilitation, and several modern writers have cast doubt upon Van Meteren's assertions, and the scandalous charges brought against Brother Cornelis. M. Octave Delepierre* considers those charges "invraisemblables," and states: "D'abord quant à cet ordre prétendu des dévotaires ou des filles de discipline dont, au dire de ses ennemis, il fut le fondateur, on n'en trouve pas les moindres traces dans les anciens documents que j'ai parcourus. On peut donc douter que cette institution ait réellement existée et surtout que l'on ait trouvé des filles et des femmes assez folles pour vouloir s'y agréger." From which remark I understand M. Delepierre to mean, and this is my own opinion, that there never existed an *Order*, or *organised Society of Devotaires* or *Filles de Discipline*. It is true, continues the writer, that Adriaensen obliged the women who came to confess, to make an oath of secrecy, but this was personal to each woman, and not as an oath of association. A proof of this is that in the numerous records, or *procès-verbaux* of the Magistrates of Bruges, who were violently excited against the preacher, mention is made of great number of cases of whipping, but not a word of an organised association, or *Order* of any kind among the devotees, which would greatly have

* Annales de la Société d'Emulation pour l'Histoire et les Antiquités de la Flandre Occidentale, vol. 3, p. 323.

aggravated the case the magistrates were called upon to examine and punish.

To Mr. Th. J. I. Arnold however we are indebted for the most exhaustive and carefully compiled pleading in favour of Adriaensen. In his article, already cited,* and which is worthy of attentive study, Mr. Arnold reviews and carefully weighs the testimony and opinions of each writer† who has spoken of the famous preacher, whom

---

* Vide p. 217, ante.

† I add a list of the authors consulted by Mr. Arnold. They are given by him in chronological order, and in true bibliographical form, and will, with the writers referred to in the text, make a pretty exhaustive gathering of authorities upon Brother Cornelis.

Karel van Mander. 1548-1606. *Schilderboeck*, &c., *Haarlem*, 1604, fol. 248 verso.

Wouter van Gouthoeven. 1577-1628. *d'Oude Çhronycke ende Historien van Hollandt*, &c., *Dordrecht*, 1622, blz. 222.

Franciscus Sweertius. 1567-1629. *Athenae Belgicae, Antverpen*, 1628, p. 180.

Valerius Andreas. 1588-1656. *Bibliotheca Belgica*, &c. *Ed. renovat. et tertiâ parte auct. Lovan.* 1643. p. 142.

Marcus Suerius Boxhorn. 1602-1653. *Toneel der steden van Hollandt, ouergeset, verbet. ende vermeerd. d. G. Baerdeloos. Leyden*, 1634. blz. 90.

Pieter Cornelisz. Hooft. 1581-1679. *Nederlandsche Historien.* 13e boek.

Matthijs Balen Jansz. 1610-? *Beschryvinge der Stad Dordrecht, Dordrecht*, 1677. blz. 204.

Gerard Brandt. 1626-1685. *Geschiedenis der Reformatie &c., Amsterdam*, 1671. I. 508.

Antonius Matthaeus. 1635-1710. *Andreas Alciatus, Tractatus contra*

he himself holds to be "een man die, naar mijne overtuiging, den smaad niet verdient, waaraan hij nu sedert drie eeuwen blootstaat."

There is then no foundation for the accusations of libertinism which have been heaped upon Adriaensen's memory. A fanatic he undoubtedly was; but there is nothing to prove that he was not thoroughly sincere, or that sensuality had any part in the strange doctrines he held, or in the immodest practices to which he induced his penitents to submit. We may not inapropriately describe him, in the lines of Father LOUIS DE SANLECQUE, as:

---

vitam monasticam. Cui accedit Sylloge Epistolarum &c. Quae primus omnium in lucem protulit adjectis passim notis. Anton. Matthaeus. Hag. Com. 1740, pp. 317-320.

HUGO FRANS VAN HEUSSEN (1654-1719) en HUGO VAN RIJN. *Oudheden en Gestichten van Zuid-Holland &c. Leiden,* 1719. blz. 108.

DAVID VAN HOOGSTRATEN. 1658-1724. *Historisch, Geographisch, Genealogisch en Oordeelkundig Woordenboek, Amsterdam &c.* 1733. I. 123.

FRANCOIS HALMA en MATTHAEUS BROUËRIUS VAN NIDEK. 1653-1722 and 1677-1743. *Tooneel der Vereen. Nederlanden &c. Leeuw.* 1725. II. 24-26.

JOANNES FRANCISCUS FOPPENS. 1689-1761. *Bibliotheca Belgica. Bruxelles,* 1739. vol. I, pp. 101, 192.

H. Q. JANSSEN. *De Kerkhervorming te Brugge, &c. Rotterdam,* 1856. I. 106.

H. M. C. VAN OOSTERZEE. *De Navorscher,* 14e jaarg. (Nieuwe serie 4e jaarg.) *Amsterdam,* 1864. blz. 77.

This list of authorities will be found continued in the *Additions,* post.

Ce Confesseur zélé, qui, pour les moindres fautes,
La discipline en main, fustigeoit ses Dévotes.*

It seems to me that one of the great causes of unmerited accusations of obscenity against Adriaensen, is to be found in his violent speeches against the Calvinists and heretics, violence which provoked in return the hatred of the opposite party. Van Metteren, who was a fervent Protestant, made out the bad case of the monk in colours as black as he could, and the writers who followed him, repeated his accusations without taking the trouble of verifying facts, often even adding imaginary details, as already shown.

The history of that period proves that in religious controversy between Roman Catholics and Protestants, no calumny was too bitter to try to bring their adversaries to the stake if possible.

Tantùm Relligio potuit suadere malorum.—(LUCRETIUS).

The sermons of Adriaensen, from beginning to end, are much more political invectives against the princes, and the too lenient magistrates, in punishing the Protestants, than religious exhortations.

His portrait, painted " d'après nature " by HUBERT GOLTZIUS, was sold with the books of M. Flandrin of Bruges.†

From the pen of Brother Cornelis we have two other works :

* *Satire contre les Directeurs.*

† Cat. de Borluut de Noortdonck. vol. 2, p. 51.

De seven Sacramenten, wtgheleyt ende openbaerlyck te Brugghe ghepreect (Te Brugghe by JAN VAN DEN BAERRE ghesworen boecvercooper, M.D.LVI. 8vo. "Gedruckt tot Antwerpen by GILLES VAN DIEST.)*

De Spieghel der thien gheboden huutgheleyt by B. Cornelis van Dordrecht. Antwerpen, 1554.†

Finally reference is made to Adriaensen in the two following works:

In dit teghenwoordighe boecken *zyn veel schoone ende lieflyche brieven van eenen genaemt Jacob de Keirsmaller. . . . Noch is hier achter bygheset een disputatie tuychen* JACOB KEIRSMALLER *en Br.* CORNELIS. *Ghedruct int Jaer ons Heeren* M.D.LXXXIIII. There are two other editions, an earlier one of 1577; and *Haarlem,* VINCENT CASTELEYN, 1622.

De Geest van broeder Cornelis Adriaense. *Aan den Koninglijken Professoor* PHILIPPUS VERHEYEN *tot Leuven.* 4to., 4 sheets, printed about 1710. It is a satire in burlesque verses.

---

* There is a copy in the library of Gand.

† Noted in the Cat. van Heurne.

NOTE. Three hundred years of progress and enlightenment have not sufficed to unloose the priestly hold upon the female mind in Belgium. Dr. MICHELSEN thus truthfully sketches the present state of that liberal and at the same time priest-ridden country: "Moreover, the influence of the Jesuits on the female sex, is nowhere so great and pernicious as in Belgium. It may appear rather strange, that the Belgian women, who are somewhat devoid of imaginative powers and deep feelings—qualities by which elsewhere the Jesuits usually

Recueil General des Pieces contenues au Procez Du Pere Jean-Baptiste Girard, Jesuite, Recteur du Seminaire Royal de la Marine de Toulon, & de Demoiselle Catherine Cadiere. Tome I. A Chinon, De L'Imprimerie de FRANÇOIS RABELAIS, Ruë du grand Bracquemart, au Moine qui trompe, l'Année Pantagrueline.

The above title I do not find mentioned by any previous bibliographer; it forms the title page to the first volume of a

---

make their way to female hearts—should nevertheless appear so enthusiastically partial to the members of the order. That partiality is, however, easily explained. Most people, and particularly women, generally entertain the deepest respect for those who are superior to them in intellectual endowments, and still more so, if the little they do know has been exclusively derived from the instruction imparted to them by these superior minds. In Belgium, the Loyolites are not only confessors—aye, exceedingly mild confessors—but also the confidants of all family troubles and secrets. Woe to the man with whom the Jesuits are displeased; he may say farewell for ever to domestic peace and comfort. Neither is their dominion less powerful over the daughters of the unhappy mothers. They allure the young girls, under prospects of rich marriages, into all sorts of pious societies, which stand under the patronage of some favourite Jesuit saints. Their influence is, in short, so unlimited over the female sex in Belgium, that the husbands never dare to oppose the private conferences held between their wives and the paters. The conferences consist, in the woman retiring for a few days to the convent, where she practises pious exercises in the presence of the fathers, who provide her besides with devout rules for her conduct at home. Into these retreats, only married women are admitted, a class of the fair sex whose intercourse is particularly courted by the disciples of Ignatius. If scandalous reports arise from the overzeal, *i.e.*, too much liberty taken with

copy of the work now before me, in 5 vols., 8vo., of which the impress of the other volumes is: *Sur l'Imprimé A Aix, Chez* JOSEPH DAVID, *Imprimeur du Roi & de la Ville.* M. DCC. XXXI. As the small fleuron which figures on the title pages of all 5 volumes is identical, as well as the type in which they are printed, it would seem to have emanated from the same press. The copy in question contains 5 folding engravings, well designed and finely executed, signed, VANLO pinxit, N. de LARMESSIN sculp.

Other editions are: "S. L. (Aix, J. David), 1731, 2 vol. in-fol., avec 32 grav. color.";* "La Haye. 1731. 2 vol. Fol. avec gravures obscènes;"† *A La Haye, Chez* SWART. M. DCC. XXXI. 8vo., 8 vols.; on the title page of the first volume is the figure of a sphere, and on those of the other

---

the fair sex by the priest in such conferences, or in the confessional, the superiors have a ready means of silencing these reports by suddenly removing the sinner from the place, and sending him as a missionary to some part of America. This circumstance accounts for the increasing number of such missionaries within the last fifteen years in America." Modern Jesuitism, p. 143. Although Dr. Michelsen's book relates more particularly to the Jesuits, yet the above passage may, I think, be read as applicable to clerical influence in general. At p. 135, he writes: "As late as 1826, (I will add even to the present day, see p. 202 of this volume) instances of popular ignorance, bigotry, and cruelty occurred in Belgium, of which there is hardly a parallel to be found in any other country in the civilised world."

* Bibliographie des Ouvrages relatifs à l'Amour, vol. 6, p. 198; Cat. Leber, vol. 1, art. 672.

† Bibliographie Biographique, vol. 1, col. 632.

volumes various small fleurons. As this latter edition of Swart is more complete than that of J. David, it may not be uninteresting to give a brief summary of the pieces which it contains:

Vol. 1. I. Justification de Damoiselle Catherine Cadiere, contenant un Récit fidele de tout ce qui s'est passé entre cette Damoiselle & le Pere Jean-Baptiste Girard, &c. II. Memoire instructif pour Cadiere, &c. contre Girard, &c. III. Premiers Actes & Contrat Protestatifs de la Cadiere, signifiés au Pere Girard, & à M. le Procureur General. IV. Recüeil des premieres Requêtes de la Cadiere, du Pere ESTIENNE-THOMAS CADIERE, Jacobin, & du Pere NICOLAS, Prieur des Carmes Déchaussés de Toulon. V. Memoire instructif pour Cadiere, &c. contre Girard, &c. Ledit Memoire appellé *des Objets*. VI. Memoire de Girard, &c.; avec la Réponse de la Cadiere.—Vol. 2. I. Memoire instructif pour Girard, &c. contre Cadiere; &c. II. Recüeil des Lettres du Pere Girard & de la Cadiere, &c. Et le Memoire du Carême.—Vol. 3. I. Reponse au Memoire instructif du Pere Girard; Pour Cadiere, &c, II. Memoire instructif, pour Messire FRANÇOIS CADIERE, Prêtre, &c.—Vol. 4. I. Reflections sur la Récrimination en prétendu Complot imputé au Pere Estienne-Thomas Cadiere, &c. par Girard, &c. II. Observations sur le Memoire Manuscrit distribué par le Pere Girard dans le cours de la Plaidoirie de M. l'Avocat General, ayant pour titre, *Memoire sur l'Appel comme d'abus émis par la Cadiere, &c.* Avec la Réponse pour le Pere Estienne-Thomas Cadiere. III. Observations sur les Réponses personnelles du Pere Girard & de la Cadiere, aux Interrogatoires qui leur ont été faits; &c.—Vol. 5. I. Memoire instructif pour le Pere Nicolas &c. II. Précis des Charges, pour Cadiere, &c. Contre Girard. III. Analyse des Témoins

produits par le Promoteur en l'Officialité de Toulon, pour Cadiere; &c.—Vol. 6. I. Resultat des Memoires de Cadiere & Adherans, Contre Girard. II. Requêtes incidentes de la Cadiere & du Pere Estienne-Thomas Cadiere, &c. III. Lettre d'un Magistrat desinteressé, &c. IV. Réflections sur les Memoires du Pere Girard, &c. V. Copie de la Lettre de Mademoiselle AGNÈS, Pensionnaire au Couvent d'Ollioules, adressée à Monsieur l'Avocat CHAUDON, du premier Juillet 1731. VI. Acte Protestatif & Interpellatif, fait par la Cadiere, à la Dame Superieure du second Monastere de la Visitation de la Ville d'Aix, avec les Réponses, &c. VII. Memoire des Faits qui se sont passés sous les yeux de M. l'Evêque de Toulon, lors de l'origine de l'Affaire du Pere Girard, &c. VIII. Réponse à l'Ecrit qui a pour Titre *Memoire des Faits qui se sont passés sous les yeux &c.*—Vol. 7. I. Second Memoire pour le Pere Girard, &c. II. Réponse à la premiere partie du second Memoire du Pere Girard, &c. III. Réponse de ladite Cadiere, à la seconde partie du second Memoire du Pere Girard.—Vol. 8. I. Second Memoire pour Messire Cadiere, Prêtre, &c. II. Réponse au second Memoire imprimé sous le nom du Pere Girard, pour le Pere Estienne-Thomas Cadiere, &c. III. Démonstration des Impostures sacrileges des Accusateurs du Pere Girard, & de l'innocence de ce Pere, &c. IV. Réflections sur les prétenduës contradictions que le Pere Girard oppose à la Cadiere dans ses Réponses &c. V. Réponse à tous les Factums faits contre le Pere Girard. VI. Observations sur l'Ecrit intitulé: *Briéve Réponse aux divers Memoires faits contre le Pere Girard*, &c. VII. Observations pour Cadiere, &c., contre Girard. VIII. Paralelle des Sentimens du Pere Girard avec ceux de Molinos, &c. IX. Conclusions de M. le Procureur General du Roy au Parlement d'Aix, du 11. Septembre 1731. &c. X. Les veritables Sentimens de Cadiere, tels qu'elle a donné à son Confesseur, &c. XI. Copie du Prononcé de la Cour du Parlement de Provence,

du 10. Octobre 1731. XII. Copie de la Lettre écrite d'Aix le 21. Octobre 1731. XIII. Dénonciation des Factums de Maître Chaudon, à Messieurs les Avocats du Parlement de Provence.

Although the *Recueil General* is the fullest collection, it does not embrace all the contemporary pieces in the French language concerning the Girard-Cadière scandal. I note the following:

Histoire du Procez entre Demoiselle Cadiere, & Pere Cadiere Jacobin, M^re^ Cadiere Prêtre, Pere Nicolas, Prieur des Carmes Déchaussés de Toulon, d'une part; & le P. Girard Jesuite, Recteur du Seminaire Royal de Toulon, de l'autre.

8vo.; pp. 36; with a finely executed frontispiece, designed by VANLO, and engraved by N. DE LARMESSIN, signed; and a folding page containing the *Jugement du Proces.*

Antifactum critico-comique du Pere Girard, ou Réponse Anticipée aux Ecrits que M. PAZERY donnera un jour au Public avec l'aide du Ciel, &c.

8vo.; pp. 11. These two pieces appear to come from the press of JOSEPH DAVID, and to be intended as supplements to his 5 vol. edition, already mentioned.

L'Entrée triomphante du Pere Girard aux Enfers, suivi de son Retour sur la Terre, &c.*

---

* See **Bibliographie des Ouvrages relatifs à l'Amour,** vol. 3, p. 181;

Le Nouveau Tarquin, Comedie en trois Actes.*

Examen de la Cause du Pere Girard Jesuite, A l'Occasion de l'Arret du Parlement d'Aix, rendu en sa faveur; avec La Critique d'un Ouvrage intitulé *Le nouveau Tarquin.*†

Bibliothèque de Soleinne, art. 3782, where mention is made of "2 dessins à l'encre de Chine et en couleurs, 7 gravures très-singulières, 5 belles estampes grav. par DIACRE, etc." While we are on the subject of illustrations to the Girard-Cadière trial we may note the following: "Ein Liebhaber von Lascivitäten besorgte einen Kupferband in Fol. dazu, den man abwechselnd dem Marquis D'ARGENS, dem Grafen CAYLUS und dem berühmten MIRABEAU zuschrieb, &c." Der Flagellantismus, p. 105, note.

* Fully noticed in the **Bibliographie des Ouvrages relatifs à l'Amour,** vol. 5, p. 229; **Bibliothèque du Théâtre Français,** vol. 3, p. 323. **Bibliothèque Dramatique de Soleinne,** arts. 3781 and 3782. **Bibliothèque Dramatique de Pont de Vesle,** art. 1973.

† This criticism upon the Girard-Cadiere affair, and more particularly upon the decision of the Parliament of Aix in Girard's favour, is in form of a dialogue between the following

"Interlocuteurs.

"Armande,	Dame Quéneliste.
"Henriette,	Demoiselle Moliniste.
"Dorise,	Dame Quéneliste, Devote de M. Piteux.
"Dorante,	Homme d'Epée, Frere d'Armande.
"M. Bigot,	Directeur Quéneliste.
"Lisette,	Femme de Chambre d'Armande."

Armande, Dorise, Bigot are opposed to Girard, the two women being of opinion that he ought at least to be burned alive; on the other hand Henriette and Dorante are in his favour, the latter making light of the affair, while the former endeavours to lay the whole blame on the unfortunate Cadiere. The book, which was evidently written for the moment, is very dull, and the only claim it can now have on our attention is the light it throws upon the opinions

A La Haye, Chez HENRY PRUD, Marchand Libraire, à la Charité. M. DCC. XXXII. Small 8vo.; pp. 72, ex title and

---

of the middle class at the time concerning the conduct of Girard, and the Jesuits in general.

The *Critique d'un Ouvrage intitulé Le Nouveau Tarquin* is curious, and I venture to make an extract from it:

"On fait courir ici un Ouvrage intitulé, *le Nouveau Tarquin, Comedie en trois Actes*. Le titre feroit croire que c'est une Comedie dans les regles. Il n'en est rien. Le début ressemble à celui d'un mauvais Opera. Le milieu est une espece d'alliage d'Opera & de Farce. La fin dégenere en Farce toute pure. Le couronnement de l'Oeuvre est un Rendez-vous general de tous les Acteurs, où l'on chante des fables sur un vieux Corbeau, un Dindon, un vieux Merle, un Sansonnet rusé, un tendre Silence. Le Ramier & la Pie, le Moineau & le Renard se trouvent dans la Musique avec un Coq de Village. Tout cela cousu bout à bout fait un *Etre de Theatre* tout nouveau, dont on cherche le nom propre, & sur quoi l'on ne peut être d'accord. Quelques-uns l'ont nommé par similitude un Ouvrage à la Mosaïque d'un goût inoüi. D'autres un Hochepot de prose & de vers, assaisonné de saletés & de boufonneries. Ce dernier nom le caractérise assez bien. En effet la Piece prise dans son tour est obscéne & plate. Les fades turlupinades & les plus sales équivoques y tiennent lieu de sel. Les Demons y sont de fête, & y parlent pêle-mêle en François & en Italien. Au moyen de cela l'Auteur y brille par une fécondité merveilleuse à varier ses sotises & ses ordures. C'est un Tabarin licencieux, qui exhale d'un air aisé les cruditez les plus grossieres. Qu'on me dispense d'en produire les preuves. Les libertins ne manqueront pas de s'en convaincre eux-mêmes par leurs propres yeux; & les honnêtes gens me sçauront gré d'avoir negligé une preuve, que l'on ne peut mettre sous les yeux sans choquer la pudeur.

"Ce nouveau Tabarin se dit habitant des Déserts, & coureur des Parties de Campagne. Il avertit que son Tarquin est l'ouvrage d'une après dînée campagnarde, & qu'il a mis plus de jours à l'écrire qu'à le composer; tant sa facilité boufonne l'emporte sur la rapidité de sa plume. . . . . .

"On sçait que le Heros de la piece est le Pere Girard, caché sous le nom de

1 page with names of the *Interlocuteurs*; small square fleuron on title page.

Le Jésuite Girard et sa pénitente C. Cadière, s. l. 1732. 8.*

La Sainte d'Ollioules, ou éclaircissemens sur le rapport mystérieux entre le P. Girard et la demoiselle Cadière. Par. 1732. 8.* There is the following modern publication:

Détails historiques sur le P. Girard et mademoiselle Cadière, de Toulon; Paris 1845, in 12.*

The three following volumes, 8vo., with impress, *A La Haye, Chez* HENRI SCHEURLEER, are reprints of pieces com-

---

Tarquin. Collatinus, Amant de *Lucrece,* est le Pere Nicolas de Saint Joseph; & il est à remarquer que *Collatinus,* à une lettre près, n'est que l'anagrame de *Nicolaus.* Le mot Italien *Scarpino,* qui veut dire, *Soulier,* fait deviner celui qu'il a caché sous le nom de *Scarpinello. Chauderon, Passeron* & *Guioline* ne sont pas assez déguisez. Le nom de *Vestales* est parlant. L'Auteur fournit du sien les Demons & les Archers de l'Ecuelle, pour donner du relief à son Ouvrage. Tel est l'avis qu'on a crû devoir au public sur le *Nouveau Tarquin,* soi-disant Comedie en trois Actes.

"On m'a voulu persuader que l'Auteur de cette Production originale, est le même que l'Auteur de la Gazette Ecclesiastique. Je n'en ai rien crû. Ces deux Inconnus ne se ressemblent pas. En effet le style du Tabarin a quelquefois du feu; celui du Gazetier est toujours glacé. L'un varie ses tours; & l'autre n'en a point. Le premier paroît être d'humeur à dire quelquefois vrai? le dernier ment toujours. Il faut en un point rendre justice au Gazetier sur le Tabarin. Celui-ci est un Athée; celui-là n'est qu' Heretique.

* Bibliographie Biographique, vol. 1, cols. 227 and 632; Nouvelle Biographie Générale, vol. 20, col. 654.

prised in the *Recueil General.* The titles are: **Factum pour Marie Catherine Cadiere** *contre le pere Jean-Baptiste Girard,* &c. *Sur la Copie imprimée A Aix, chez Joseph David.* M. DCC. XXXI. pp. 164, with 4 unnumbered of title, *Avertissement,* &c.; **Memoire Instructif pour le pere Jean-Baptiste Girard,** *&c., contre Marie-Catherine Cadiere; &c. Sur la Copie imprimée A Paris, chez* GISSEY & BORDELET. M. DCC. XXXI. pp. 284 ex title; **Suite des Procedures de Catherine Cadiere,** *contre le R. Pere Girard, &c. Sur les Copies imprimées A Aix, chez Joseph David, Imprimeur du Roi, & chez d'autres Libraires.* 1731. pp. 181, plus 3 unnumbered pages of title and *Table.* The title pages of all three volumes are adorned with a fleuron, signed B. PICART. Gay notes that there should be engravings.* I may yet add:

La Religieuse en Chemise et le Jésuite tout nu. In this pamphlet, of 16 pp., printed by E. J. CARLIER, at Brussels, about 1870, the story of Girard is briefly narrated, without any details; and towards the end, a comparison is drawn between his unfortunate victim and LOUISE LATEAU† of Bois d'Haine. The author is ANTOINE ROCHER, formerly

* **Bibliographie,** vol. 3, p. 263.

† Information concerning this arch-impostress—a description of her malady, notice of her death, and a long list of books about her—will be found in **Notes and Queries,** 5th S., IV., 513, V., 55, 78, 117, 177; and in **L'Intermédiaire,** IX., 59.

employed on the Paris and Marseilles Railway, and author of a great number of political and anti-clerical pamphlets.*

The *Recueil General* has been translated into German, *Coeln*, 1732. 8.† In the Dutch language there are: **Memorie boor bader J. B. Girard** *tegen Maria Catharina Cadière. Amsterdam.* 1731. 8;‡ and the following very remarkable volume which demands a more special notice:

Historische Print-en Dicht-Tafereelen, van Jan Baptist Girard, en Juffrou Maria Catharina Cadiere. MDCCXXXV.

4to.; pp. 56 in all, of which 24 are numbered, and 32 not; title printed in red and black; there are 32 line engravings,¶

---

* These pamphlets, issued by Rocher between 1870 and 1875, either at Brussels or Geneva, without possessing much literary merit, are frequently very curious; I add a list of those which relate to scandals and crimes of the church: **Les Amourettes au Confessionnal** *par* UN RENÉGAT DU CÉLIBAT SACERDOTAL. **Les Amours des Papes** *par* BELZÉBUTH. **Le Charlatanisme sacerdotal** *par un* FARCEUR EN THÉOLOGIE. **Les Crimes des Jésuites** *par un* DAMNÉ. **Les Crimes des Papes** *par un* DAMNÉ. **Un Evêque en Caleçon** *par* ROCHER. **La Friponnerie des Evêques et des Prêtres** *par* UN APOSTAT. **Les Jésuites amoureux** *par* UN DES LEURS. **Les Mystères de la Confession** *par* LUCIFER. **Les Mystères de la Papauté** *par un* ÉCHAPPÉ DU VATICAN. **Le Pape à 6 Sous** *par un* HÉRÉTIQUE. **Un Pape en Mal d'Enfant** *La Papesse Jeanne.* **Les Secrets de la Compagnie de Jésus** *par un* MAUDIT. **La Vie du Citoyen Jésus-Christ** par le CITOYEN SATAN.

† **Bibliographie Biographique,** vol. 1, col. 632. ‡ Idem.

¶ These I take to be identical with the "32 planches, très-habilement dessinées," noted in art. 3782, of the **Bibliothèque de Soleinne.**

bold and effective in drawing, though rough in execution, all numbered, Nos. 13, 14, 15, 16, 18, 20, 23 are either obscene or very free, the remainder are not so, each engraving is accompanied with a page of letter press in verse.

In England, translations have been issued by several publishers. I have before me:

Trial of Father John-Baptist Girard, On an Accusation of Quietism, Sorcery, Incest, Abortion and Subornation, Before the Great Chamber of Parlement at Aix, At the Instance of Miss Mary-Catherine Cadiere. Containing,

I. Minutes of each of the Cases, as they were taken for the Use of the Judges.
II. The Speech of the President at the Opening of the Proceedings.
III. The Speech of M. Chaudon, Advocate for the Complainant, in Maintenance of the Charge.
IV. The Examination of the several Witnesses.
V. The Interrogatory of Father Girard.
VI. The Harangue of his Advocate in his Defence.
VII. The Confrontation of Father Girard and Miss Cadiere.
VIII. The Reply of M. Chaudon to all urged in the Defence.
IX. The Recapitulation of Monsieur, the President, and his pronouncing the Definitive Judgment of that Assembly, &c.

With a Preface by Monsieur C——, a learned Refugee at the Hague. London: Printed for J. ISTED, at the Golden Ball in Fleet street; T. ASTLEY, in St. Paul's Churchyard; E. NUTT, at the Royal-Exchange; A. DODD, without Temple-

Bar; and J. JOLLIFFE, in St. James's-street. MDCCXXXII. [Price One Shilling.] 8vo.; pp. 48.

The Case of Mary Katherine Cadiere, Against the Jesuite Father John Baptist Girard: Wherein He is accused of having seduced her by an abominable *Quietism*, into the most *Criminal Excesses* of *Lewdness*; and is also charged, by his said Fair Votary, *Mary Katherine Cadiere*, with *Inchantment*, *Rape*, *Spiritual Incest*, *Abortion*, and *Subornation* of Witnesses*, To which is Subjoyn'd, A true State of the Cases of the famous GUIOL, LA GRAVIER, LA BATERELLE, L'ALLEMANDE, LA REBOUL, and LA LAUGIER, six other Fair Votaries, whom he is likewise charged with *deluding*, under the *Veil of the highest Mystical Devotion*. London: Printed for the Proprietor, and sold by J. CRICHLEY, at the *London Gazettee*, (sic) *Charing-Cross*; and by the Book-sellers and Pamphlet-sellers of *London* and *Westminster*. 1731. Price *One Shilling*.

8vo.; pp. viii and 47. Somewhat curtailed.

The Case of Mrs. Mary Catherine Cadiere, Against the Jesuit Father John Baptist Girard. In a Memorial presented to the Parliament of Aix. Wherein that Jesuit is accused of seducing her, by the abominable Doctrines of Quiet-

---

* I have before me a second copy of the above volume, same edition, in which this word is spelt "*Sobonation.*"

ism, into the most criminal excesses of Lewdness, and under an appearance of the highest mystical Devotion, deluding into the same Vices six other Females, who, like her, had put their consciences under his direction. With a Preface by the Publisher, containing a short and plain Account of the Rules of proceeding according to the Laws and Customs of *France* in Cases of this Nature. The Fifth Edition. London: Printed for and sold by J. ROBERTS in *Warwick-Lane*, and by most Booksellers in Town and Country. M DCC XXXII. [Price 1s. 6d.] 8vo. (counts 4); pp. vi and 96 ex title.

A Defence of F. John Baptist Girard, Jesuit, and Rector of the Royal Seminary of Chaplains of the Navy in the City of Toulon; Against the Accusation of Mary Catherine Cadiere. Part I. Containing his State of the Case. London: Printed for and Sold by J. ROBERTS, &c. M. DCC. XXXII. (Price Six-pence.) 8vo. (counts 4); pp. iv and 40.

Part II, 1731, pp. 82 ex title, contains *his Refutation* of the *Charge*.

Part III, MDCCXXXI., pp. vi and 105, contains *his Account of the secret Springs and Motives of the Prosecution against him.*

The edition of J. Roberts is not altogether uncastrated. The completest and most correct version is in the 4 volumes, 12mo., issued by J. MILLAN as follows:

A Compleat Translation of the Case of Mary

Catherine Cadiere, against the Jesuit Father John Baptist Girard, &c.*

A Compleat Translation of the Memorial of the Jesuit Father John Baptist Girard, &c. Against Mary Catherine Cadiere &c. London: Printed for J. MILLAN, near the *Horse-Guards.* M. DCC. XXXII. pp. 143.

A Compleat Translation of the Sequel of the Proceedings of Mary Catherine Cadiere, Against the Jesuit Father John Baptist Girard. Containing Many Curious Pieces &c. Impress and date as above; pp. 255.

Thirty two Pieces, *Never before Translated,* of the Proceedings upon the Tryal of M. Cadiere, and F. Girard. Which, with the 3 Vols. Intituled, The *Compleat Translations,* is a full Account of that extraordinary and unparallel'd Jesuitical Affair. &c. From the Compleat *Paris* Edition, in 8 volumes. &c. Impress and date as above; pp. 164.

Throughout the *Memorial* several of the errors and omissions of J. Roberts's edition are pointed out, and on the verso of the title page of that volume we read:

"N.B. All that is printed between [ ] is left out in the Translation printed for J. Roberts; besides numberless little Omissions whereof we shall not take notice; whereas this

* I am unable to describe this volume; the title I take from the publisher's list of books, not from the volume itself.

Translation does not want a single Sentence of the Original." Lowndes notes "with plates."*

The story of Girard and Cadière has been so frequently told,† and is so well known, that it may seem superfluous to repeat it; were I however not to do so, I should be departing to some extent from the system adopted in the present compilation, the more especially as I have already made a superficial mention of the affair.‡

I propose then to narrate, as briefly as possible, the facts of the case, and in so doing I shall borrow somewhat largely

---

* The Bibliographer's Manual, vol. 2, p. 896. In an imperfect copy of the work before me there is one engraving, for Vol. 2, well executed, and copied, although not exactly, from one of those designed by Vanlo, already mentioned.

† I add a list of a few of the books in which the history of Girard and Cadière will be found: Amours et Intrigues des Prêtres Français.—Biographie Pittoresque des Jésuites.—Biographie Universelle.—Causes Célèbres, *Amsterdam*, 1772, vol. 2.—Compendium Code des Jésuites.—Denonciation des Crimes et Attentats commis par les Jésuites.—Dictionnaire contenant les Anecdotes historiques de l'Amour, vol. 3.—Dictionnaire Infernal.—Der Flagellantismus und die Jesuitenbeichte.—Histoire de France, MICHELET, *Louis XV.*—Histoire de la Magie en France.—A History of the Rod, COOPER.—Les Jésuites depuis leur origine jusqu'à nos jours.—Nouveau Dictionnaire Universel, WATKINS.—Nouvelle Biographie Générale, HOEFER.—La Sorcière.—Thérèse Philosophe, part 1.—Les Vestales de l'Église. Bulletin du Bibliophile, 1864, p. 734, where is noted (art. 149) an unique copy of the folio edit. of 1731, which "contient non-seulement *toutes* les pièces imprimées, mais aussi les chansons, complaintes, pont-neufs, épigrammes, etc.," in M.S. Consult also Bibliothèque des Écrivains de la Compagnie de Jésus, S. vi., p. 178.

‡ Index Librorum Prohibitorum, p. 415.

from the great historian MICHELET, who has given to this trial more than ordinary attention, and from whose words may frequently be drawn a juster notion of the affair than could be gathered from the less concise terms of the proceedings.

JEAN BAPTISTE GIRARD was born at Dôle, in Franche-Comté, about 1680, and died there July 4, 1733. He acquired a reputation as a pious man and an eloquent preacher, and in 1718 was sent to Aix, where he remained 10 years; thence he was removed to Toulon, in April 1728, and was appointed "recteur du Séminaire Royal de la Marine." Girard did not possess personal advantages; "c'était un homme de quarante-sept ans, grand, sec, qui semblait exténué; il avait l'oreille un peu dure, l'air sale et crachait partout."* He had nevertheless a good voice, an agreeable delivery, and great powers of persuasion.

The younger brother of Marie Catherine Cadière was a student at the Jesuit College, and a great admirer of Girard, in whose praise he had frequently spoken to his sister, who meeting the holy man one day in the street exclaimed inwardly, "Ecce homo." The following Saturday she went to him to confess, when he received her with: "Mademoiselle je vous attendais."

Marie Cadière was then about 17 years old, having been born Nov. 12, 1709, during the famine. She was delicate,

* La Sorcière, p. 321.

and rather sickly, with a sanctified face, slightly marked with the small pox; she lived quietly with her parents in a narrow street of Toulon, and was entirely absorbed by devotion and charity. "On ne sait si elle fut belle. Ce qui est sûr, c'est qu'elle était gentille, ayant tous les charmants contrastes des jeunes Provençales et leur double nature. Vive et rêveuse, gaie et mélancolique, une bonne petite dévote, avec d'innocentes échappées.*

The constant perusal of books of Saints had so far upset her mind that she too had visions, to which Girard gave countenance and pretended faith, the more easily to enchain his victim; but he gained the mastery over her gratitude as well as her imagination when, by his influence, he extricated the elder brother, the Jacobin, from a difficulty he had fallen into by distributing a satire upon the Jesuits entitled *La Morale des Jésuites*. When Marie applied to him on her brother's behalf he replied: "Rassurez-vous; votre frère n'a rien à craindre, j'ai arrangé son affaire," and then, perceiving the advantage he had gained over his penitent, added: "Remettez-vous à moi; abandonnez-vous tout entière." To which the artless girl simply answered: "Oui," imagining, in her innocence, that Girard desired her to accept him as her only director.

In his designs upon the young saint, Girard was aided by

* La Sorcière, p. 329.

one GUIOL, a vile woman, entirely devoted to him, and who had served him in other instances.* At first he was prudent, allowing himself to be conducted to the chamber door of his penitent by her younger brother, but he nevertheless remained alone with her, and even closed and bolted the door. These visits lasted from December 1729 to June 1730. The catastrophe is easy to understand.

Elle était alors très-malade. Il la traitait comme un enfant; il l'avançait un peu sur le devant du lit, lui tenait la tête, la baisait paternellement. Tout cela reçu avec respect, tendresse, reconnaissance. Très-pure, elle était très-sensible. A tel contact léger qu'une autre n'eût pas remarqué, elle perdait connaissance; un frôlement près du sein suffisait. Girard en fit l'expérience, et cela lui donna de mauvaises pensées. Il la jetait à volonté dans ce sommeil, et elle ne songeait nullement à s'en défendre, ayant toute confiance en lui, inquiète seulement, un peu honteuse de prendre avec un tel homme tant de liberté et de lui faire perdre un temps si précieux. Il y restait longtemps. On pouvait prévoir ce qui arriva. La pauvre jeune fille, toute malade qu'elle fût, n'en porta pas moins à la tête de Girard un invincible enivrement. Une fois, en s'éveillant, elle se trouva dans une posture très-ridiculement indécente; une autre, elle le surprit qui la caressait. Elle rougit, gémit, se plaignit. Mais il lui dit impudemment " Je suis votre maître, votre Dieu . . . Vous devez tout souffrir au nom de l'obéissance!" Vers Noël, à la grande fête, il perdit la dernière

---

* " Elle (la Cadière) n'étoit pas la seule qu'il (Girard) avoit mise dans ces états; car il y avoit encore plusieurs autres dévotes & surtout la LAUGIER, la BATARELLE, la GRAVIER, l'ALLEMANDE, la REBOUL, & la fameuse GUIOL, qui avoient part à l'affection de ce Directeur." *Memoire instructif pour Demoiselle Cadiere*, p. 10. Edition of Swart.

réserve. Au réveil, elle s'écria: "Mon Dieu! que j'ai souffert!"—"Je le crois, pauvre enfant!" dit-il d'un ton compatissant. Depuis, elle se plaignit moins, mais ne s'expliquait pas ce qu'elle éprouvait dans le sommeil.*

The Jacobin brother became suspicious, and determined one day to remain with his sister during the priest's visit, but Girard without hesitation turned him out of the room. A scandal appeared imminent, and the hypocrite resolved upon a miracle.

Il connaissait bien sa victime. Il avait vu la trace des scrofules qu'elle avait eues enfant. Cela ne ferme pas nettement comme une blessure. La peau y reste rosée, mince et faible. Elle en avait eu aux pieds. Et elle en avait aussi dans un endroit délicat, dangereux, sous le sein. Il eut l'idée diabolique de lui renouveler ces plaies, de les donner pour des stigmates, tels qu'en ont obtenus du ciel saint François et d'autres saints, qui, cherchant *l'imitation* et la *conformité* complète avec le Crucifié, portaient et la marque des clous et le coup de lance au côté. . . . Pour faire ces plaies, comment le cruel s'y prit-il? Enfonça-t-il les ongles? usa-t-il d'un petit couteau, que toujours il portait sur lui. Ou bien attira-t-il le sang la première fois, comme il le fit plus tard, par une forte succion? Elle n'avait pas sa connaissance, mais bien sa sensibilité; nul doute qu'à travers le sommeil, elle n'ait senti la douleur. Elle eût cru faire un grand péché, si elle n'eût tout dit à Girard. Quelque crainte qu'elle eût de déplaire et de dégoûter, elle dit la chose. Il vit, et il joua sa comédie, lui reprocha de vouloir guérir et de s'opposer à Dieu. Ce sont les célestes stigmates. Il se met à genoux, baise les plaies des pieds. Elle se signe, s'humilie, elle fait difficulté de croire. Girard insiste, la gronde, lui fait découvrir le côté, admire la plaie. "Et moi aussi, je l'ai, dit-il, mais intérieure."†

The natural consequence arrives, the poor girl is with child.

---

* La Sorcière, p. 341.

Les dégoûts, les tressaillements de la femme enceinte auxquels elle ne comprenait rien, elle les mit sur le compte des violences intérieures de l'Esprit. . . . . N'osant y aller tous les jours, Girard la faisait venir souvent à l'église des jésuites. Elle s'y traînait à une heure, après les offices, pendant le dîner. Personne alors dans l'église. Il s'y livrait devant l'autel, devant la croix, à des transports que le sacrilége rendait plus ardents. N'y avait-elle aucun scrupule ? pouvait-elle bien s'y tromper ? Il semble que sa conscience, au milieu d'un exaltation sincère et non jouée, s'étourdissait pourtant déjà, s'obscurcissait. . . . . Pendant presque tout le carême, elle ne put presque pas manger ; elle rejetait le peu qu'elle prenait. Aux quinze derniers jours, elle jeûna entièrement, et arriva au dernier degré de faiblesse. Qui pourrait croire que Girard, sur cette mourante qui n'avait plus que le souffle, exerça de nouveaux sévices ? Il avait empêché ses plaies de se fermer. Il lui en vint une nouvelle au flanc droit. Et enfin au Vendredi saint, pour l'achèvement de sa cruelle comédie, il lui fit porter une couronne de fil de fer, qui, lui entrant dans le front, lui faisait couler sur le visage des gouttes de sang.*

But his hypocritical cruelty did not end here; he had yet other acts of barbarity to perform upon his unfortunate victim. One day he informed her that she would be raised into the air, and that he would come to her chamber to be the only witness of this new prodigy. The poor girl could not avoid resisting what, in the state in which she was then, must have been most distasteful and unpleasant to her. Girard flew into a passion, and left her. Afterwards he sent La Guiol to repeat to her his displeasure, and to induce her to ask his pardon.

La premiere fois que la Demoiselle Cadiere fut se confesser (May 22), le Pere

---

* La Sorcière, pp. 346, 348.

Girard ne manqua pas de lui faire comprendre qu'elle avoit commis en cela un peché énorme, & que pour l'expier, il iroit le lendemain à sa chambre lui imposer une penitence proportionnée à la qualité de l'offense. Le lendemain il va chez elle, commence à se fermer seul à clef avec elle dans sa chambre; là il la fait mettre à genoux devant lui, & tenant une discipline à la main, il lui dit: *La justice de Dieu exige de vous, que puisque vous avez refusé d'être revêtuë de ses dons, vous soyez mise à nud: vous meriteriez que toute la terre fut témoin de ceci, cependant le bon Dieu veut bien qu'il n'y ait que cette muraille, & moi qui ne puis pas parler, qui en soit témoin; mais auparavant jurez-moi fidelité que vous me garderez un secret inviolable; car mon enfant si vous veniez à en parler, vous me perdriez.**

Ignorant as she was of his Design, she promised him Secrecy: Whereupon he ordered her to get upon her Bed, and clapping a Cushion under her Elbows to raise her up a little, he gave her several Lashes with the Discipline; after which he kiss'd the Place he had scourged, and then making her get of the Bed and kneel before him again, he told her, *That the gracious God was not satisfied, but she must strip herself naked before him:* But this putting her into a Fright, she screamed out, and fainted away. No sooner did she come to herself, but he made her undress herself to her Shift, and then embraced her. And when she was out of her Trance, she ask d him the Cause of those Fervencies, to which he reply'd, *That they were new kinds of Martyrdoms which his good God had order'd.*†

The unfortunate Cadière was now three months gone with child, and it became necessary to destroy the proof of her dishonour and her seducer's guilt.

Le Directeur qui en fut effrayé, persuada à sa Pénitente qu'elle avoit le sang

---

* Mémoire pour Cadière, p. 17.

† The Case of M. B. Cadière. Crichley, p. 12.

allumé, & que pour le temperer, il falloit que pendant huit jours, elle bût une écuelle d'eau, dans laquelle il mettroit un peu de poudre rafraîchissante. Elle qui n'entendoit rien dans tout cela, lui répondit qu'elle feroit tout ce qu'il voudroit; & ce charitable Directeur alloit tous les jours prendre lui-même à la cuisine une écuelle d'eau, qu'il ne vouloit pas laisser porter, ni toucher à la Servante, ni même à la Mere de-la Demoiselle Cadiere, & après y avoir mis un peu de poudre dedans, qui donnoit à l'eau une couleur rougeâtre, il la lui faisoit prendre lui-même. Ce breuvage réiteré pendant environ huit jours, lui causa une grande perte de sang, qui lui dura plusieurs jours, & lui fit faire une petite masse de chair ou de sang caillé; & un de ces jours qu'elle avoit fait un plein pot de Sang, le Pere Girard fut pendant deux fois examiner près la fenêtre avec des yeux curieux ce qu'il y avoit dedans; & lorsque la Demoiselle Cadiere dit à la servante de le jetter par la fenêtre, & qu'elle le portoit, il s'emporta contre sa Penitente de ce qu'elle confioit un pareil secret à sa Servante, & lui dit, *quelle imprudence!**

By this time Girard's desire for his victim appears to have cooled, if not to have changed into aversion, and he caused her to be removed to the Convent of Sainte Claire at Ollioules, a few miles distant from Toulon, where she remained from June 6, to September 17, 1730, and where he obtained permission to continue visiting her alone; but the scandal beginning to ooze out, the wily priest was desirous of regaining his letters which would, in case of a publicity of his doings, be the most damning evidence against him. To this end he sent his tool La Guiol to Ollioules, and the guileless Cadière gave her not

* Mémoire pour Cadière, p. 18.

only the letters she had received from Girard, but even the minutes of hers to him.

Il eut à la fois et ces minutes écrites par le jacobin et les copies que l'autre frère faisait et lui envoyait. Dès lors il ne craignait rien. Nul contrôle possible. Il put en ôter, en remettre, détruire, biffer, falsifier. Son travail de faussaire était parfaitement libre, et il a bien travaillé. De quatre-vingts lettres il en reste seize, et encore elles semblent des pièces laborieuses, fabriquées après coup.*

One letter however, which happened not to be with the others, was not returned to him; it is very remarkable, and throws more real light upon his relations with his penitent and the kind of influence he had over her than could do any amount of evidence of witnesses. It is dated July 22, 1730, is addressed to Cadière at Ollioules, and contains the following passages:

Je rends mille graces à notre Seigneur de la continuation de ses misericordes: pour y répondre, ma chere fille, oubliés-vous, & laissés faire: ces deux mots renferment la plus sublime disposition. . . . . Mangez gras comme on le veut, je vous l'ai écrit: oüi, ma chere enfant, j'ai besoin d'assurance, vous n'en serés pas la victime; n'ayés point de volonté & n'écoutés point de repugnance; vous obéïrés en tout comme ma petite fille, qui ne trouve rien de difficile quand c'est son pere qui demande. J'ai une grande faim de vous revoir & de tout

* La Sorcière, p. 379. The letters of Mary Cadière were generally written by her brother, "car elle lisait, mais elle savait à peine écrire." p. 365.

voir; vous sçavés que je ne demande que mon bien, & il y a long-tems que je n'ai rien vû qu'à demi. Je vous fatiguerai: eh bien ne me fatigués-vous pas aussi? il est juste que tout aille de moitié; je compte bien qu'enfin vous deviendrés sage, tant de graces & d'avis ne demeureront pas inutiles.*

Let me abridge. The connection of Girard with his dupe begun to be talked of, and, during a journey which Girard made to Marseilles, the bishop of Toulon removed Cadière into the city, and appointed Father NICOLAS, an upright, sincere man, as her director. The poor girl reluctantly revealed everything. The Jesuits rose in a body against her, and Girard became her most implacable enemy. A public examination of the matter became inevitable. Witnesses were tampered with by the jesuits; and others, who would have spoken the truth, were by them kept out of the court room altogether. The jesuits gained the day; the tables were entirely turned; Girard, the cunning, worldly, astute priest "avait été le jouet d'un enchantement" by a poor child who even at that moment scarcely comprehended what had really happened. Judgment was pronounced, 11th of September (or October) 1731; Girard was acquitted, and the abused Cadière condemned to be "préalablement mise à la question ordinaire et extraordinaire, ensuite ramenée à Toulon, et, sur la place des Prêcheurs, pendue et étranglée."

---

* Mémoire pour Cadière, p. 24.

But the populace would not suffer so foul and unjust a sentence to be put into execution; Marie and her brothers were escorted from the prison to their own home by a hundred gentlemen and citizens, while Girard fled in a closed carriage. The mob however discovered him, and would doubtless have torn him to pieces had he not found refuge and sanctuary in the church of his order. He escaped, and retired to his native place, Dôle, where he died, 1733, "en odeur de sainteté," denying to the last his guilt.

The case of Father Girard is important as illustrating the immense influence which the jesuits possessed at that time in France, and the audacity and duplicity which they were ready to employ to uphold their power, or cloak one of their members. That a simple, weak minded girl should be debauched and abused by a wily confessor, is neither surprising, nor perhaps very important to the world at large, and it would certainly not be deemed a weighty matter by the order. The importance of the case lies in the protection afforded by the jesuits to one of their guilty members, the unscrupulous conduct they displayed in their endeavours to pervert justice, and their success in obtaining a verdict in favour of the culprit. It is indeed surprising that, in those days of jesuitical omnipotence, the scandal should ever have come to light. This was occasioned by the very sense of security, and the too great confidence which the jesuits felt in their own might. On this

account the Girard-Cadière trial is of greater importance than it would at first sight appear to be. I cannot better conclude my article than by transcribing a few of the eloquent, trenchant, truthful words in which MICHELET* sums up the abominable affair:

Miracle! un vieux jésuite, disciplinant son écolière, Mlle Cadière de Toulon, la transfigure. Elle est stigmatisée à l'instar de Notre-Seigneur. Le sang dégoutte, et surtout de son front. On croit, ou fait semblant. Nul n'ose examiner.

Miracle! la grâce est féconde. L'ange de Dieu, Girard, a beau être vieux, laid. Un matin la sainte a conçu, et non-seulement elle, mais d'autres sont enceintes, de toute classe, marchandes, ouvrières, dames. La grâce ne tient compte de la qualité.

Girard est-il un ange? Les jansénistes jurent que c'est un diable, que ses galants succès, surnaturels, sont ceux d'un noir sorcier. C'est encore GAUFFRIDI, que l'on vit en 1610, et que brûla le Parlement. Serrés de près, les jésuites répondent que, si le Diable est là, il est dans la Cadière qui a ensorcelé Girard.

Les deux partis jurent pour et contre. La Provence se divise avec fureur, tout l'emportement du Midi. Le concert le plus dissonant, un enragé charivari de farces, de chansons,† éclate. Et Paris fait écho avec un rire

---

* Histoire de France, *Louis XV*, pp. 102 to 111.

† I give one specimen, a *Sarcellade*, comprised in the *Recueil de la Calotte*, and reproduced in Les Sociétés Badines, vol. 2, p. 313.

"Sçais tu, Collin, ce qu'on dit à Paris?
"Par la morguienne! ys sont biau ébaubis.
"Te souviant il de cette la Cadière
"Dont ys lisions les *faitons* n'aguière?
"Comme al disoit que ce Père Girard,
"Dès qu'il étoit avec elle à l'écart,

immense. Dans cette affaire burlesque, un terrible sérieux était au fond, une question vraiement politique. Le roi d'alors étant le prêtre, son avilissement est l'aurore de la liberté. Ne vous étonnez pas de voir en ce procès à Aix, à Marseille et partout, ces assemblées de tout le peuple par cent mille et cent mille que vous ne reverrez qu'au triomphe de Mirabeau.

"Après avoir biau varouillé sa porte
"La visitoit comme une bête morte;
"Qu'il la tatoit et la lantiponnoit,
"Tant qu'un biau jour ce vilain maladret
"L'avoit rendue, à ce qu'al disoit, mère . . .
"Moi, je disians: si ç'atoit calomnie
"Cette chienne devroit être punie,
"Mais si c'est vrai, tout ce qu'alle nous dit,
"Faudroit griller ce Lucifer maudit.
"Au diable-zoc! ces monsieurs de Provence
"Avons à tous, baillé pleine indulgence;
"C'est la besogne à Jean Cogne-Festu:
"Qui plus a mis et plus y a pardu.
"Et qui pis est, on dit que les Jésuites
"De ça, pour rian, n'avons pas été quittes,
"Qu'il a fallu pour ce biau jugement,
"Aux juges d'Aix lacher biaucoup d'argent."

Voltaire has exercised his powers of versification on the subject. Twice in **La Pucelle** (chants 2 and 3) he introduces Girard, who

"En confessant la gentille Cadière,
"Insinuait de son souffle paillard
"De diablotaux une ample fourmillière.

The following couplet was written by him on an engraving in which Girard and his penitent were represented together:

"Cette belle voit Dieu; Girard voit cette belle:
"Ah! Girard est plus heureux qu'elle!"

On avait ri d'abord, mais bientôt on frémit (septembre 1731), en apprenant que les jésuites couvraient le crime par le crime, qu'à Aix même et au Parlement, les gens du Roi proposaient " d'*étrangler* . . . ." Girard sans doute ? Point du tout . . . . sa victime !

Voilà ce qui souleva le peuple, et fit ces grands rassemblements. La pitié, le bon cœur, l'humanité s'armèrent. Les pierres, au défaut d'hommes, se seraient soulevées !

On se demande comment, sous ce sage Fleury qui craignait tant le bruit, les choses purent aller jusque-là, comment dès les commencements on ne sut étouffer l'affaire. C'est là le miracle réel, que sous ce gouvernement de ténèbres la lumière ait jailli, monté d'en bas, en perçant tout obstacle. Cela tient justement à ce que le jésuites, étant si forts, crurent à chaque degré du procès, pouvoir en rester maîtres. Mais l'affaire échappait, montait toujours plus haut. Elle se développa lumineuse et terrible, comme à la lumière électrique, montrant dans ses laideurs, dans ses parties honteuses, l'autorité régnante, si fière, et qu'on vit par le dos.

Révélation très-forte, largement instructive, ne portant pas sur un fait singulier, mais vulgaire et banale. Que Girard abusât d'une pauvre innocente, d'une petite fille malade, dans ses crises léthargiques, cela n'apprenait rien. Ce qui en dit beaucoup sur les facilités libertines du jargon mystique, c'est qu'un jésuite vieux, laid, en six mois eût gagné si aisément ses pénitentes. Toutes enceintes. On connut la direction.

On connut les couvents. Girard les savait bien discrets, puisqu'il voulait y cacher ses enceintes (comme on a vu plus haut PICARD, directeur de Louviers). Le couvent d'Ollioules, où il mit la Cadière, montre à nu ce qu'ailleurs on eût vu tout de même : une abbesse fort libre ; des dames riches, utiles à la maison, fort gâtées, servies par des moines ; ces moines effrénés jusqu'à souiller les enfants qu'on élève ; la masse enfin, pauvre troupeau de femmes, dans un mortel ennui et des amitiés folles, douloureuse ombre de l'amour.

La justice ecclésiastique apparut dans son jour. L'évêque de Toulon, grand seigneur bienveillant qui un moment défendit la Cadière, eut peur, quand les jésuites lui reprochèrent certaine chose infâme. Et, dans sa lâcheté, il se mit avec eux. . . . . .

Le dix-huitième siécle n'était pas plus sévère. Nos philosophes, largement indulgents, dispensaient le clergé de soutenir cette gageure d'un miracle impos-

sible. Aux faiblesses du prêtre, ils appliquaient leur mot, leur commode formule : *Retour à la nature.* L'affaire de la Cadière, à ce tolérantisme opposa la réalité : l'*Anti-nature* barbare, l'excentricité libertine, le sauvage égoïsme, le rut impitoyable et tout à coup féroce pour étouffer, enfouir, ensevelir.

In addition to the works already mentioned,* in which the story of Girard and Cadière is told at greater or less length, it has inspired other writers. The Marquis DE SADE no doubt had it in mind when writing several of his cruelest chapters. One of the most forcible scenes in *Gamiani* is directly imitated from it; and *Les Amours de Sainfroid Jesuite, et D'Eulalie Fille Devote*† (with its English translation) is evidently founded upon it.

---

* P. 239, note, ante.

† Fully noticed at pp. 64 and 70 of the Index Librorum Prohibitorum.

NOTE.—"The power of Confessors of *disciplining* their penitents, (writes DELOLME) became in process of time so generally acknowledged, that it obtained even with respect to persons who made profession of the Ecclesiastical life, and superseded the laws that had been made against those who should strike an Ecclesiastic. . . . . Attempts were, however, made to put a stop to these practices of Priests and Confessors; and so early as under Pope Adrian I. who was raised to the Purple in the year 772 (which by the by shews that the power assumed by Confessors, was pretty ancient) a regulation was made to forbid Confessors to beat their Penitents: *Episcopus, Presbiter & Diaconus, peccantes fideles diverberare non debeant.* But this regulation proved useless: the whole tribe of Priests, as well as the first Dignitaries of the Church, nevertheless continued to preach up the prerogatives of Confessors and the merit of flagellations; &c."

It will then be readily understood that Adriaensen and Girard are not the

TRIBUNAL CORRECTIONNEL DE BREST. Une Extravagance Judiciaire Procès du R. P. Dufour et Madame La Vicomtesse de Valmont 1° Réquisitoire;—2° Interrogatoire;—3° Plaidoiries;—4° Jugement;—5° Appréciations. Reproduction Interdite. *Chaque exemplaire est revêtu da* (sic) *cachet ci-dessous.* Nota.—Pour recevoir franco cette brochure, en Belgique, envoyer Un Franc en timbres-poste, à l'adresse de M.-J. POOT ET CIE, imprimeurs, 37, rue aux Choux, à Bruxelles.—Pour la France: fr. 1-50.

This small tract, of 47 pp. in all, is printed on very thin paper, and has the title turned inwards in order to economise

---

only instances of confessors who have applied the discipline to the naked bodies of their penitents. A long list, indeed, might easily be made of priests who have held the doctrine inculcated by Cardinal PULLUS that the nakedness of the penitent was an additional merit in the eyes of God: *Est ergo satisfactio quædam, aspera tamen, sed Deo tanto gratior quanto humilior, cum quilibet sacerdotis prostratus ad pedes, se cædendum virgis exhibet nudum.* Passing over, as foreign to our immediate purpose, such holy men as ST. EDMUND, Bishop of Canterbury, the Capucin Brother MATHEW of Avignon, and BERNARDIN of Sienna, who chastised, *in femoribus, clunibus, ac scapulis,* the several women who had tempted them to carnal sin, I may, with appropriateness, note the following: ABELARD took delight in the recollection of the corrections he had given to his pupil HELOISE; the Jesuit, JOHANNES ACKERBOM, was caught whipping a young girl who had come to confess to him—

and facilitate its expedition by post. Of some of the copies the edges are so closely cropped that the concluding letters of many of the lines are cut off. It contains, we are informed in the introduction, "tout ce que nous avons pu recuellir sur le scandaleux procès appelé '*Affaire du jésuite Dufour d'Astafford et de la vicomtesse de Valmont!*'" Although this trial will

---

flagellabat virginem ut nudam conspiceret; his companion, PETRUS WILLS, merrily followed his example—*frater, ejus socius, ludendi, flagellanti, potitanti aderat;* PETER GERSEN was even less discriminate—*virgines suas nudas caedebat flagris in agris. O quale speculum ac spectaculum, videre virgunculas pulcherrimas rimas imas.* To these I might add Fathers NUNNEZ and MALAGRIDA, who had much influence over the ladies at the courts of which they were the confessors, and used the disciplines with diligence. We have yet a more remarkable modern instance in the Capucin Monk P. ACHAZIUS of Düren, who emulated very closely brother Cornelis, forming a kind of society of women who were foolish enough to submit to his caprices; he did not however, like Adriaensen, confine himself to flagellating them while in a state of nudity, but he satisfied his lust to the last degree. When his practices were discovered, the scandal was, by order of Napoleon, smothered as far as possible; and although the matter came afterwards before the court of Liege, it was, in deference to the families compromised, suppressed. Achazius had not the advantage of a handsome person: "So fauniſch ſeine Manieren, ſo häßlich ſeine Geſichtszüge waren, ſo überzeugend war der Ruf von ſeiner Beredſamkeit und exemplariſchen Frömmigkeit." His proceedings with one of his penitents are thus described: "Da die Jungfrau noch ſtattliche Reize genug beſaß, um den Appetit des Paters zu wecken, ſo ſchlug er ihr eine Andacht vor, in die ſie alsbald einging. Nach vollbrachter Beicht mußte ſie vor Achazius niederknieen und demüthig Verzeihung für ihre Sünden erflehen, darauf ſich bis an die Nieren entblößen. Der Pater nahm nun eine große Ruthe und hieb ſie damit; endlich befriedigte er ſeine thieriſche Luſt an

doubtless be fresh in the memory of many of my readers, and in spite of the fact that the accused persons were *legally* acquitted, it appears to me sufficiently curious to warrant its reproduction here, especially as it is a further illustration of jesuitical morality and influence.

The persons implicated were "J. DUFOUR d'Astafford,

---

ihr. Sie mußte beim Fortgehen verſprechen, auch andere Frauenzimmer ihrer Bekanntſchaft zu gewinnen. Dieß geſchah in der That; mit einigen Freundinnen von vorgerücktem Alter ward der Anfang gemacht und dadurch der Weg auch zu jüngern, meiſt verheiratheten, gebahnt. Ebenſo wußte man eine Anzahl anderer Geiſtlichen mit in die Sache zu ziehen. Allmählig bildete ſich ein förmlicher adamitiſcher Flagellantenklubb, worin alles Gräuliche getrieben ward, was niederzuſchreiben, wir erröthen würden." One of the women, wife of a paper-maker, who gave evidence against him, when asked how it was possible that she could give herself up to such an illfavoured, filthy fellow as Achazius, replied: "derſelbe hätte ſie ganz bezaubert, ſo daß ſie mit unendlicher Neigung ihm zugethan worden und willenlos, wie ein Kind, zu allem ſich hergegeben habe; mit den geweichten Ruthen (he kept them steeped in vinegar and salt) habe er ſie ſo ſehr geſchlagen, daß ſie bisweilen gezwungen geweſen ſei, unter irgend einem andern Vorwande über drei Wochen lang das Bette zu hüten. Die übrigen Dinge, welche die Dame anabg, ſind nicht mittheilbar, doch machten ſie ſelbſt der Phantaſie der (sic) Autors der Juſtine Ehre." Achazius's only punishment was confinement for life in a monastery.

It may not be altogether inappropriate to conclude this note with the mention of the Rev. ZACHARY CROFTON, curate of St. Botolph, Aldgate, London, and author of numerous doctrinal and controversial works, who, about the year 1660, "was prosecuted in Westminster-Hall for giving the correction of a School-Boy to his Servant-Maid, and was bold to print his defence."—See **The History of the Flagellants**, p. 228, &c.; Der Flagellantismus, pp. 90 and 99; **A Register and Chronicle**, p. 797.

44 ans, religieux, demeurant à Brest"; and "LOUISE-MARIE-GABRIELLE CARPENTIER, veuve DE VALMONT, 22 ans," further described as: "petite, d'allure vive; elle a de la physionomie, une grande fraîcheur de teint, et, en outre de sa jeunesse, de la beauté, tout au moins celle du diable." The worthy jesuit was her spiritual director.

On the 9th of July, 1872, on his return from Quimperlé, where he had been preaching, he met Mme. de Valmont at Châteaulin, where they took the train together for Brest. Familiarities in their conduct being observed at the station, the guard of the train, KERGROËN, was directed by the station-master to keep an eye upon them. This he did; and passing along the train whilst it was in motion, he surprised them in the following equivocal positions. I quote Kergroën's deposition:

Je reconnus le prêtre, il était à gauche dans un coin et la dame en face dans le coin opposé. La dame se décoiffa, le store était tiré sur la lampe. Le prêtre avait les jambes étendues sur la banquette en face de la dame. Plus tard, je repassai devant le waggon: la situation avait changé, la dame tenait le prêtre par le cou et l'embrassait. Le prêtre n'avait plus les jambes étendues, la dame s'était mise sur ses genoux et l'embrassait toujours pendant que, lui, il la tenait par la taille.

Il me parut qu'il était temps d'intervenir. Je dis qu'on ne se conduisait pas ainsi en chemin de fer. La dame devint toute pâle. Le prêtre me dit: "Nous vous faisons nos excuses, nous sommes comme des enfants; après tout, quand on est frère et sœur il est bien permis de s'embrasser."—Oui, mais on ne s'embrasse pas de cette façon entre frère et sœur, &c.

Kergroën demanded the priest's card, which was refused, so he laid the matter before the masters of the two next stations at which the train stopped. This apparently plain statement of the case did not satisfy the president; he required more details; and the following dialogue took place:

M. le Président. Vous avez dit à Quimerch et à Landerneau que la dame était assise sur les genoux du prêtre; devant le juge d'instruction, vous modifiez cette déclaration en l'aggravant. Vous prétendez qu'elle était à cheval, c'est-à-dire les jambes écartées, dans une position plus inconvenante. Ces variations ont de l'importance au point de vue de la caractérisation du délit. Dans votre procès-verbal vous dites que vous avez été témoin d'un outrage public à la pudeur.

Le Témoin. Oui, pour moi, il y a outrage à la pudeur, quand une femme est assise sur les genoux d'un prêtre et quand j'ai dû, pour l'avertir, frapper sur la cuisse nue de cette dame.

M. le Président. C'était là de votre part un acte répréhensible et lui-même contraire à la pudeur; il suffisait de l'avertir de la voix et vous l'avez assez haute pour cela.

Le Témoin. Pardon, le train était en marche et la constatation était plus complète quand je constatais ainsi la nudité de la dame.

In answer to questions put to him by the station-master of Landerneau and others, the Rev. Father Dufour replied in a strain worthy of his order:

Après avoir donné son nom, il n'a pas persisté à dire que sa compagne de voyage fût sa sœur; il a prétendu qu'il la connaissait depuis long-temps, qu'il lui avait rendu des services et que, dans sa reconnaissance, elle l'avait embrassé.

"*Où est le mal?* ajoutait le prêtre; *si nous avions été frère et sœur, nous le pouvions. Supposez*, a-t-il encore dit au brigadier, *deux jeunes mariés qui voyagent en chemin de fer, ils peuvent s'embrasser et même faire autre chose. . . . . Nous n'avons fait aucun mal. Tous les jours de jeunes mariés se permettent des libertés quand ils voyagent; où est le mal?*"

At his trial Father Dufour excused himself in the following unmanly, hypocritical manner:

Si j'ai, une fois en chemin de fer, tiré le store sur la lampe,—ce que je ne crois pas avoir fait,—c'est que je suis grand dormeur en chemin de fer. J'eus le tort de m'étendre sur la banquette, bien qu'en voyage on se permette cette privauté. Mme. de Valmont, placée d'abord à l'autre extrémité du waggon, s'approcha parce que le bruit du chemin de fer empêchait de s'entendre. Elle me remercia de m'être arrêté pour elle à Châteaulin, et dans l'expansion de sa reconnaissance, *elle rapprocha sa tête de ma poitrine, si bien que sa figure a pu toucher mon menton.* &c.

The case was tried on the 4th, and judgment given on the 10th September, 1872. The parties were acquitted.

The Cloisters laid Open, or, Adventures of the Priests and Nuns. With Some Account of Confessions, and the lewd Use they make of them. Containing a Series of diverting Stories. Also, The Adventures of the Bath: Containing, The Amours of Theresa and the Dwarf, the Love-Letters of the Count Luciano, and the Tragedy of the Baron Casanatta. London: Printed for Meanwell, near Dutchey-Lane. [Price Three Shillings.]

Large 12mo. (counts 6); pp. 142, with 6 unnumbered of title, preface and contents; two lines on the title page above the impress; published probably during the latter half of the last century. There is a carefully engraved frontispiece, representing a nun confessing to a priest, who has his left hand under his frock in a very suggestive manner; the following lines are underneath:

> View the lascivious Priest, Religion's Jest!
> By whom th' obedient Damsel is confest;
> With whom she clears the long contracted Score
> Of former Sins, and ticks with Heav'n for more.

The pieces contained in this volume are not all original;

"many (observes the compiler in his preface) are of my own certain Knowledge, and the rest collected from the Testimony of Authors of most undoubted Credit." Some of the Adventures are taken from Boccaccio, while many of the Confessions are extracted from Gavin's *Master Key to Popery*. The following is perhaps sufficiently curious to warrant reproduction:

The Adventure of Isabella *with a Fryar, who, under Pretence of making an Oblation of her Virginity to the* B. Virgin, *debauched her before an Altar, at Thirteen Years old.*

I was born at *Sora*, in the *Abruzzo*, of Parents not very eminent for Fortune or Birth; yet my Father's Employment was sufficient to give me a genteel Education.

I am of Opinion, there is some Impulse of Nature, or Influence of the Stars, which pushes some more than others on the Confines of *Venus*. I confess, I did not know what it was that Men and Women were joined for; yet, by that time I was turned of Twelve, I had a great Inclination to Marriage; that is, I had a mighty Mind to a Husband. To this End, I frequented the Convent of the Fryers, where my Mother, and all our Family, ever chose their Confessors, to pray to the Virgin *Mary* to send me a good Husband, according to my Desire. I had continued this Prayer almost a Year, when finding no Effect of all my Orisons, I began to suspect I had made a sinful Demand, and full of this Fear I applied myself to my Confessor, a grave, old, religious Fryar in Appearance, but, in Effect, without either Religion or Gravity.

He finding my Simplicity, told me, he would pray to the Virgin to know her Will in that Particular, and ordered me to come to Confession again in a Day or two, and he would give me her Answer. I was over joyed in my Mind, that I had so good an Advocate in my Cause, and was punctual to a Minute, to know the Result. When I came to him in the Confessional, "Cease, said he, my pretty little Daughter, to ask a Husband of the Blessed Virgin *Mary*, who being herself a Maid, will have you have no Husband at all." Since you tell me, replied I, that it is the Will of the Blessed Virgin, I will give and dedicate

my Virginity to Heaven. The good Father commended my pious Resolution, and told me, the Virgin had ordered I should dedicate it to her in some Church. I then replied, since the Virgin had commanded so, his Church seemed to be the fittest for the Oblation. "I approve of your Devotion, my good Daughter, said he, and now therefore depart in Peace, and return in the Morning, for this Night I will spend in Prayer to our Lady, that she would vouchsafe to ratify the Dedication of thy Virginity; and having washed your Body all clean in the Morning, and put on clean Linen, return to me; for it's not lawful for any thing unclean to be offered to the Virgin by her Priests. Take care to be here in good time, and alone; for there are to be no Witnesses of the Consecration of those things of which the Virgin takes possession."

Returning in the Morning full of Devotion to the Virgin, he led me to his Cell; where, on an Altar, I saw a Crucifix surrounded with abundance of Wax Candles, and, above all, a Picture of our Lady. The Door being fastened, we both joined in Prayer, and sung some Hyms (sic) to the Virgin, when both rising up, "My Daughter, says he, you must now take off your upper Garment, to consecrate it to our Lady:" Which having, by his Help performed, with all the Form of Devotion, praying, and he singing Hymns all the while; he then ordered me to pull off the next, and so till I was now come to my Shift. I was a little surprized, in spite of my Ignorance; but the Formality of the Ceremony, and the Gravity of his Aspect, together with a mighty Opinion of his Piety, lulled asleep all Suspicion of foul Play; and I really believed this was the peculiar Order of the Church, since performed in such Solemnity, before the Crucifix and the Picture of the Blessed Virgin. Being now only covered with my Shift, blushing all over, my Eyes being quite shut with Fear and Devotion, he then told me, I must pull off my Shift too; for the Virgin and the Saints being all without Cloaths, would have nothing offered to them, but what was quite naked: But I could not, with all his Threats, be prevailed with to do that Office myself, but suffered him to take it away, who left me quite naked to his View; when, having said another Prayer, and sung an Hymn, he approached me very close, and pressing my Breasts with his trembling Fingers, "These precious little Balls, said he, are thus offered to my Church and her Patroness." Then running over my Cheeks, all blushing hot as Fire, approaching my Mouth, "This, said he, my Daughter, must be taken Possession of only by the Mouth:" Then kissing me three times, "And these ruby Lips are an Offering

to my Church." Thence having passed from my Bosom to my Belly, and making Seizure of them, as Offerings to his Church, he ordered me to kneel down before the Altar, and say after him these Words. "O ever-glorious Virgin, I here offer thee my Virginity and my naked Body, to be taken Possession of by this thy Minister and Servant." Then, after a short Hymn, he ordered me to lye down at the Foot of the Altar, where my Virginity must be offered to our Lady. In Obedience to his Order, I laid me down on my Face, in that humble Posture to offer myself up to the Virgin, when he kneeling by me, and fitting himself for the cursed Encounter, with unheard of Impiety, making Religion the Pimp to his Lust, he run his Hand gently over my back Parts, and took those into his Church. Then, with some struggling, he turned me upon my Back, and pressing my Thighs and Arms with the same Formality and seeming Devotion, "O Holy Virgin, said he, who hast with so much Beauty adorned this thy Votary, formed these tremulous Thighs! this firm round Belly; these small round taper Arms and Fingers, with so much Angelick Symmetry, Proportion and Softness; behold this thy little Handmaid, and rejoice in the Possession of such a Servant." Having said this three times, and casting his Eye now to the Scene of all his Action, and the Distinction to the Sex: "And this, my Daughter, I must seize with my Hand, as the Gate to that Offering which you come to make to the Blessed Virgin; and, as the Mouth was only to be taken Possession of by the Mouth, so must this be by what can only deliver the Offering you have brought." I struggled some time, and urged, that he certainly exceeded his Commission; but denouncing terrible Anathema's, he told me, it would be Impiety to carry back from the Virgin, the very Thing I came to immolate to her; as I must needs do, unless I left my Maidenhead with him. Vanquished by these Reasons, and a sort of unknown Pleasure raised by his artful Approaches, I suffered him at last, betwixt Struggling and Consent, to take entire Possession of my Person. The first Encounter being over, I was going to dress me; but e'er I got my Shift on, he seized it with this Assurance, That, as the Mouth was taken Possession of by three Kisses, so must my Virginity by as many Embraces. The first Fear being over, and thinking it my Duty, and the Pleasure its Reward, he easily made me comply, till a great Part of the Day being now wasted in this new Sort of Sacrifice, dressing myself as well as I could, he dismissed me, with an Order of repeating the same Exorcism the next Day. In short, he

cultivated his Ground in such a Manner, that in a little Time I found myself with Child. I informed him of my Condition, and asked his Advice as well as Assistance. He amused me with Words, till finding the Secret must come out, he left *Sora*, and went to some Convent of the same Order, at the farther End of *Italy*.

My Condition was now no longer to be concealed; my Mother soon made the Discovery, and flew into such a Rage, that had not my Father intervened, I believe that Day would have been my last; but he loving me more tenderly than my Mother, took me aside, and having fully examined the Matter, gave Credit to my Account, and vowed certain Revenge on the impious and treacherous Fryar, if he could by any means learn to what Convent he was fled: But for fear my Mother should treat me too harshly, he sent me to a Friend in the Country, not far from a *Villa* of the Duchess of *Sora*, where I was delivered of a dead Child, the Fright my Mother put me into having killed it in the Womb. I had, after a hard Travel, some Months of Illness, insomuch that my Life was despaired of; for, by the Indiscretion of the People, the News of my Father's unfortunate Death was brought to my Ears, while I yet laboured under the Power of a Distemper not easily removed. He had, it seems, with indefatigable Industry, found out the Fryar, and stabbed him to the Heart; but being seized by the Fryars, and prosecuted for the Fact, he was executed at *Padua*. The News of it broke my Mother's Heart, and had very near dispatched me in the same manner: But Youth and Destiny preserved me for a happier End.

The Adventures of the Bath is an insipid production; Theresa, daughter of a cardinal, seduces her page or dwarf while he is assisting her at her bath, and then relates her own adventures, reading to him the letters which had passed between her and her lovers.

Le B*** Monacal** ou Vie Voluptueuse des Capucins et des Nonnes tirée de la confession d'un père de cet ordre suivie des **Fouteries Nobiliaires** A Cologne Chez PIERRE LE SINCÈRE M. D. CC. LV

Square 8vo. (counts 2); pp. 119 in all; on the title page is a fleuron of a satyr's bust with children dancing round it; throughout the volume are various wood cuts, on the page, taken from different works; an etched frontispiece, satirical and erotic, representing a monk and devil combined; issue 150 copies, as noted on the verso of the bastard title; price frcs. 20. This volume was edited, and published at Brussels, by VITAL PUISSANT, end of 1875 or beginning of 1876; it is remarkable as being printed on paper which had already been used on one side, two sheets of paper being stuck together the used sides inwards; the matter printed on the insides of these double leaves can still be read by holding the leaves up to the light.

In addition to a *Notice Bibliographique* on the verso of the last page, this volume contains two pieces:

1. *Le B***** Monacal* is a reprint of the *Vie Voluptueuse entre les Capucins et les Nonnes*, with the few following interpolations: p. 16, from "Moyennant" to "gouvernement." (15 lines); p. 34, from "Le Mariage" to "instructions." (30 lines); p. 44, from "Je commençais" to "échauffée."

(17 lines); p. 51, from "Tout en courant" to "spirituelles." (20 lines); p. 54, from "Cependant" to "sur ce sujet." (22 pages and 27 lines); p. 81, from "Ce fut" to "histoire." (11 lines); p. 88, from "Ils sont loin" to "digression." (2 pages and 22 lines). These additions appear to have been made for the purpose of introducing the illustrations which do not belong to the work. On the other hand, at p. 85 seven lines: from "Les exemples" to "vérité.," are omitted. In his *notice bibliographique*, the editor mentions six different editions of the work, concerning which he observes: "Toutes ces différentes éditions sont généralement incomplètes; en ce sens que les unes contiennent des matières qu'on a supprimées dans d'autres et vice-versa." This is not correct. I have collated four different editions, among which are three bearing the dates he notes, and they all correspond; but not one of them contains the interpolations indicated above.

2. *Les Fouteries Nobiliaires* is not an original work; it is merely a medley of extracts from the second part of *Thérèse Philosophe*, from *La Fille de Joie (The Woman of Pleasure)*, &c., with the names generally changed, and the wording slightly modified.

Altogether, *Le B***** Monacal* is a "made up" book, a mere bookseller's speculation, and not worthy of the attention of a serious collector. Its greatest curiosity is the paper upon which it is printed.

Le Parc-aux-Cerfs Épiscopal—Histoire Édifiante et Curieuse du Séminaire de Vénus ou Les Fo...ries Sacerdotales A Cythère chez Le Gardien du Temple—Année Perpétuelle

12mo. (counts 6); pp. 180 in all; on the title page fleuron of a satyr's bust with children dancing round it; 5 etchings of indifferent execution, of which four are copied from engravings inserted in *L'Academie des Dames Venise Chez Pierre Arretin*; a *cul de lampe* on p. 9; and an illustration on p. 10, the same as that used for the frontispiece of the *B***** Monacal*;* the bastard title is more ample than the title, and enumerates the pieces contained in the volume; on the verso the issue is given as 150 copies, but at least 300 were struck off; price 20 frcs.; published at Brussels, in 1876, by VITAL PUISSANT.

The volume contains, besides an *Introduction, Préface Nécessaire,* and a *Notice Bibliographique,* the following distinct pieces:

1. **Le Bordel Épiscopal** *ou Le Séminaire de Vénus,* is a reprint of *La Tourelle de Saint-Étienne.* There are some slight alterations, and the last two pages are omitted; but two pages

---

* See p. 265, ante.

are added, viz., from p. 74, "Un jour, les deux amis," to p. 75, "indignes ministres!", in order to introduce the illustration.

2. **Le Tartufe** (sic) **Libertin** *ou Le Triomphe du Vice* (*Par Le Marquis* DE SADE) *En Hollande Chez Les Libraires Associés* 1789, with full title page, is a reprint of *Le Tartuffe Libertin.* Two passages are inserted to correspond with the engraving, which is used as a frontispiece, viz., p. 112, from "mais Saint-Gérard ne le voulut point," to p. 113, "la supérieure dénoncée," and p. 135, from "Il fit plus," to "cet agréable exercice."

3 & 4. **La Bulle D'Alexandre VI.** *c'est a sçavoir de l'Obligation aux Femmes de ne point dormir pendant l'amoureux déduit Nouvelle imitée de l'Italien, de* CASTI *suivie de* **La Clémentine** *par* LA CHAUSSÉE *A Paris Chez* DABIN, *libraire, au bas de l'escalier de la Bibliothèque, palais du Tribunal. An X.*-1802., with full title page. Both are reprints. The former is by F.-G.-J.-S. ANDRIEUX.*

5. **Les Réclusières de Vénus** *ou La Défaite des Gitons* is also a reprint. Of it the editor says in his *note bibliographique:* "Cette pièce originale est une espèce de réclame faite par ces dames (GOURDAN and JUSTINE PARIS), dans le but d'offrir leur marchandise féminine aux clients, sous le

---

* Bibliographie des Ouvrages relatifs à l'Amour, vol. 2, p. 74; and La France Littéraire, vol. 1, p. 61.

prétexte moral de les arracher à cet amour socratique, très-commun alors comme aujourd'hui, dans la bonne ville de Paris."

Amours, Galanteries, Intrigues, Ruses et crimes des Capucins et des Religieuses, depuis les temps les plus reculés jusqu'à nos jours, Par UN R. PÈRE. Tome Premier. Amsterdam et Paris. 1788.

8vo.; 4 vols.; pp. 115, 156, 147, 139, including titles; 20 coloured lithographs (including frontispieces) in the four volumes, very obscene and of the vilest execution, not all having reference to the text; published by A. CHRISTAENS, at Brussels, in 1868 or 1869.

These four volumes, which are full of errors, contain nothing original, but are made up of extracts from various other works, among which may be mentioned: *Vie voluptueuse entre les Capucins et les Nonnes, Les Capucins, ou Le Secret du Cabinet Noir par* M. DE FAVEROLLE (Madame DE GUÉNARD), and the French version of *The Monk* by M. G. LEWIS.

Although the publications by A. Christaens, of which I have already noticed several in the *Index Librorum Prohibitorum*, are generally of a very unworthy description, the *Amours &c. des Capucins et des Religieuses*, with respect both to the type and illustrations, is especially abominable, and almost becomes curious on account of its vileness.

Exercices de Dévotion de M. Henri Roch avec Madame la Duchesse de Condor, *Par feu M. l'Abbé de* VOISENON, *de joyeuse mémoire & de son vivant Membre de l'Académie française.* Nouvelle Edition. A Vaucluse, 1786.

8vo.; pp. vi, 69, and 5 unnumbered; the paging is irregular, after p. 58 follows p. 57, then p. 85 instead of p. 60, and p. 90 in place of p. 62, then p. 61, &c.; the title page bears a small fleuron, and two lines between the place and the date. There is an engraved frontispiece, fairly executed, of which the design, enclosed with curtains, represents Roch birching the duchesse, whose posteriors are bare, while another female, entirely clothed, kneels beside her with her head averted. The *vignette* is thus described: "Acte expiatoire. M. Henri Roch suspend ses coups, réfléchissant qu'ils ne portent point sur la partie coupable. Il est en robe de chambre; telles étoient celles que Mad. la Duchesse de Condor donnoit à ses hôtes. La volupté sous l'extérieur de la dévotion assiste aux exercices. C'est une idée du peintre."

Gay* notes the following editions: the original, without place or date, but printed in Paris about 1780. *Vaucluse*, 1786, 12mo., pp. 104 and 14. *Vaucluse*, 1787, small

* Bibliographie, vol. 3, p. 249.

12mo., pp. 139. I have before me: *A Vaucluse*, 1788, "Avec cinq superbes Figures," which consist of a roughly done engraved frontispiece, subscribed "Te Deum laudamus," representing Roch flagellating the duchess who is kneeling upon a sopha with her posteriors bare (there is no second female figure), and a folding plate with four circular designs, badly executed, and having no reference to the text; 12mo. (counts 6); pp. xviii and 111; the title page has a small fleuron, and is enclosed in a fancy frame. *A Vaucluse*, 1786; small 8vo.; pp. xiv and 104; title page engraved, enclosed in double lines, and ornamented with a fleuron representing a vase with water flowing out of it; a reprint, done probably in Paris, 10 or 20 years ago. *A Vaucluse*, 1788; small 8vo.; pp. 108; a fancy, graduated line on the title page; a reprint by FISCHABER of Stuttgart, about 1860. *Edition revue sur l'edition originale sans lieu ni date et sur l'edition de Vaucluse*, 1786. *Amsterdam aux depens de la compagnie;* 12mo (counts 6); pp. 108 ex titles; title page in red and black, and worded as the edition immediately above noted, with the accents supplied which are there omitted, and the following slight variation, "revue sur *celle* originale," in place of "sur *l'edition* originale;" 12mo. (counts 6); pp. 102 ex titles; 5 engravings from designs by F. L.,* of which three are

* See Index Librorum Prohibitorum, 1877, p. 172.

surrounded by a line, and two not, that to face p. 38 is copied from the frontispiece of the edition of 1788, or of the Brussels reprint just mentioned; issued by A. CHRISTIAENS of Brussels, in 1875; price 15 frcs. All the editions which I have examined contain the same matter.

M. Henri Roch avait autant de sortes de réputations qu'il y a de quartiers dans Paris: au Palais-Royal, on le prenait pour un amateur du beau sexe; aux Tuileries, il passait pour un philosophe: ses propos, ses liaisons et la sagesse de sa conduite lui méritèrent cet honneur; dans le faubourg Saint-Germain, on le regardait comme un dévot.

He was member of an "Assemblée des Saints," where "se réunissaient les béats et béates du quartier, pour s'entretenir du prédicateur, du confesseur et du saint du jour, du purgatoire, du jugement, de la mort, de l'enfer et de beaucoup d'autres choses, toutes de cette espèce et toutes fort amusantes." "Madame la duchesse de Condor, qui l'avait vu dans cette assemblée, le fit prier de la venir voir." "Je compte sur vous," said the duchess on his arrival, "pour m'aider à faire mes exercices de dévotion."

A ces mots d'exercices de dévotion, M. Henri Roch fut au moment de dire qu'il n'y entendait rien; mais, pendant que la duchesse parlait, il la regardait, il voyait une femme jeune et belle; il la plaignait d'être dévote, mais il admirait en elle deux grands yeux noir-bleu, qu'elle baissait modestement, un front très-découvert et sur lequel régnaient en arc deux grands sourcils, que Lagrenée n'aurait pu mieux dessiner. Ses dents étaient deux rangées de perles. Son teint était aussi frais que celui d'une rose à demi éclose. Sous son mouchoir

il soupçonnait deux de ces trésors tels qu'on en trouve rarement et tels que n'en ont jamais vu ni M. de Rhuillières, ni M. Greuze lui-même, qui en a beaucoup vu. Ce serait là, pensait M. Henri Roch, une belle conversion à faire. Avec une dévote soyons dévot: il n'y a pas grand mal à cela; c'est une petite comédie à jouer; voyons quel en sera le dénouement.

The duchess puts M. Roch entirely at his ease, desires him to go into her "petit cabinet," where he finds "chemise, robe de chambre, caleçon, pantoufles et bas du matin." He then takes a bath, and their devotions begin. But the contemplation of paradise and its delights has a strange effect upon Madame de Condor. "Ah! monsieur Roch, s'écrie-t-elle, arrêtez, je n'en puis plus! Ces délices du paradis me donnent des vapeurs. Que vais-je devenir! je m'en sens suffoquée! Ne m'abandonnez pas, il me faudrait de l'air. De grâce, et au nom de Dieu, ôtez mon mouchoir du cou; surtout ne vous scandalisez pas des horreurs que vous verrez!" "Les vapeurs," it seems, is a complaint which Monsieur de Condor is not in a position effectually to cure, but M. Roch applies a remedy as gratifying to himself as to his companion. His conscience now smites him, and he expresses fear that he has committed "un péché." "Je crains, he exclaims, de ne l'avoir pas entièrement rapporté à Dieu, et de m'être un peu damné quand vous me pressiez dans vos bras, quand mes mains pressaient votre sein, le sein le plus beau que le ciel ait peut-être jamais formé! Je n'en suis pas bien sûr, mais je crains de m'être oublié dans certains moments de transport, et

d'avoir tout au moins commis quelques péchés véniels. Si j'avais une discipline, je m'en déchirerais les épaules, pour expier les fautes que je puis avoir commises en travaillant à votre guérison." Madame de Condor produces the instrument required, and volunteers to sing to M. Roch whilst he makes use of it; this M. Roch joyfully accepts, for says he, "le chant a bien une autre vertu que la simple prière et voilà pourquoi, pour apaiser Dieu, on chante toujours à l'église et à l'Opéra."

M. Henri Roch prend la discipline, et madame la duchesse commence par entonner le *Te Deum;* mais, ayant achevé le premier verset, elle s'écrie :— Arrêtez ! monsieur, vos scrupules allument les miens. Si vous avez péché, c'est moi qui en suis la cause, c'est à moi de m'en punir; et si le plaisir damne, je dois craindre de l'être, car j'en ai goûté un bien délicieux. Je crains, comme vous, de ne l'avoir pas rapporté entièrement à Dieu; je confesse qu'en recevant vos caresses, surtout lorsque nos cœurs étaient ensemble, j'ai eu certains moments de distraction où je ne pensais pas à Dieu. C'est par vous que le plaisir et la guérison me sont venus; c'est aussi par vous qu'il faut que le châtiment m'en arrive : prenez cette discipline, frappez-moi ! En parlant ainsi, madame la duchesse s'abouche sur une ottomane, en criant :—Punissez, monsieur, punissez une pécheresse !

A la vue de tant de beautés, M. Henri Roch tombe à genoux :—Je me recueille un moment, dit-il, pour offrir à Dieu et pour le prier d'avoir pour agréable la sainte action que je vais faire.

The scene which follows forms the subject of the frontispiece, and may be safely left to the imagination. More devotional and edifying conversation ensues, and M. Roch offers to take Madame to the theatre. She has some scruples, but at last goes. The piece given is *Alzire*, and "pendant toute la

représentation, notre dévote versa des larmes." "Quel est le divin auteur de cette pièce," she asks—" C'est Voltaire, répond M. Henri Roch."

Mais j'entends parler de ce Voltaire comme d'un scélérat. Tout le monde me dit qu'il est damné. Je l'ai entendu dire par mon père, qui a beaucoup d'esprit, par mon mari, qui n'en manque pas, quoiqu'il ne vaille pas grand'chose pour les vapeurs, par madame la maréchale de Globroi, qui entend deux messes par jour, et mon confesseur m'a souvent répété ce que j'ai toujours entendu dire de ce Voltaire. Comment un damné peut-il dire de si belles choses?—Madame, Paris est rempli de damnés qui parlent beaucoup mieux que les saints.

Madame de Condor, fearing another attack of her old malady, induces M. Roch to pass the night with her; for, says she: "Je suis certaine que si pendant cette nuit mes vapeurs me reprennent, j'en mourrai, et que je serai damnée. Seriez-vous bien aise de me voir brûler en enfer avec des démons et des gens que je ne connaîtrais pas?"

Gay's notice of the book is meagre, if not exactly incorrect; he says: "Ce sont les entretiens d'une espèce de tartufe (sic) qui, la nuit, tient compagnie à une jeune duchesse mariée à un vieil époux." If M. Roch is a Tartuffe, the lady is no victim, she takes entirely the initiative, and goes more than half way with her companion in the prosecution of their mutual "exercices de dévotion."

The work, which is charmingly written, is witty, exceeding attractive, and quite in accordance with the licentious spirit of the period. It is not included by Quérard in his list of the works of Voisenon.

In the Preface by "feu M. QUERLON, Bibliothécaire de M. Beaujon," we read: "Cette bagatelle fut trouvée parmi les papiers de feu M. l'abbé de Voisenon; on y reconnaîtra aisément son style. Il la composa, quelques temps avant de passer, pour les amusements de mademoiselle HUCHON, sa nouvelle amie, laquelle il avait pris comme le saint roi David, dans sa vieillesse, prit la jeune Abisag, pour le réchauffer. 'C'était une fille d'une grande beauté; elle dormait toujours à côté de lui, et il la laissa toujours vierge!' Ah!"

CLAUDE-HENRI FUSÉE DE VOISENON was born at the *château de Voisenon*, near Melun, January 8, 1708, and died there Nov. 22, 1775. His life was a constant round of dissipation; a churchman in spite of his dislike for that calling, he was honest enough to refuse a bishopric, saying to Cardinal FLEURY who offered it to him: "Eh! comment veut-on que je conduise un diocèse, lorsque j'ai tant de peine à me conduire moi-même?" Protected in early life by VOLTAIRE, a mutual friendship sprang up between them, which lasted till Voisenon's death. Among his numerous mistresses may be included, Madame FAVART and Mlle. QUINAULT the actresses, and Madame du CHASTELET. He was a wit, and author of

numerous and various works.* Voisenon seems to have been singularly careless as to his own fame, and is said to have given liberally both ideas and assistance to other authors, particularly to FAVART, the husband of his mistress.

Les Devotions de Madame de Betzhamooth, et Les Pieuses Faceties de Monsieur de Saint-Ognon. M.DCCLXXXIX.

8vo.; pp. 131 in all; small fleuron on title page; and a frontispiece, fairly drawn, but roughly executed, representing a woman lying in bed, and a man seated beside her, with these words underneath: "Croyes vous, monsieur, qu'un Pape se fasse en une seule nuit?" The volume terminates with: "P.S. J'étais à la Bastille, lorsque j'écrivais ses verités & ses fadaises, & je riais en les écrivant."

Other editions are: 1787; 1790, with *La Retraite de Madame de Montcornillon*;† and *Turin* J. GAY ET FILS, 1871, *avec une Notice bio-bibliographique sur l'auteur*, small 8vo. (counts 4), pp. vii and 92, 100 copies numbered, published at frcs. 7.50.

In writing this charming little *jeu d'esprit*, the *abbé* DUVERNET has evidently taken *Les Exercices de Devotion de M. H. Roch*‡

---

* See La France Littéraire; Biographie Universelle (Michaud), &c.

† Bibliographie des Ouvrages relatifs à l'Amour, vol. 3, p. 37.

‡ Vide p. 270, ante.

for his model, although his is no servile imitation of that work. While the force of *Les Exercices* rests to a great extent upon glowing physical descriptions, in *Les Dévotions* such details are avoided, and the point lies in the devotional conversations of Madame and her companion, and in the witty criticisms on the Bible. In the former book the priests are chiefly ridiculed, in the latter religion itself.

The key of the story is given in the first few lines: "Veut-on rendre une femme raisonnable? Il faut coucher avec elle.—Veut-on rendre un homme heureux et content? Il faut le faire cocu.—C'est tout le sujet de l'histoire que nous allons raconter." Madame de Bethzamooth,* a devotee of the most exaggerated type, but still a woman of strong passions, has broken off all intercourse with her husband on account of his wordly disposition. Leaving the church of St. Sulpice, she perceives M. Saint-Ognon, whom she mistakes for M. Henri Roch, in danger of a street accident, she desires him to enter her carriage, and carries him home with her. Perceiving him (as she thinks) to be a saintly man, she wishes to continue his acquaintance, but the Marquis, her husband, entering, M. St-Ognon retires. The same evening the Marquis meets St-Ognon at the theatre, and begs him to convert his wife. This

* In the reprint of Gay, from which I make my extracts, this name is spelt as above, although in the original edition it reads *Betzhamooth*.

St-Ognon willingly undertakes, and both husband and wife press him to accept an apartment in their house. The Marquis leaves for the country, and St-Ognon and Madame are left alone together. After much devotional converse, they resolve to sleep together in order to prove each other's superiority to temptation. This temptation is passed with success. The second evening, the conversation turning upon the spiritual marriage of Jesus Christ with the Holy Church, Madame Bethzamooth demands enlightenment:

Oserai-je demander ce qu'on entend par mariage spirituel?—C'est celui d'une âme qui en épouse une autre; par un semblable mariage, deux âmes contractent l'obligation d'être inséparablement unies, d'être en communion de peines, de chagrins, de prières, de joies et de plaisirs.—Il me semble, reprit Madame, que dans ces mariages il n'y a rien dont la dévotion puisse se scandaliser; ainsi si votre âme veut épouser la mienne, j'y consens de bon cœur.

M. St-Ognon consents but continues to explain:

Si lorsque nos âmes se mettront au lit, nos corps y montent avec elles, c'est qu'elles ne peuvent s'en débarrasser. Ce sont des enveloppes grossières auxquelles, dans leurs unions spirituelles, dans leurs saints et joyeux ébats, nos âmes ne doivent pas plus faire attention qu'à la couleur des habits qui les couvrent. Nos sens ne doivent être au lit que comme des laquais qui sont autour de la table, lorsque le maître et la maîtresse de la maison mangent un bon dîner, pour regarder, pour servir, pour en avoir la fumée, et c'est assez pour ces drôles qui sont toujours nos ennemis. Telles étaient les saintes dispositions des deux époux spirituels en se mettant au lit. &c.

The nuptials of their souls are there effected, while they

repeat in duo a *Cantique des cantiques.* Madame de Bethzamooth finds herself pregnant, and the husband is recalled; she now shares with him the ordinary pleasures of the world, and may be considered cured of her fanaticism, while M. St-Ognon becomes the *ami de la maison.*

But no proper idea of the book can be obtained by this meagre sketch, or by extracts made here and there; the work must be perused entire, and this can only afford the greatest enjoyment.

La Retraite, Les Tentations* et Les Confessions de Madame la Marquise de Montcornillon. Histoire Morale, Dans laquelle on voit comment une jeune veuve devint malheureuse par les conseils de son confesseur; & comment pour la délivrer de ses malheurs, un jeun Colonel de Hussards se fit hermite & prophete. Ouvrage posthume De feu M. DE S. LEU, Colonel au service de Pologne.

Qui narrat docet.

M.DCC.XC. PLIN.

8vo.; pp. xvi and 87. This work forms a sequel to *Les Dévotions de Madame de Betzhamooth*† with which it has, ac-

---

* Given incorrectly by QUÉRARD as *Sensations,* vide La France Littéraire, vol. 2, p. 751.

† See p. 277, ante.

cording to Gay,* been issued in 1787 and 1790. The most recent edition is, *Turin*, J. GAY ET FILS 1871, small 8vo. (counts 4), pp. vi and 72, 100 copies numbered, 6 frcs.

The story is said to be founded upon a real adventure which took place in Belgium. Madame de Montcornillon, a paragon of beauty, is left a widow at a very early age. Her husband has been all that she could desire. "Il n'avait qu'une passion, c'était celle d'aimer sa femme; au monde il ne connaissait qu'un seul et unique plaisir, c'était celui de le lui procurer. Hélas! hélas! il le lui prouva si souvent et si bien qu'il en mourut." Deprived thus of all that was most dear to her, Mme. de Montcornillon flies to her church—to her confessor for consolation. She is advised to withdraw herself from the world, which she does, "et va sur le chemin de St-Denis s'enterrer toute vivante dans une petite maison dont, pendant longtemps, le saint confesseur eut seul le secret." But the deprivation of the matrimonial joys, to which she had been accustomed, is too much for her, and she falls ill; doctors are called in, but only make her worse; at last, with the aid of her youthful constitution, she recovers. But with the return of health her temptations return, and she opens her heart to her confessor, who recommends her to take: "quelques doses du suc de la plante masculine."

---

* **Bibliographie**, vol. 3, p. 37.

Ah! Monsieur, réplique-t'elle avec innocence et candeur, et sans se douter de ce qu'il voulait dire, ne me parlez plus de drogues. Vous le savez, on m'en a rassasiée ; qu'il ne soit plus question, je vous en conjure, ni d'apothicaires, ni de médecins. Cependant la drogue dont vous me parlez, est-ce un amer ou un béchique?—Non Madame, répond l'homme de Dieu, c'est un apéritif : la nature n'a pas de plus grand calmant. La plante même est très-commune, et comme alors qu'on y pense le moins, on peut être dans le cas de s'en servir, et de faire quelque bonne œuvre, j'en porte toujours sur moi.

Madame de Montcornillon reproaches the good father for delaying his aid when he possesses that which will cure her, and desires him to show her at once the famous plant.

A l'aspect de cet horrible objet, la vertueuse dame de Montcornillon pousse un cri effroyable, en disant : Retirez-vous, esprit tentateur, éloignez-vous, plante du diable! . . . Mais le saint qui était en rut, n'obéissant qu'à sa luxure, d'un baiser impudique lui ferme la bouche ; tel que le diable empoigna Jésus pour le porter sur le pinacle du temple, tel le confesseur empoigne sa pénitente, et de ses deux mains musculeuses, la porte sur son lit.

In vain the virtuous widow protests and implores, and cries to God.

Dieu semble ne pas l'entendre. C'était pourtant lui, et il n'en faut pas douter, qui, pour la sauver de l'outrage qu'on fait à sa vertu, et de l'affront qu'un prêtre violeur veut faire à son devant, avait embarrassé sous son derrière le cordon de la sonnette. Tout en se débattant dans les bras de l'incestueux, elle imprime à ce cordon un mouvement qui agite précipitamment la sonnette. A ce bruit extraordinaire, tous ses gens alarmés, femmes, laquais, cuisinière, accourent. Mais le confesseur qui les entend, met vite à couvert la plante du diable : sous une paupière à demi-fermée, cachant une prunelle lubrique, il recompose son visage dévot, et tout en poussant un soupir sanctifié, il sort, après avoir d'une voix d'élu, recommandé aux soins des domestiques leur bonne maîtresse.

The "plante du diable" is not to be obliterated from Mme. de Montcornillon's memory, and her temptations continue worse than ever. She now takes as her confessor "le père Bonhomme, un récollet," ignorant and blunt, who possesses nevertheless sound common sense, and who advises her to quit her retreat, and to mix in society, to join in its amusements, and to read entertaining books, particularly the Bible, which he promises will divert her vastly. Of the Bible Mme. de Montcornillon becomes very fond; its marvellous tales take such effect upon her that she has a vision of a hermit, young and handsome, who comes and consoles her and her two servant maids. She hastens to communicate her vision to the father Bonhomme, and asks him whether she shall receive the hermit should he really appear. The good father tells her that she must surely do so. In the mean time the young Marquis de Confolans, a captain of hussards, who has seen her several times going to mass, follows her to the church, conceals himself behind the confessional, and overhears the conversation between her and the priest. He determines to impersonate the hermit, and is without difficulty admitted by Mme. de Montcornillon. With much holy converse he entertains the devout widow, until:

L'heure du coucher étant arrivée, le jeune et vénérable hermite se met à genoux. A son exemple la jeune veuve en fait autant. La prière qu'il fit fut une oraison à la judaïque, c'est-à-dire une invitation au ciel, au soleil, à la lune, aux étoiles, aux éléments, aux arbres, aux plantes, aux oiseaux, aux rochers,

aux animaux, à bénir Dieu et à l'adorer. Ces invitations furent terminées conformément à l'esprit des Juifs, par des malédictions horribles contre les pécheurs et en particulier contre ceux qui sont sourds à la voix des prophètes, et qui rejettent les visions du Seigneur. Après ces imprécations le saint hermite s'approche du lit de Madame, le bénit à plusieurs fois en disant: Cette nuit sera la nuit de Jacob et de Lia qui n'est point Lia. Demain sera la nuit de Rachel qui n'est point Rachel, et qui est plus que Rachel. Les deux femmes de chambre, toujours témoins, admirent, s'étonnent, et sur un signe mystérieux que fait le saint hermite avec le bras droit, elles sortent de la chambre et laissent leur maîtresse seule avec lui. Qu'on n'imagine pas voir un jeune homme, qui, pour dénouer une scène amoureuse, se jetant aux pieds de sa maîtresse, embrassant ses genoux, ses deux mains pressant les siennes, les couvrant de pleurs et de baisers, et dans les transports d'une passion toute charnelle, pour mériter son pardon et obtenir ses faveurs, lui prodigue les serments d'adoration, d'amour et de fidélité; non, ce n'est point ici un amant ordinaire, c'est un prophète qui parle au nom du Ciel, au nom de celui qui l'envoie et qui se met au lit. En ce monde la femme, ainsi que l'homme, est toujours conduite par l'opinion ou par les circonstances. Madame de Montcornillon en est une preuve frappante. Naguère elle eût cru offenser mortellement Dieu, si elle eût regardé un homme en face. Sa pudeur délicate était toujours en alarmes. En ce moment elle craindrait de déplaire à Dieu, si, pour l'accomplissement de sa vision, elle ne se mettait pas au lit avec un hermite et ne le recevait respectueusement dans ses bras. Elle n'avait encore vu en lui que le prophète; entre les draps elle trouva le galant homme. Si elle avait été étonnée des merveilles de la journée, elle fut encore plus surprise des prodiges de la nuit. Pendant le jour il avait montré la douceur d'un ange; pendant la nuit ce fut un vrai hussard au milieu de Cythère, pillant, ravageant, fourrageant tout, ne respectant rien, ne laissant de la susdite île ni coin, ni recoin sans le mettre à contribution. La journée du lendemain, à peu de choses près, ne fut qu'une répétition de la veille; et la nuit qui suivit fut celle de Rachel. Vint ensuite la nuit d'Isaïe et de la prophétesse; s'ensuivirent enfin les nuits de Bala et de Zelpha, c'est-à-dire des deux suivantes.

As may be easily imagined, all three become pregnant, and

Mme. de Montcornillon applies again to father Bonhomme, who arranges her marriage with the prophet-marquis, and every thing terminates happily.

Madame de Montcornillon is hardly so good as *Madame de Betzhamooth*, yet it is a charming little work, and well repays perusal. The character of father Bonhomme is cleverly sketched.

THÉOPHILE IMARIGEON DUVERNET was born at Ambert in Auvergne, about 1730, and died there in 1796. He is best known through his connection with VOLTAIRE, whose life he wrote, and to whom he was a kind of Boswell. His numerous works, mostly forgotten to-day, include some political pamphlets, for which he was imprisoned in the Bastille, and on his release banished to Auvergne.

Pfaffenunweſen, Mönchsſcandale und Nonnenſpuk. Beitrag zur Naturgeſchichte des Katholicismus und der Klöſter von Lucifer Illuminator. Leipzig. Guſtav Schulze.

Small 8vo.; pp. iv and 89 ex title; on the outer wrapper is a wood cut, fairly drawn, representing a monk and a nun dancing, no illustrations inside the vol.; published about 1872, at 1 Thaler.

In this small volume, the contents of which bear the appearance of truth, as names and dates are given in full, we find a

short, popular account of the different orders of the Roman Catholic priesthood, and of the various kinds of monks and nuns; the object of the book is to lay bare some of the abuses connected with monastic life. The author points out the evil effects produced by flagellation, which, he affirms, is practised to a great extent in nunneries:

Der größte Uebelestand in den Klöstern, namentlich auch bei den englischen Fräuleins, ist das Peitschen mit der Ruthe auf den nackten Leib, was, wie dies ärzlich constatirt ist, sehr viel zur Aufstachelung des geschlechtlichen Triebes beiträgt, da aber dieser auf eine natürliche Weise nicht befriedigt werden kann, reißt in den Klöstern am öftersten Selbstbefleckung und homoseruelle Unzucht, der Mädchen untereinander, manchmal sogar zwischen den Lehrerinnen und Schülerinnen, ein. Dies ist keine Verleumdung der Nonnenklöster; sehr viele Damen, die bei den Nonnen erzogen worden, haben später, als sie heraus kamen und sich verheiratheten, das, was in den Nonnenklöstern geschieht, verrathen. (p. 39).

The story of the unfortunate Barbara Ubryk is told at p. 42. The following account of Count Ezobor's private nunnery is worth extracting:

Zu Zeiten Maria Thereslas hat der steinreche Graf Ezobor ein Kloster der Kapuzinerinnen aus pensionirten Liebhaberinnen, die ihm die Erstlinge ihrer Liebe geschenkt, gestiftet, er kam öfters hierher und lebte hier ein Leben, etwa wie der Padischah in seinem Harem; es waren nämlich nicht weniger als 24 Nönnchen, meistens sehr junge zarte Geschöpfe. Ihre Porträts, sammt jenem Ezobor's—auf jedem Bilde 5 Personen, er und je 4 Nonnen—in allem 6 Gemälde, befinden sich im Besitze der Familie Modrovich zu Ragendorf in Ungarn. (p. 41).

Les Supercheries de Satan Dévoilées ou la Confusion des Incrédules par UNE ÉMINENCE ROUGE Rome De L'Imprimerie de Sa Sainteté M DCCC LXVII

8vo. (counts 4): pp. 66 with 8 unnumbered of titles, *Table* and *Explication*; title in red and black; 4 satirical, erotic engravings; published in Brussels; price 12 francs. POULET-MALASSIS* affirms the author to be a Pole, named POMYAN WICHERSKI. There is a literal German translation:

Entſchleierte Satansſtreiche oder die Beſchämung der Ungläubigen durch eine rothe Eminenz. Rom, Luigi Parnieri. 1874.

8vo.; pp. vi and 58, with 2 unnumbered pages; it contains the 4 engravings, as noted above, reproduced by photography; published in Berlin.

In spite of the promises made in the preface, *Les Supercheries* is nothing more than a satirical parody on the ceremonies of the mass, and appears to have been written for the sole purpose of introducing the illustrations. It was probably inspired by *La Messe de Gnide*. All that can be said of it is that it is well written.

---

* Bulletin trimestriel, No. 5, for March, 1869. See also L'Intermédiaire, vii., 613. I take the occasion here of noting the death of AUGUSTE POULET-MALASSIS, which took place at Paris, February 10, 1878. A short notice of him will be found in the Gazette Anecdotique, vol. 3, p. 111.

Der Heilige Antonius von Padua. Von WILHELM BUSCH. Lahr. Verlag von MORITZ SCHAUENBURG.

Large 8vo.; pp. 69; 74 wood cuts in the text, and one on the outer (yellow) wrapper; printed in Roman characters.

The publication, in 1870, of this very clever, anti-clerical poem, caused much sensation. On 16th January 1871 it was confiscated in Berlin, after having already undergone a similar fate in other German towns. Prosecutions on its account took place as late as 1874.*

In 1873, the same publisher brought out a French rendering: **Légende de Saint Antoine.** *Imité de l'Allemand de* W. BUSCH. *Se vend dans les quatre parties du monde.* 8vo.; pp. 96 ex titles; title in red and black, and with a wood cut on it; the same illustrations are used as in the German edition.

The well known legend of the temptation of St. Antony is parodied with much force and broad humour, the verses being interlarded, and their point admirably brought out by the rough, though exceedingly telling illustrations. To quote from the poem without reproducing the cuts, is to do Busch's clever satire injustice, nevertheless I transcribe *die Biechte*, which I

* See the Hamburger Nachrichten, Jany. 17, 1871; Pall Mall Gazette, May 8, 1874.

take to be one of the most remarkable passages in the volume, giving by its side the French equivalent. The illustrations to the *Letzte Versuchung* are slightly free.

Die Beichte.

Es wohnte zu Padua ein Weib,
Bös' von Seele, gut von Leib,
Genannt die schöne Monika.—
Als die den frommen Pater sah,
Verspürte sie ein gross Verlangen
Auch ihn in ihre Netze zu fangen.
"Geht, rufet mir den heil'gen Mann"—
So sprach sie—"dass ich beichten kann!"
Er kam und trat ins Schlafgemach.
Sie war so krank, sie war so schwach.
"Sei mir gegrüsst, o heilger Mann!
"Und höre meine Beichte an!"
Antonius sprach mit ernstem Ton:
""Fahre fort, meine Tochter, ich höre schon!"'
"Am Freitag war es, vor acht Tagen—
"Ach Gott! Ich wag es kaum zu sagen!—
"Es war shon spät, ich lag allein—
"Da trat ein Freund zu mir herein.
"—Gewiss, ich konnte Nichts dafür!
"Er setzte sich ans Bett zu mir. .—..
"—Ach! frommer Vater Antonio!
"Wie Ihr da sitzt! Gerade so!
Antonius sprach mit ernstem Ton:
""Fahre fort, meine Tochter, ich höre schon!""

La Confession.

A Padoue était une femme
Plus riche en charmes qu'en vertus,
Au diable elle eût vendu son âme
Pour moins de cent écus.
Monica vit notre saint homme,
Et jura de l'inscrire, avec sa sainteté,
Sur la liste déjà longue—un superbe tome.
Des moines qui pour elle
Avaient rompu leurs voeux de chasteté.
"Faites venir le saint, dit-elle;
Il me faut me confesser."
Antoine vient: il entre dans la chambre à coucher.
Ah! la pauvre souffrante,
Comme de peur elle est tremblante!
"Je vous salue humblement,
Le cœur contrit et pénitent.
Venillez ouïr, mon père,
De ma coulpe un récit sincère."
Lors Antoine avec gravité:
"J'attends, dit-il, l'aveu de ton péché."
—"C'était un soir, la dernière semaine;
Je dormais seule, il était tard,
Voici que le hazard,
Un pur hazard, mon père, amène
Dans ma chambre un ami

" So sass er da und sprach kein Wort
" Und sah mich an in einem fort
" Und sah so fromm und freundlich drein—
" Ich konnte ihm nicht böse sein!
"—Die Finger waren schlank und zart,
" Blau war sein Auge, blond sein Bart . . .
"—Ach, guter Vater Antonio!
" Gerade wie Eurer! Gerade so!"
Antonius spracht mit ernstem Ton:
"" Fahre fort, meine Tochter, ich höre schon!" "
" Und leise tändelnd mit der Rechten,
" Berührt er meine losen Flechten.
" Zieht meine Hand an seine Lippen,
" Gar lieb und kosend dran zu nippen. . . .
" Ach bester Vater Antonio!
" So nippte er! Gerade so!!!"
Antonius sprach mit ernstem Ton:
" " Fahre fort, meine Tochter, ich höre schon!" "
" So nippte er—und nippt nicht lange—
" Er presst den Mund an meine Wange.
" Geliebte, sprach er, liebst du mich??
" Ja, sprach ich, rasend lieb ich dich!!
" Ja, liebster, bester Antonio!
" Ich liebe dich rasend, gerade so!!!"
Da sprach Antonius mit barschem Ton:
" Verruchtes Weib! jetzt merk'ich's schon!!"
Kehrt würdevoll sich um—und—klapp!!—

Il s'assied près de moi, vrai, comme vous voici."
Lors Antoine, avec gravité:
" Poursuis, dit-il, l'aveu de ton péché."
—" Ses yeux seuls me parlaient, vifs mais respectueux.
Il avait l'air si bon, si sage;
Comment aurais-je pu lui faire laid visage?
Il avait la main blanche, il avait les yeux bleus,
Et la barbe blonde et légère,
Vrai, comme la vôtre, mon père,"
Lors Antoine, avec gravité:
" Poursuis, dit-il, l'aveu de ton péché,"
—" Il avait attiré dans ses mains ma menotte,
Et doucement la caressait,
La chatouillait, la bichonnait,
Et pour mieux varier la note,
La mangeait de baisers pleins d'ardente tendresse,
De vrai, sa bouche ainsi me disait son ivresse."
Lors Antoine, avec gravité:
" Poursuis, dit-il, l'aveu de ton péché."
—" Il me pressa longtemps de ses lèvres humides:
—M'aimez-vous, disait-il, Monica de mon coeur?
Je t'aime follement, d'une terrible ardeur;
Mes bras de tes bras sont avides . . .

Die Thüre zu — geht er treppab.

Da sprach die schöne Monika,
Die dieses mit Erstaunen sah:
" Ich kenne doch so manchen Frommen,
" So Was ist mir nicht vorgekommen!!"

Ah! je t'adore ainsi, mon beau, mon cher Antoine,
Mon vrai trésor et mon unique moine!"
Mais lui, changeant de ton:
" Je vois, âme damnée, où vise ta chanson."
Et tournant sur son talon,
Il frappe de la bonne sorte,
Derrière lui la porte.
Lors Monica, sans cacher sa surprise:
" J'ai, dit-elle, connu bien des hommes pieux;
Pourtant, de par le diable et de par tous les dieux,
Oncques ne vis ainsi tourner telle entreprise."

The Priest in Absolution: A Manual for such as are called unto the higher Ministries in the English Church.

"Cur baptizatis, si per hominem peccata dimitti non licet? In Baptismo utique remissio peccatorum omnium est. Quid interest utrum per pœnitentiam, an per lavacrum hoc jus sibi datum sacerdotes vindicent? Unum in utroque mysterium est."—

AMBROS. de Pœnit. I. 8. p. 400, ed. Ben.

Second Edition. London: JOSEPH MASTERS, Aldersgate Street, and New Bond Street. MDCCCLXIX.

8vo.; pp. xii and 90, including titles. About three years later, was issued, without name of publisher or date, *Part II*, "privately printed for the use of the clergy." pp. xiii and 322 in all. "To the Masters, Vicars, and Brethren, of *The Society of the Holy Cross*, this volume begun at their request and continued amongst many labours and infirmities with the hope that it may serve to increase piety and devotion is humbly and affectionately dedicated by an unworthy brother priest."

Not inappropriately, after so many books concerning priests,

their teachings and their doings, does *The Priest in Absolution* occupy a place in this catalogue. It is in truth nothing but a *réchauffé*, modified, and toned down to suit Protestant and English susceptibilities, of the doctrines inculcated in the works of Popish casuits, several of which have already been noticed in these pages.*

Confession, accompanied by the power of remitting or binding sins, is the most mighty means of clerical domination which it is possible to conceive, and it seems only natural that priests, whether of the Romish or Anglican† church, should seek to retain this influence, and consequently to uphold confession. This is the object of *The Priest in Absolution.*

The work would probably have remained unknown to all except those for whom it was specially written, and perhaps theological students and a few seekers of literary curiosities, had not the Earl of REDESDALE called the attention of his peers to it, June 14, 1877, when he read to the house some extracts

---

* Vide pp. 62 to 76, and 88 to 111, ante.

† In *The Ordering of Priests*, the Bishop says to the Priest: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." And in *The Visitation of the Sick* we read: "Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him &c." If these words have any meaning at all they indicate that both confession and absolution belong to the teaching of the Church of England.

from the second part. The Earl's example was followed shortly afterwards by Mr. Cowen and Mr. Forsyth in the House of Commons. The bishops and clergy condemned the book in Convocation. The School Board of London censured it. "The Society of the Holy Cross" held a meeting, July 5, and, in deference to the Archbishop of Canterbury, resolved that no further copies of the book should be supplied, although they acknowledged it, and virtually adhered to the principles it contained. Several addresses, pro and contra, were issued. The daily press* took up the question warmly; the comic papers† ridiculed it; sermons were preached; and numerous pamphlets, for and against it, were published.‡

---

* I give the dates of The Times in which mention is made of it: June 15, 22, 25, 26, 27, July 4, 6, 7, 9, 13, 27, August 16, 24, 28, 29, 31, September 4, 7, 25, December 7, 1877. In such special periodicals however as, The Church Review, The Church Times, The Monthly Record, The Record, The Rock, &c. the controversy in all its bitterness must be sought.

† Punch, June 30; The Hornet, July 4; Once a Week, July 14; The Figaro, July 18; besides several separate broad sheets.

‡ A list of these publications may not be uninteresting for those who desire to go into the subject more fully: The Alternative of Remitting or Retaining Sins *A Sermon by* B. Compton.—Bible and Church Absolution: *What they are not, and What they are, &c. By the* Rev. C. H. Davis, *M.A.*—The Christian Doctrine of Priesthood, *&c. By* A Barrister.—"Confession to God and Confession to Man." *A Sermon, &c. By the Rev.* Henry Brass, *M.A.*—The Downfall of the Protestant Church, *Containing a full Exposure of the Book entitled: "The Priest in Absolution."*—The Duties and Rights of Parish Priests *&c. By* F. W. Puller, *B.A.*—The Freedom of

This work, which is written with talent and great subtlety, is devoted almost exclusively to the consideration of confession in all its ramifications; and contains most minute and detailed directions to priests in the performance of that office.

Confession in the Church of England, *A Letter to His Grace the Lord Archbishop of Canterbury by the Rev.* T. T. CARTER.—**"The Green Rule!"** *The Priest in Absolution, and the Holy Cross Society A Fearless Exposure.*—**A Lapman on The Three Priestcrafts.** *By* A. CULLEN.—**Liberty of Confession in the Church of England.** *A Sermon &c. By* R. RHODES BRISTOW, *M.A.*—**"The Priest in Absolution."** *A Criticism, A Protest, & a Denunciation, &c.*—**The Priest in Absolution** *and Achan's Confession, A Sermon &c. By the Rev.* H. D. NIHILL, *B.A.*—**The Priest in Absolution:** *An Exposure. By* ALESSANDRO GAVAZZI.—**The Priest in Absolution.** *An Expose* (sic) *of the Work &c.*—**"The Priest in Absolution:"** *A Sermon, &c. By Rev.* W. J. KNOX-LITTLE, *M.A.*—**"The Priesthood of the Church of England."** *A Reply to the Rev. W. J. Knox-Little's Sermon, "The Priest in Absolution." Being A Sermon &c. By Rev.* J. ROBERT O. WEST.—**The Priest in the Confessional:** *A Warning, with Evidence, &c. By* ROBERT STEELE.—**Private Confession:** *Does the Church of England encourage or allow it? A Sermon &c. By the Rev.* R. E. BROOKE, *M.A.*—**A Protest against the Ritualists' Confessional;** *with a Narrative of a Personal Visit to the Confessional at St. Alban's, Holborn, &c. By* JAMES ORMISTON.—**The Reb. Canon STOWELL on Confession,** *&c. A Lecture, &c.*—**The Ritualistic Conspiracy:** *comprising Lists of "Priests" who desire the Appointment of Licensed Confessors for the Church of England; &c.*—**The Ritualist's Progress:** *A Sketch of the Reforms and Ministrations of our new Vicar. &c. With a supplementary Poem, entitled* **The Unholy Cross.** *By* A GRADUATE *of the University of Cambridge. With Full-Page Illustrations.*—**The Secrets of Ritualism.** *A Word of Warning. By the Rev.* C. H. WAINWRIGHT, *M.A.*—**A Vindication,** *from the Bible and Book of Common Prayer, of the Society of the Holy Cross &c.*

Although the first part is almost, if not quite, as noxious as the second, yet as it was the second part which caused the scandal, and as that volume was privately printed, I shall confine my remarks and citations to it alone. The "unworthy brother priest" does not disguise his object. He says: "There is no resource for the spiritually sick save private Confession and Absolution, and to make that effectual it is often necessary that the patient be examined with discretion and expertness. To this object the Second Part of this book is dedicated." (p. viii).

A few extracts will serve to show that the doctrines held by "The Society of the Holy Cross" are almost as thorough, and fall but a very little short of the teaching of the Romish Church in its most objectional form:

If nocturnal pollutions during sleep be confessed the penitent should be questioned whether they were intended by him to take place, whether he did anything to excite or cause them proximately or remotely, and whether on waking he wholy consented to them. Any one of these contingencies would involve a grievous sin; otherwise as being involuntary there would be no fault incurred. except such as might arise out of partial consent. Pollutions of this kind are natural and unnatural—the former being like any other effort of nature by way of evacuation, and therefore in themselves sinless; but the latter being forced and voluntary, the result of imaginations, conversations, readings, and sensual excesses, and therefore sinful. (p. 29).

Concerning the mode of questioning Penitents. We have said already that the Priest cannot be too careful in questions about sin to avoid giving the penitent thereby any further acquaintance with evil. Yet at the same time he must often supply the want of knowledge on the part of the penitent, lest through ignorance a part of the confession be kept back, which is the most

necessary to be unfolded. Not to be impatient, and not to travel too fast, is the great secret of avoiding great indiscretions. Meanwhile the Priest must be careful also not to be too reserved in questions, lest he risk thereby the loss of a great good for the sake of a less. It is easy for an adroit Priest to ask questions, especially upon the subject of purity, so as not to be understood by any one except such as is guilty of what is supposed. If a child confess "bad thoughts," it may be asked "what sort of thoughts?" for in children they are often confined to anger and revenge. (p. 80).

On the Seventh Commandment. Penitents should be questioned as to *thoughts*, whether they have had corrupt desires, or taken "morose delectation" in impurity, and whether they have clearly turned their attention to them and consented to them: whether girls, widows, or married women have been the subject of their thoughts, and what evil they thought to do with them. Many of the lower class, commonly speaking, specially in the country, deem whoredom a greater sin than simple fornication; while on the contrary they are not familiar with the sin of adultery, hence it is expedient to suggest such a sin to their mind. It is well to inquire in regard to these thoughts, to which they have assented, how often they have occurred and how long they have been indulged. Inquiry may be made how often in the day, in the week, or in the month, and during what time, minutes, hours, days, &c., they have consented to such thoughts. If however they cannot answer satisfactorily, they should be asked whether they have lusted after persons whom they have met or who have come into their minds, or whether they have been in the habit of dwelling impurely upon the thought of one person in particular through their never resisting bad acts of consent thereto; and whether they have always lusted after such a person or only as often as they looked upon them. Lastly, they should be asked if they have taken means to follow up evil thoughts, for then such means, however indifferent in themselves, become endued with interior wickedness, and therefore are to be explained as being exterior sins or deeds in their commencement. (p. 113).

Persons guilty of self-pollution should be asked about immodest touch apart from pollution, and warned that it is deadly sin: also whether at the time of pollution they had in their mind the desire of carnal intercourse with one or more persons, for in that case distinct acts are committed accordingly. In regard to married persons, the Priest is bound ordinarily only to inquire, *when*

he finds it necessary, of wives, if they have rendered due benevolence, and that only in the most modest way he can, and not to inquire further, unless he be asked questions himself. (p. 115).

The Priest should exercise towards children the greatest possible charity and gentleness. . . . He may ask as follows: . . . Have you committed any act of indecency? Here the greatest caution is required. The Priest should at first test the child by somewhat vague and indefinite questions. "Have you said bad words? Have you played with other little boys or girls? was it in secret?" They should be then asked if they have uttered impure words or done dirty actions? It is often useful even though they deny having done so, to ask, "How often have you done so and so?" They may be asked with whom they sleep, and if they have played with their bedfellows? touched each other designedly and unbecomingly? (p. 143).

The wife is not bound to follow her husband wherever he choose to go to her disgrace or serious inconvenience, unless previously arranged at the time of marriage. If the wife leave her husband without just cause he is not bound to maintain her. The wife is not bound to render due benevolence, if grave damage be apprehended for herself, her husband, or her offspring, as the result: nor if her husband be afflicted with contagious disease, unless it were known at the time of marriage and were not of a very grave nature; nor if she herself were ill in such a way as to be likely to suffer: nor if she cannot have any but stillborn children: nor if her husband be mad or drunk or brutal: nor if divorce have been pronounced, or vows of chastity have been made with mutual consent: nor if he have been unfaithful: nor if he seek it unnaturally. It must be held that anything done to hinder the procreation of children, or to risk their being stillborn, is sin. Certain provisions of the Jewish law, though they are best observed for the sake of the offspring, prohibiting the wife to render due benevolence at certain times, are not absolutely obligatory. (p. 159).

In regard to Marriage: The Bishop may dispense with the obstacles to marrying in Advent and Lent. No dispensation can be granted in order to validate a marriage void by the law of nature, as when contracted in error, after consummation, where the parties are under age, where impotence exists, or where the first degree of consanguinity in the direct line has been infringed. But after a marriage which does not come under the above heads, has been

invalidly contracted, the Bishop may dispense when the following points concur: (1) if the marriage have been publicly performed; (2) if the impediment be secret so that it cannot be proved by the testimony of more than one witness; (3) if the marriage have been contracted in good faith and in ignorance of the impediment; (4) if scandal would result from separation. This applies to such cases in which a man may have cohabited with a mother and then married her daughter, or with a daughter and then married her sister. And this because one or the other may have married in ignorance of such facts, and the wickedness of one ought not to cause suffering to the innocent. But if both were aware of the impediment existing, no dispensation can be granted. It must be borne in mind that all dispensations of this sort must be confined to the court of conscience, and cannot hold good in the courts of law of England, when not recognised by them. (p. 289).

The Priest in Absolution is attributed to the Rev. JOHN CHARLES CHAMBERS, incumbent of St. Mary-the-Virgin, Crown Street, Soho, author of numerous doctrinal works, who died May 21, 1874, aged 57 years.* I cannot better conclude this notice than by citing a few of the sensible remarks made upon the subject by the Rev. H. R. HAWEIS:†

I object to the minute, unhealthy scrutiny of systematic Auricular Confession. Why should you be always prying into your soul, any more than into your lungs or your stomach? Why cannot you let it alone? Moral and physical life is most healthy when least conscious. At times there will come disorder in both, which must be watched and attended to; but he who is always asking how his soul does, and explaining it to others, is no better than a dyspeptic hypochondriac; he is a poor creature, a mere moral valetudinarian.

---

* Crockford's Clerical Dict., 1870, and 1874; Notes and Queries, 5th S., viii., p. 440.

† The Monthly Record, Oct., 1877, p. 147.

And as for these Confession manuals for the Priests, why, by the time a man is thirty, he knows quite enough about sin, and if he knows less than his penitent, so much the better for both. Nothing is gained by a minute recapitulation of things unfit for publication. The ease of conscience got thereby is itself a disease; a general statement ought to be quite enough. You have no business to go acting over again your sin, and raking out all the dirty nooks and corners of a weak mind in a weak moment. When you have done what you are ashamed of, repent, forget, and do better next time; but, for God's sake, let "the Priest in Absolution" alone. Why place a lighted match to dry tinder. And for little children the thing called Auricular Confession is monstrous! Children have bad tendencies—bad habits. You call these things *sins*. Nonsense! You magnify these things at your peril and to their ruin. A child does not know, ought not to know, ought not to think or understand at all about these things. A child is only to feel it *must not* do this or that. The nurse is the person, not the Priest; the mother and father. But the Priest in the nursery! The thing is shameful! Turn him out! You make a childish habit into a sin by calling it one. Good nursery discipline—wise and decisive—and, above all, not too grave, not too serious or prolonged, and not introspective at all—good habits, clear, honest feelings, simplicity and obedience, cheerfulness, and *no mystery*—that is what we want in the nursery; not the Priest in Absolution.

The Toast, an Epic Poem In Four Books. Written in *Latin* by FREDERICK SCHEFFER, Done into *English* by PEREGRINE O DONALD, Esq.; Vol. I

Siquis erat dignus describi, quòd Malus, aut Fur,
Quòd Moechus *foret, aut* Sicarius, *aut alioqui*
Famosus; multâ cum libertate notabant. Hor.

Dublin: Printed in the Year MDCCXXXII.

8vo.; pp. 96 ex title, the numbering being sometimes in the corner, and sometimes in the middle of the tops of the pages, whereas in the prefaces and complimentary epistles it is generally omitted. The edition is complete with two books,* and in one volume, the other two books promised in the title were never published in this form. The volume contains: *Errata*, on verso of title page, *The Translator's Preface*, pp. 1 to 6, *The Author's Preface*, 7 to 9, three dedicatory letters in verse, and in Latin and English, *The Toast*, books first and

* Bibliographical Cat. of Privately Printed Books, p. 40.

second, with *Notes and Observations*, 21 to 96. The next edition is:

The Toast. An Heroick Poem In four Books, Written originally in Latin, by FREDERICK SCHEFFER: Now done into English, and illustrated with Notes and Observations, by PEREGRINE ODONALD Esq; (quotation as above except that "*Siquis*" is printed "*Si quis*") Dublin: Printed. London: Reprinted in the Year MDCCXXXVI.

4to.; pp. 309 in all, although the last page is numbered 232; between the third and fourth leaf of sheet Q, p. 118, are inserted three leaves, or six pages,* indicated *Q, pp. * 113 to * 118, the catch word "As" at foot of p. 118, and the numbering of the lines leading on to p. 119, and the sense being complete without the interpolated six pages. The title page is

---

* I have seen a copy in which these pages are inserted after sheet P, p. 112, but I think incorrectly, the sense being more complete as above. The last two lines of p. 118 read:

> "Thus Apollo decreed—When to stop further Fury,
> "Who should enter the Closet but little *Mer-cury*."

The poem is thus continued on p. *113:

> "Ken ye not the young Thief?—But you'll think my Head wrong,
> "If without a new Patron I sing a new Song:" &c.

Moreover the interpolated leaves, were they intended to follow sheet P, would have been signed *P, and not, as they are, *Q.

printed in red and black. There is a well executed frontispiece, signed HUB. GRAVELOT in. B. BARON sculp., in which Lord GEORGE GRANVILLE is holding to Apollo an oval picture containing the portrait of Lady FRANCES BRUDENEL (Myra) in the bloom of youth, while a Satyr is pointing to her as she appears in reality—old, ugly and coquetish, with fan in hand, and her face covered with wrinkles and patches. The volume contains: *Frederici Schefferi Epistola ad Cadenum*, pp. III to XI, *Notæ*, XII to XXVI, *The Translator's Preface*, XXVII to XLVIII, *The Author's Preface*, XLIX to LI, three dedicatory letters in verse, and in Latin and in English, LII to LIX, *The Arguments to the Four Books of The Toast*, LX to LXVI, *The Toast* (of which the full-page title to Book the first is unnumbered, while those to the other three books are accounted for), 1 to 196, *The Appendix*, 197 to 232, one unnumbered page of Music (5 lines), and finally one unnumbered leaf of *Advertisement*, with *Errata* on verso. This curious advertisement has an interest with regard to the history of the book, and as it is sometimes wanting, I find place for it in extenso:

Advertisement by the London Bookseller.

The Poem was written by a Foreigner, who lived two or three Years in *Ireland*. He had been recommended to some Persons of Distinction in that Country, who under the Colour of Friendship cheated him of a large Sum of Money, and afterwards attempted, by Night, to assassinate him in the Streets of *Dublin*. This circumstance hath been mentioned in two or three Places by his Translator, and cannot indeed be repeated too often, because it sufficiently justifies all the Liberties of his Satire.—I take this Occasion to

correct a Mistake, which the Prefacer hath committed thro' a Mis-information. He says, the Author compounded his Law-Suit. But I am assured by some *Irish* Gentlemen, that he could never obtain any Part of the Money, of which he had been defrauded, either by a Composition, or by any other means.

I do not expect this Performance should be as well received in London *as it was in* Dublin, *where the Scene of Action lies, where the Characters are all known, and where every little Incident and Allusion in the private History are well understood. However, as there is some Humour in the Work, I imagine it will not be disagreeable to an* English *Reader, and therefore I hope to find my Account in Reprinting it here.*

London, *Decemb.* the 1st, 1736.

The 4to. edition, it will at once be seen, contains much more matter than that of Dublin in 8vo.—the poem is completed; and the first two books are enlarged, both in the verses and in the *Notes and Observations.*

Book 1 contains in the 8vo. 276 lines, in the 4to. 292 lines,
" 2 " " " 340 " " " 392 " .

The *Epistola ad Cadenum*, *Notæ*, *Arguments* and *Appendix* are entirely new matter, as well as the music and *Advertisement*, while both prefaces and one of the dedicatory letters are altered and augmented.

The next edition of *The Toast* is of MDCCXLVII (the date altered with the pen), in 4to. This would appear at first sight to be the same edition as that of 1736, with the date transformed into 1747, especially as the title page is otherwise identical, the same frontispiece is used, both volumes terminate with p. 232, and even the printer's blunders are reproduced;

it is however in truth an entirely distinct edition, and differs in many particulars: e.g. after line 32 of Book III (p. 87),

> And create thee High-priest of our *Irish Priapus.*,

118 lines with *Notes and Observations*, more than 13 pages, are introduced which do not appear in the 1736 edition, and when the line which next follows is reached, the text varies. In the 1736 edition the poem continues:

> In the Champain above, which old Poets descry,
> Overlooking vast Worlds, and adorning the Sky,
> Stands the Hotel of *Phœbus*, so spacious and fair;
> Not a Mansion below with this Dome may compare:
> Nor the new House of Commons, nor * * old Folly,
> Nor the College, or Castle, or Villa-*Conolly*; &c.

In the 1747 edition the poem continues:

> Here, by changing the Scene, now my Fancy grows strong, &c.,

and the above passage is thus altered:

> In the Champain above, which old Poets descry,
> Overlooking vast Worlds, and adorning the Sky,
> Stands a spacious fair Palace, posses'd by the Sun;
> Built before Time was measur'd, or Ages begun;
> And, as Connoisseurs own, in an excellent Tast,
> Of Materials so firm, it for ever must last.
> Nor to this be compar'd any Fabric below,
> Whether fashion'd for Use, or invented for Shew:
> Nor the new House of Commons, nor *Parmeno's* Folly,
> Nor the College, or Castle, or Villa-*Conolly*; &c.

Similar variations are introduced into the *Notes and Observations*; further, in the edition of 1747, some of the names, which were left in blank or only indicated by a single letter, are more fully filled out, as in the case of "Parmeno" which was indicated by * * only; and before the line-numberings marks ‡ are introduced. These variations continue until p. 89 (of both editions) is reached, when both editions correspond until we arrive at p. *113, when the text, notes, marks, and even the indication of the sheet differ; again and finally, at p. 196, end of Book IV, 9 lines of prose in the note to line 563, which are given in 1736 edition, are omitted in that of 1747, and the 14 Latin verses, which terminate *The Toast* in the earlier edition, are in the later edition reduced to 13, and are printed in a much bolder type. The 4to. of 1747 contains in all pp. 323; after sheet M, two sheets, marked respectively *M2, and *N, pp. *89 to *104, are introduced, and after the third leaf of sheet Q are inserted three other leaves marked *Q, pp. *113 to *118 (as before pointed out); the leaf of Music is inserted, but that of *Advertisement* is omitted, and the printer's errors are corrected with the pen.

From a very careful examination and comparison of the pages where no alterations in the text occur, I incline to the belief that they are the very same in both issues, and that only such sheets were reprinted as the alterations and additions to the text rendered it necessary to print afresh; this holds good

with respect to the title-pages, those used for the late edition being the self same as were originally struck off, the dates only being changed with the pen. To possess the work then really complete both 4to. editions are necessary, that of 1747 being more ample than the one of 1736, and entire with exception of the 9 lines of English prose, and the 1 line of Latin verse omitted in the last note to the fourth book.

The Toast, as it appears in the Opera GUL. KING, *LL.D. Aulæ B.M.V. apud Oxonienses olim Princip,** seems to be made up of the two editions just described, e.g. The title page is dated MDCCXXXVI. At p. 87, after the line,

And create thee High-priest of our *Irish Priapus.*,

the poem continues:

Here, by changing the Scene, now my Fancy grows strong, &c.,

as in the 1747 edition, and the 118 additional lines are also given. P *113 reads as in the edition of 1736. P 196 reads as in the edition of 1747. Finally, the errors are left uncorrected, but the leaf of *Advertisement* and *Errata* is omitted.

DAVIS,† while speaking of the second 4to. edition, says:

---

* The title page of the *Opera* is without date, but the dedicatory epistle concludes, "Dabam Oxoniæ Maii Calendis MDCCLIV." The book is got up in a most beautiful manner; to each poem there are head and tail pieces, designed by GULS. GREEN, Junr. and engraved by P. FOURDRINIER, charming both in design and execution; there is also an allegorical frontispiece; size 4to.

† Second Journey round a Bibliomaniac's Library, p. 109.

"In the title of a former edition of the Toast, 4to. Lond. 1736, after Peregrine O'Donald, Esq. in the Title-page, was—

Pus atque Venenem (sic)
Rabies armavit,"

which would lead to the supposition of there being another edition of 1736, but this I am disinclined to believe. Davis is evidently at fault with his quotation, and may be still further in error respecting the volume itself, which he appears not to have seen. Possibly he speaks of a cancelled title page only.*

The Toast was "re-published in 1754, with a Latin Address to the Parliaments of France;"† and again, but without the *Notes and Observations*, in Almon's New Foundling Hospital of Wit.

It is generally believed that *The Toast* was never offered for sale. This is certainly erroneous with regard to the Dublin edition, and it seems evident that the London edition, if not sold, was at any rate printed with that intention. In the *Register of Books* of the November No., 1732, of The Gentleman's Magazine, *The Toast* is correctly mentioned as "*Sold* by H. LINTOT;" and The London Magazine of the same date is even more explicit, and gives, "The first Volume Printed for H. LINTOT, price 2s. 6d." The volume then was

---

* Notes and Queries, 5 S., III, p. 438.
† Literary Anecdotes, Nichols, vol. 2, 608.

in the hands of a bookseller, and had an acknowledged commercial value. With regard to the London 4to. edition of 1736, in spite of the author's assertion that his work had never been *published*, we find it figuring in The Gentleman's Magazine for January, 1737, as "an Heroic Poem Printed for L. GILLIVER, and J. CLARKE;" further the *Advertisemeut* in the volume itself is, be it observed, "by the London *Bookseller*" who does "not expect this Performance should be as well *received* in London, as it was in Dublin," but who nevertheless hopes "to find his Account in Reprinting it here," plainly indicating that the book had sold well in Dublin, and that he trusted to make a profit by the speculation in London.

The Toast, although not common, is by no means so scarce a book as the bibliographers, and especially the booksellers, would make it out to be. NOBLE* says, that "many copies came into circulation;" in the British Museum are three copies of the 4to. editions, besides that in the *Opera*; I possess two copies, and know of several others. The story generally circulated by booksellers in their catalogues that, "on the death of the Author the whole impression, except 60 copies, were destroyed by his Executors," refers, as Davis tells the anecdote, to the *Opera*, and not to any separate edition of *The Toast*.

The author of *The Toast* is DR. WILLIAM KING, Principal of

---

* Biographical History of England, Granger, Continuation, vol. 1, p. 366.

St. Mary Hall, Oxford. The work may, I think, be justly classed among the most noteworthy effusions of our literature, for it is in every respect remarkable. That so much labour, erudition and cost should have been lavished on an attack upon one, by no means notable, woman, is in itself matter of surprise; that so foul a satire should have proceeded from the pen of a reverend Dr., is still more strange. Such a book could only have been written by a man of genius, great learning, and thorough knowledge of the world and its vices. In it Dr. King shows himself a complete master of both English and Latin; whether the twelve feet lines of the English text, or the rhymed Latin verses of the supposed original, or the curious prose notes are the most remarkable, I will not pretend to say; the whole production is astonishing, and teems with wit, humour, point, and erudition.

M. Sylvain van de Weyer,* to whom few of the curiosities of our literature were unknown, considers it a "poème extraordinaire;" and M. Octave Delepierre has given a short, but clearly written analysis, together with a few extracts, in his **Macaronéana.**

In an article styled *By-Ways of History. History of an Unreadable Book,*† an ingenious writer, who had evidently

---

* Choix d'Opuscules. Série 1, p. 71.

† Bentley's Miscellany, No. for June 1857, pp. 616 to 625.

derived more satisfaction from the perusal of this "unreadable" book than he cared openly to own, but who has carefully considered his subject, has made the following astute remarks upon *The Toast*, its author, and some circumstances connected with it:

Lady FRANCES BRUDENELL,* daughter of an Earl of Cardigan, married first to Livingston Earl of Newburgh, in Scotland, espoused, in the year 1699, as her second husband, RICHARD Lord BELLEW, of the kingdom of Ireland, by whom she had one son, JOHN, afterwards LORD BELLEW. Her second husband died in the year 1714, and then the "heavenly Myra" of the poet found herself in the common place every day position of a titled dowager, steeped to the chin in debt and pecuniary engagements, from which she sought extrication by the aid of friends, and by resort to those expedients for raising money which too often end in worse confusion and deeper embarrassment.

Among these friends who engaged themselves in her affairs was a certain "Sir THOMAS SMITH," knight and baronet, "Ranger of the Phœnix Park, Dublin," who is set down in the *extinct* baronetage as having died unmarried in the year 1732. His sister, by the half blood, had married "PEREGRINE KING, Esqr., of London," and was the mother of our author, who probably inherited a large moneyed fortune from his father, and would also seem to have had large expectations of inheritance from his bachelor uncle.

Voluminous and complicated bills in equity, from which I have had the courage and curiosity to remove the dust and cobwebs accumulated for a century and a half in the archives of the law courts in Dublin, inform us that Sir Thomas Smith was prevailed on by Lady Newburgh to undertake the guardianship of the young Lord Bellew, her son, and to become engaged for herself in large sums of money, taking as security certain claims for jointure

---

* An account of her is also given in Noble's **Continuation of Granger**, Vol. I, p. 365.

and arrears on the Bellew estates. When the payment of these sums became pressing, Sir Thomas Smith would seem to have applied to his moneyed nephew for advances, transferring to him the claims on the countess's jointure for his security. These advances, in 1724, had amounted to many thousands of pounds, when lo! a misfortune occurred, to which, somehow, *Irish* investments seem to be peculiarly liable—the securities proved insecure if not worthless. JOHN Lord BELLEW came in, and (as the poor assignee suspected) with the connivance and aid of Lady Newburgh, her trustees and his own uncle "combining and confederating," defeated the claims of Dr. King, who, there is reason to believe, lost, in greater part, if not all, the money embarked in the transaction: a loss which would appear in the result to have "made a wise man and a scholar mad."

It may seem strange that a mere ordinary lawsuit should in any result, however adverse, so move a grave scholar from his propriety as to induce him to such a foul production as this; but there is nothing more certain or remarkable in the history of the human mind and its aberrations than that long continued and invèterate litigation frequently results in producing a state of the faculties more or less monomaniacal. "Bleak House" is not one of Mr. Dickens's best works, yet it has the merit of working out this conception with much power in the several cases of poor Miss Flight's harmless insanity, poor Richard Carstone's wasted youth and ruined prospects, and the wilder and fiercer bursts of violence from the beggared and infuriated Grindley. It would seem as if real or supposed *legalised* wrong, that is, wrong done in the form, and under sanction of that law, of which the theory is, that it is the ultimate resort of the *wronged* for redress, wrought with some peculiar effect upon the moral nature of sufferers, impelling them to seek, each in the fashion dictated by his own peculiar temperament, some solace or satisfaction in what has been termed the "wild justice of revenge." Dickens's pictures are but little exaggerated above every-day realities. A man of gloomy and determined character lays all his misfortunes at the door of some bad enactment, some "*lex iniqua*," invented, as he thinks, for his own particular ruin, and he stabs his attorney as the *doer* of legal wrong, or shoots a prime minister as the framer or perpetuator of the iniquitous code. Another assaults the counsel who stated, or lampoons the Lord Chancellor who decided, the case against him; while a third, as in the instance before us, regardless of consequences to his own reputation,

exercises his weapons of wit and learning, sharpened on the grindstone of malice, in libelling his successful opponent, and all and sundry who, as he imagines, have aided or abetted him. Under this last form of monomania we class Dr. King's book entitled "*The Toast.*" Nor can a greater proof of the blindness with which the spirit of revenge afflicts a sufferer be given, than that of a man of gravity, station, and erudition, applying all his powers to the composition of a foul, enigmatical, and absurd libel, containing, in fact, its own refutation in the very enormity and unnatural character of crimes and infamies which the author heaps upon the objects of his hate, and which, in fact, reduce the whole composition to the reverie of a disordered mind, for which the only excuse or explanation is, that it is the work of a man made as completely bankrupt in discretion, as in fortune, by his injuries and litigation.

In a strange mixture of old mythology and modern imagery, Dr. King introduces the objects of his wrath as the *dramatis personæ* of an absurd poem, supposed to be an English version of a Latin Fescennine text of ingenious and jingling rhyme, which is also given with a running commentary evincing the most amazing profusion of research, erudition, and malignity. The author adopts the name of *Schæffer*—a foreign writer of ability in his day. The heroes and heroines of this poem figure under mythologic titles; Lady Newburgh is still the *Myra* of GEORGE GRANVILLE'S idolatry, but became a loathsome, immodest, and unnatural hag. The writer's own uncle, SIR THOMAS SMITH, figures as a beaten, disgraced, antiquated, and profligate *Mars*, whom the writer *will* have to be Lady Newburg's *third* husband, inveigled into a marriage after he had been long her gallant, and ultimately induced to disinherit his own defrauded nephew and next of kin for the countess and her gang. *Myracides* (the son of *Myra*) is "JOHN LORD BELLEW," while a LADY ALLEN, wife of JOSHUA second VISCOUNT ALLEN (The *Traulus* of one of Swift's satires), under the title of *Ali*, personates a subordinate imp and confederate of *Myra's* in all her impure and dishonest practices. A bishop, foully abused under the name of *Pam*, we find to be Bishop HORT, after Archbishop of Tuam, who is identified to us as "HORT-*ator* SCELERUM!" The luckless *trustee* of certain legal deeds between the parties, a Captain PRATT, is pilloried as *Vol*, or *Volcan*. Other personages are also introduced, playing their parts in the long drama through which the vindictive author's wrongs, real or supposed, are woven into a tissue of the most unmitigated abuse and ridicule of the offenders against him. Even with the key furnished by a perusal of those bills in the Irish Chancery

referred to, the points and allusions of the poem are far-fetched and obscure, and to general readers even the writers in our day could scarcely have been intelligible, while readers, without such clue to the meaning, as they turn the pages of this expensive quarto, can do little more than conjecture for what purpose such a waste of ability, engraving, paper, and letterpress could have been committed.

Dr. King has himself left us the following account of the book and of the circumstances under which it was begun and continued :*

I began THE TOAST in anger, but I finished it in good humour. When I had concluded the second book, I laid aside the work, and I did not take it up again till some years after, at the pressing instances of Dr. SWIFT. In the last letter which I received from him, he writes thus : "*In malice I hope your law-suit will force you to come over* [to Dublin] *the next term, which I think is a long one, and will allow you time to finish it ; in the mean time I wish I could hear of the progress and finishing of another affair* [the Toast] *relating to the same law-suit, but tryed in the courts above, upon a hill with two heads, where the defendants will as infallibly and more effectually be cast,*" &c. And speaking of this work to a lady, his near relation, who is now living, after he had perused the greatest part of it in the manuscript, he told her, *if he had read the* Toast *when he was only twenty years of age, he never would have wrote a satire.* It is no wonder that such a singular approbation should raise the vanity of a young writer, or that I imagined I wanted no other vindication of this performance than Dr. SWIFT's opinion. He was chiefly pleased with the notes, and expressed his surprise that I had attained such a facility in writing the burlesque Latin. The motive which induced me to form the notes in that manner, was the judgment I made of those on Mr. POPE's *Dunciad.* That poem, it must be allowed, is an excellent satire ; but there is little wit or humour

---

* In his **Political and Literary Anecdotes of his own Times** (p. 97), printed after his death from the MS. in the possession of two ladies, relatives of the writer.

in the notes, although there is a great affectation of both. After Dr. SWIFT's testimonial, I ought, perhaps, to esteem the TOAST above all my other works; however, I must confess there are some parts of it which my riper judgment condemns, and which I wish were expunged: particularly the description of Mira's person in the third book is fulsome, and unsuitable to the polite manners of the present age. But if this work was more exceptionable than my enemies pretend it is, I may urge for my excuse, that althongh it has been printed more than thirty years, yet it has never been published: I have, indeed, presented a few copies to some friends, on giving me their honour that they would not suffer the books to go out of their hands without my consent. One of these persons, however, forfeited his honour in the basest manner, by putting his copy into the hands of BLACOW, and the rest of the Oxford informers; but as they had no key to the work, and did not understand or know how to apply the characters, they were content to call it an execrable book, and throw dirt at the author: and this, in their judgment, is the most effectual way of answering any performance of wit and humour.

I venture now to give my readers a taste of the work itself, and I select that part in which the heroine's person is described, undoubtedly the most remarkable portion of the poem, and which the author himself, as we have seen, afterwards considered "fulsome, and unsuitable to the polite manners of the present age." In order to render full justice to this remarkable performance, and the better to enable my readers to judge of the style of the work, I reproduce the greater part of the extract in facsimile, reducing the size of the letterpress to correspond with that of my own volume, and beg my readers to continue from the beginning of the citation (two lines of text and note) given on the next page, to the facsimile, and likewise from the end of the facsimile to p. 317 of my book:

There he saw the huge Mass tumble out of her Bed;
Like *Bellona's* her Stature, the *Gorgon's* her Head; 126
Hollow.

NOTES *and* OBSERVATIONS.

Ver. 125 *There he saw the huge Mass* &c.

Carnis en! de cubi-li de-
scendit massa subran-cidæ,
Ingens bellua, Bellona,
Ore referens Gor-gona.
Cava (nihil utar tropis)
Torquet lumina Βοώπις.
Cana coma: frons turpata
Crustis, rugis exarata.
Rari dentes. Densis-sima
Barba, capræ simil-lima,
Cogitur in mentum. Cutis
Scabra, lutea; corium putes.
Gibbus. Putres mammæ tales,
Ubera equina, quales.
Valga: Crassos ὀι ὁλοχιῶες
Postes sustinebant pedes.

I translated this Part of my Author's Poem with much Reluctancy. The Description of *Myra's* Person, and of her Morning Exercises; and the Figure and Character of her Imp are a little too gross, and I fear will shock the Politeness of some Men, who have my way of thinking: For I profess to have the greatest Veneration for the fair Sex. And therefore, I should certainly have omitted many of the Verses which I have just now quoted, as well as those which follow, if such a Chasm would not have rendered the whole Work lame and imperfect. Those Passages, which gave me the greatest Disgust, such especially as I found would not break the Thread of the Narration, I have entirely left out. And the rest of my Version I have managed in such a Manner, that I hope it may now be read without giving any great Offence to a modest Ear; however, it may offend a weak Stomach, or (as I said before) be disagreeable to such Persons, as pretend to a very refined and polite Taste. Having made this Apology for my self, I must beg the Reader's Indulgence, while I offer some Excuse for my Author. He was born in a Country, where the People have little Delicacy either in Writing or Conversation. *Les Laponnois*, says a *French* Traveller, *sont si grossiers, qu'ils ne sçavent nommer les choses que par leur nom. The* Laplanders *are so barbarous, that they call every thing by its proper Name.* This was the Manner of all the *Gothic* Nations; and is still practised by some of the Northern People, who would not be thought to want Breeding. Even among the *English*, till towards the end of Q. *Elizabeth's* Reign, the plainest Speaker was reckoned the most honest Man. But particularly the old *English* Poets made no Scruple of describing Things, as they really were: especially when they repeated another Man's Story. And for this Reason *Chaucer* excuses all that Ribaldry, which we find in his *Canterbury* Tales. I may borrow his Words, where he apologizes for making his Wife of *Bath* speak so broad, to justify Mr. *Scheffer's* Description and Character of *Myra*.

—I prap you of your Courtesy,
That ye ne arrette it nought my Villany, Though

Then advancing in Years, all her Wants she supply'd,
By an Art, which the fam'd *Messalina* ne'er try'd.
Tho' her Gallants were few, or not made to her Mind;
Yet her Joyance was full, if the *Jewess* was kind.
While the God, that no Room might be left for a Doubt,
Turn'd her upside and down, and then inside and out;
And survey'd all her Parts—many more, than is fit
For the Bard to describe;—but still found himself bit: &c.

The description of the heroine does not end here, but I have quoted enough to give the reader a thorough notion of King's style and wit; I will find place for one passage more, but without the *Notes and Observations*. Myra is now ready to receive her servitors:

She has heard the soft rap. Lo! her Gallants appear:
First approaches majestic the tall Grenadier.
All her Fury the Sight of such Manhood suppress'd;
And a train of soft Passions re-enter her Breast.
She embrac'd the great Soldier; she measur'd his Length;

NOTES *and* OBSERVATIONS.

Women in the same Manner as Men love them; she was a Tribad.

Messalina si certaret.

The famous Story of *Messalina*, Wife to the Emperor *Claudius*, is told by *Juvenal* in his sixth Satire, translated by Mr. *Dryden*. I refer the Reader to that Passage, in order to form a right Notion of the Powers and Abilities of *Scheffer's Myra*.

Shylockissa.

All the *Latin* Commentators have stumbled at this Word, and offer various Conjectures concerning the Etymology of it. But in my Opinion, the Matter does not admit of the least Doubt. *Shylockissa* is not a proper Name, as Messieurs *Cuper* and *Wetstein* conceive. But in this Place, it signifies a Jewess, or one who is the Daughter of a Jew, and is a Derivative from *Shylock*, the wicked old Jew in *Shakespeare*. The Reader may be assured, that the Poet here designs the same Person, who in the second Book is called *Frow pusilla*, the little *Dutch Frow*, and who hereafter is characterised by the Name or Title of *Myra's Imp*.

Into Action she warm'd, and experienc'd his Strength:
Nor so much had false *Dalilah's* Spouse in his Locks:
Nor the Witch was more pleas'd, when she strove in the Box.
Introduc'd in good Order, succeed to the Fight
A Mechanic, a Courtier, a Collier, and Knight:
As he finish'd to each she assign'd a new Day,
And, extolling his Labours, advanc'd a Week's Pay.
Thus dismiss'd the Male Gallants, in-crawl'd her own *Imp*
In a scaly small Body, contors'd like a Shrimp.
In a Rapture she stroak'd it, and gave it the Teat,
By the Suction to raise sympathetical Heat.
Then by *Hecate* she swore, *she was sated with Men;*
Sung a wanton *Sapphoic,* and stroak'd it agen;
And agen—And then thrice she erected her Rod:
(For the Numbers in Magic must always be odd.)
See the Force of her Spells mighty *Circe's* surpass,
And the Beldams, which made *Apuleius* an Ass!
She a Reptile transform'd to a Shape near the Human,
And the Imp, that erst enter'd, resemble a Woman!
Not a Woman—like those, which the Mussulmen use,
Or the Grandees of *Britain* for Mistresses chuse:
The indelible Mark, on her Forehead impress'd,
God's Revenge, and old *Shylock's* curs'd Lineage confess'd;
With the Locks of a Negress half mingled with Grey,
And a Carcase ill-moulded of dirty Red Clay;
Clammy, livid, cold Lips, with a crooked long Nose;
And a Skin full of Spots from her Head to her Toes.
Nor a Daughter of *Eve* has a Body so foul;
Nor has *Envy* herself so envenom'd a Soul.
But to *Myra* most dear! nor so fair in her Sight,
Was *Anacthon* or *Cydno* thus form'd for Delight:
O ma Vie, ma Femme! What a Shape, and a Face!
Then impatient she rush'd to a closer Embrace.
Let the rest be untold!—And thus ever forbear,
Lest thy Numbers, O *Scheffer,* offend the chaste Fair.

Although Dr. King denied having *published** *The Toast*, copies of it got into the hands of his enemies, who were not slow in availing themselves of so ready an instrument against him. An anonymous writer† of the time apostrophises him as a "*Beast* of a Poet," and *The Toast* as an "execrable Book," "an *infamous* performance," "in Rymes the most scandalous, the most obscene, the most profane, that perhaps ever appear'd upon paper," &c. The Doctor specially complained, as we have seen, of BLACOW,‡ who, as far as I have been able

---

* This assertion is confirmed by the Rev. CHARLES GODWYN, who, in a letter dated April 2, 1764, writes as follows respecting the London edition: "That edition was never published, but some copies of it given to his friends. The rest of the impression lay in his lodgings, and is now ordered to be burnt. It was a dirty subject, and it did not become the Doctor to spend so much time as he did in raking into it." Nichols's **Literary Anecdotes**, vol. 8, p. 241. Upon this affirmation is based the supposed rarity of the book. See p. 309, ante. It should however be remarked that Godwyn says only that the impression was "ordered to be burnt," not that it actually was burnt.

† **A Letter to Doctor King**, *Occasion'd by his late Apology; And, in particular, By such parts of it as are meant to defame Mr.* KENNICOTT, *Fellow of Exeter College, &c. London: Printed for* R. GRIFFITHS, *&c.* MDCCLV. 8vo. (counts 4), pp. 48 ex titles. The work to which this is an answer is a 4to. vol of 4 and 48 pp., entitled: **Doctor King's Apology**: *or, vindication of himself from The Several Matters Charged on him By the Society of Informers. &c. Oxford, &c.* MDCCLV.

‡ **A Letter to William King, LL.D.** *&c. Containing a particular Account of the Treasonable Riot at Oxford, in Feb.* 1747. *By* RICHARD BLACOW, *M.A.F.R.S. Canon of Windsor. London: Printed for* R. GRIFFITHS, *in Pater-Noster-Row.* MDCCLV. 8vo. (counts 4); pp. 48. Both Lowndes and Allibone give the date as 1823.

to ascertain, makes no mention of *The Toast*, although, in his sixth accusation against King, he severely censures him for having written **The Dreamer.**

The remarkable volume we are considering is almost unintelligible to one unacquainted with the real names of the characters introduced. The chief of these have already been pointed out in this article. Davis and Martin have both given a Key, but neither is complete. I make bold to offer another, more exhaustive and I believe more correct than any which has yet appeared in print:

A Key to *The Toast.*

Drawn up from the manuscript memoranda on the margins of a copy, presented to "JOHN GASCOIGNE by the Author, 1747."

Lord A.—Lord Viscount ALLEN.

* * p. 184, v. 437.—Lord ALLEN.

Little ALI.—Lady ALLEN, the daughter of a Dutch Jew, wife to Lord Visct. Allen, and mother of Lady CARYSFORT, and Lady NEWBURGH of Castlemaine, the latter designated by the author under the appellation of *Myra*. Lady Allen's stratagem to become the wife of Lord Allen, is thus described by Dr. KING:—"She made Traulus, i.e., Lord Allen, drunk, and persuaded him to marry her; but he repenting his bargain, the next morning left her, and disowned his marriage. She not able to prove it, caused a report to be spread, that she was dead; which silly Traulus believing, put himself and family in mourning, thereby publicly declaring she had been his lawful wife. She then appeared, claimed and recovered her Husband. She had often played the same trick before, but had never found so fit a subject to work on." Vide *Appendix*, p. 228.

**** p. 146.—Lady ALLEN.

Aristo.—FORRESTER, see *Notes*, p. *100.

Bocca.—BOWES, Solicitor General, afterwards Chancellor of Ireland.

B—h, p. 147, in allusion to the bench.

Clio.—Dean SWIFT.

Curculio.—Capt. CUGLEY, a bully of Lord Allen's.

C——r dotes; p. *113, allusive to WYNDHAM, Chancellor of Ireland.

Clara.—Lady LOUTH.

Cacus.—Sir EDWARD CROPTON, executor with Sir EDWARD PIERCE of Sir Thomas Smith's will, and suspected of forging it. Vide Book IV.

Mrs. D——.—Mrs. DENTON, another man's wife, with whom Sir Thomas had criminal intercourse, and for which he was tried and mulcted in the sum of 5000*£*.

ELRINGTON.—A Comedian of considerable eminence on the Dublin boards.

E—wood.—Dr. ELWOOD, Fellow of Trin. Coll. Dublin.

Dom Fuscus.—Judge WARD, Court of C. P.

G. and *L.* note on p. *101.—GILBERT and LISLE.

Time-serving H—, p. *91.—HOARE.

—farm'd by a G—and—G—ib.—GIDEON and GORE.

Hortensius—HORT. D.D. Archbp. of Tuam.

H—t. p. *93.—HORT.

M—. ib.—MAWSON.

L—. ib.—LISLE.

Old K—. ib.—KING.

** and * p. 147. — HOADLEY, Archbp. of Armagh, and HORT.

Image of—, p. 113. v. 270.—HORT.

B——l. ib.—BRUDENEL.

Lord Jos.—Lord ALLEN, whose christian name was Joshua.

—— *the Jewess*, p. 101.—Lady ALLEN.

Lord John.—Lord JOHN CARTERET, afterwards Earl GRANVILLE.

Jocco.—ROBERT JOCELYN, Esq., Attorney General, afterwards Lord Chancellor of Ireland.

** and * p. 146.—JOCELYN and BOWES.

——, *like—and B—s?* p. *100.—JOCELYN and BOWES.

—— *old chum*, ib.—Dr. MONRO.

Milo I wot, a huge B[attle-a]xe chief.—BUTLER, Lieutenant of the Yeomen of the guard.

Myra.—Lady FRANCES BRUDENEL, warmly eulogised by the poet Lord LANSDOWNE, and Sister to the Earl of CARDIGAN. Married first to Count Newburgh, afterwards to Lord Bellew, and lastly to Sir Thomas Smith, uncle to Dr. King. This match, however, was never owned. *Myra's* qualifications are thus sung by Mr. Scheffer, to the tune of *An old woman clothed in grey.*

O Pamme, en Mira pru-rit!
Nec tu, neque tui sufficiant.
Adulter Pasiphæs adsit!
Nil vetulam vaccæ suspiciant.

Sic belluam liceat domare:
Dum magis et magis calescit,
Centum viri haud satiare;
At forsitan taurus potessit.

Mars' Chevalier. — Sir THOMAS SMITH, Myra's supposed third Husband. He was appointed, in 1704, Ranger of the Phœnix park, and had a lodge there.

Miracides.—Lord BELLEW, Myra's son, by her second husband, or *nominally* so.

Mqccar, note on p. 107.—M'CARTY, an evidence and Stallion of Myra's.

D. of O.—Duke of ORMOND.

Ondill.—Counsellor DILLON.

Ottor.—Dr. TROTTER, Master in Chancery, and Judge in the Prerogative Court.

*O***.—WALPOLE, Earl of ORFORD.

** p. 125.—WALPOLE.

P—ce, p. 89.—PIERCE.

Lord Pam.—Dr. HORT, Archbp. of Tuam, called *Pam* by Dr. Swift.

Piercy.—Sir EDWARD PIERCE, Surveyor General of Ireland.

Parasite —, p. 146. — Parasite CUGLEY.

The Prime, ——.—SINGLETON, the Premier Serjeant, afterwards Lord Chief Justice C. P.

P——s, p. *92.—PELHAMS.

P—r D—.— PETER DALY, an Irish lawyer; again alluded to at p. 112, "Arrha! P—r is fast coming," &c.

Sieur Dill.—Counsellor DILLON.

Sinon. — CHARLES WITHERS, a surveyor, and brother-in-law to Dr. King.

S—l—gan.—Stilorgan, a house of Lord Allen's.

Lord Traulus.—Lord ALLEN.

Trulla.—Butler's kept Mistress.

Volcan or *Vol.*—Capt. JNO. PRATT, Deputy Vice Treasurer of Ireland, who became a bankrupt while in that office, and is supposed to have defrauded government of 30,000*l.* He was father of Lady SAVILLE, Mother of George; and, it is believed, died wretchedly in the Marshalsea prison.

Young Viceroy, p. 132.—Lord CARTERET.

** ib. v. 438.—Duke of DORSET.

**** p. 168.—Duke of GRAFTON.

To the note on line 262, p. 111, after the quotation from the text, the following should be added—

Cum par Tribadum monstravi,
Monstra vobis indicavi
Sæva, fæda, hanc et illam.
Hanc Charybdin, illam Scyllam.

WILLIAM KING* was born at Stepney, Middlesex, in

* Not to be confounded, as is sometimes the case, and notably by Lowndes,

1685; and died December 30, 1763. He was the son of the Rev. PEREGRINE KING; and after a school-education at Salisbury, was entered at Baliol College, Oxford, July 9, 1701. He took his doctor's degree in 1715; and was made Principal of St. Mary Hall in 1718. Being unsuccessful in his candidateship for the university, he went over to Ireland in 1727, where he wrote *The Toast.* "He was known and esteemed by the first men of his time, (particularly by his friend Dean SWIFT), for wit and learning, and must be allowed to have been a polite scholar, an excellent orator, and an elegant and easy writer, both in Latin and English." He is described as "a tall, lean, well-looking man."* Dr. Johnson said: "I have clapped my hands till they are sore at Dr. King's speech."† THOMAS WARTON‡ was his great admirer, and speaks of him in the following eulogistic strain:

> See, on yon Sage how all attentive stand,
> To catch his darting eye and waving hand.
> Hark! he begins, with all a Tully's art,
> To pour the dictates of a Cato's heart.

---

with Dr. WILLIAM KING, Archbishop of Dublin, born at Antrim in 1650; or with WILLIAM KING, LL.D., of Christ-Church, Oxford, Advocate of Doctors Commons, &c.; born in London, 1663, whose Original Works were published in 3 vols., 8vo., in 1776.

* Literary Anecdotes, Nichols, vol. 2, p. 608.

† Ibid, vol. 9, p. 778.

‡ *The Triumph of Isis*, line 111.

Skill'd to pronounce what noblest thoughts inspire,
He blends the speaker's with the patriot's fire;
Bold to conceive, nor timorous to conceal,
What Britons dare to think, he dares to tell.
'Tis his alike the ear the eye to charm,
To win with action, and with sense to warm;
Untaught in flowery periods to dispense
The lulling sounds of sweet impertinence:
In frowns or smiles he gains an equal prize,
Nor meanly fears to fall, nor creeps to rise;
Bids happier days to Albion be restored,
Bids ancient Justice rear her radiant sword;
From me, as from my country, claims applause,
And makes an Oxford's a Britannia's cause.

On the other hand his opponents accused him of teaching sedition and licentiousness, and were fain to deny the purity of his Latin.* CHURCHILL† writes:

King shall arise, and, bursting from the dead,
Shall hurl his piebald Latin at thy head.

In a doggerel poem‡ of no literary merit, but full of scurrilous inuendo and personal abuse, the Principal of St Mary Hall is supposed to describe himself as follows:

---

* Some severe strictures will be found in Remarks on Dr. K----'s Speech Before the University of O-------d, *at The Dedication of Dr. R-----'s Library, on The* xiiith *of April,* MDCCXLIX. *By* PHILELEUTHERUS LONDINENSIS. *&c. London: Printed for* J. ROBERTS *in Warwick Lane.* MDCCL. 8vo. (counts 4), p. 45.

† *The Candidate,* line 715.

‡ A Satire upon Physicians, or an English Paraphrase, with Notes and

In me, ah! pity to behold!
A Wretch quite wither'd, weak, and old;
Who now has pass'd, by heaven's decree,
The dangerous year of *Sixty-three*;
On asses milk, and caudle fed,
I doddle on my cane to bed,
Of every step I take, afraid;
My coat unbutton'd by my maid.
My memory oft mistaking names,
For G—rge, I often think of J—mes;
Am grown so feeble frail a Thing,
I scarce remember *who is King!*
Th' imperial purple which does wear,
A lawful or a lawless Heir!

A likeness of our Dr. King will be found in *Worlidge's view of the installation of Lord Westmoreland as Chancellor of Oxford in* 1761.* He was buried in Ealing Church. A complete list of his works is given in the *Advertisement* to his **Anecdotes of his own Times**, 1819.

References, of Dr. King's most *memorable* Oration, Delivered at the Dedication of the Radclivian Library in Oxford. To which is added, A curious Petition to an Hon. House, In Favour of Dr. King. London: Printed for R. GRIFFITHS, in *Pater-Noster-Row*. M.DCC.LV. 8vo. (counts 4), pp. 63 ex titles.

* **General Biograpical Dict.**, Chalmers, vol. 19, p. 376.

odom. A Play. By The E of R.

Mentula cum Vulva sæpissime jungitur una,
Dulcius est, Melle, Vulvam tractare Puellæ.

Antwerp: Printed in the Year, 1684.

This play was no doubt printed in the year indicated above, and in 8vo.;* but it appears to be entirely lost in that form. I have every reason to believe that a copy existed in the Heber collection, which, together with one or two other obscene works, was destroyed by the executors. I do not then know the work in a printed form, but I have had the opportunity of inspecting two MS. copies. The first is in the town library of Hamburg; it is the size of a small 4to., and has 39 pp., written on both sides; the writing is bad, carelessly done, and the MS. is full of errors; it seems to have been made by one imperfectly ac-

---

* Memoriae Librorum Rariorum, p. 150. I have before me a copy of Rochester's Poems, on the title page of which the author's name and the impress are given very nearly as those of *Sodom*, supra: The title page reads as follows: Poems on several Occasions: *By the Right Honourable the* E. of R — — *Printed at Antwerpen.* Small 8vo.; pp. 136; no date, but printed at the time.

quainted with the English language, probably by a German; it is bound up with another MS., BEVERLANDI *Otia Oxoniensia.* This volume belonged formerly to the bibliographer Z. C. UFFENBACH* of Frankfort on the Main, whose books, at his death, passed into the possession of Professor WOLFF, and from him to the Hamburg Stadt Bibliothek, of which Wolff was librarian. On the title page of this MS. the letters "E of R" have been added to in another handwriting, probably by Uffenbach himself, and now appear thus, "E^arl of R^ochester." The play is in 5 acts, is preceded by a *Prologue* of 100 lines, *Dramatis Personæ*, and concludes with two *Epilogues*—one spoken by *Cunticula*, the other by *Fuckadilla*—and ten lines entitled, *Madam Swivia in Praise of her Cunt.* The second MS. forms part of a volume containing various poems; it is written on both sides in a good calligraphy of the time; and although the text is much more correct than that of the Hamburg copy, the title page is lost, the prologue, epilogues and *dramatis personæ* are wanting, and the play itself terminates with act iv., where *Bolloxinion* receives the striplings from *Tarse-hole.*

It has been asserted that *Sodom* was performed before the

---

* The note upon *Sodom* given in the Bibliothecae Uffenbachianae, iii, 750, is on a leaf of the book in the hand writing of Uffenbach; and his book plate adorns the vol.

King and court,* and that women were present at the representation. This supposition has probably for foundation the following lines of the prologue:

> I do presume there are no women here,
> 'T is too debauch'd for their fair sex I fear,
> Sure they will not in petticoats appear.
> And yet I am informed here's many a lass
> Come for to ease the itching of her arse,
> Damn'd pocky jades, whose cunts are hot as fire,
> Yet they must see this play t'increase desire,
> Before three acts are done of this our farce,
> They'll scrape acquaintance with a standing tarse,
> And impudently move it to their arse; &c.

Although *Sodom* has been attributed to an otherwise unknown writer, FISHBOURNE, who "belonged to the inns of court,"† yet it is generally supposed to be by JOHN WILMOT, EARL OF ROCHESTER, and to this supposition I am disposed to incline, in spite of Rochester's having most strenuously disowned it.‡ It seems to me to be as well written as most of

---

* Dict. Hist., Prosper Marchand, vol. 1, p. 164, note.

† Biographia Dramatica, Vol. 1, p. 243; also The Lives and Characters of the English Dramatic Poets.

‡ In a copy of verses "To the Author of a Play, called, *Sodom*." In this most filthy effusion, Rochester qualifies the supposed author as an "abandon'd Miscreant," a "Weak feeble Strainer at mere Ribaldry," "a *Moorfields* Author, fit for Bawds to quote," &c.; and condemns the book as follows:

> "Or (if I may ordain a Fate more fit
> "For thy foul nasty Excrements of Wit)

his productions, to contain as much wit and point; and it abounds in words and expressions which he affected. Neither the subject, nor the manner in which it is treated, need deter us from this belief, for one has but to glance through his poems to find ideas as lewd, couched in language as gross and as obscene; further, in a tragedy which Rochester prepared for the stage, and which was acted at "the Theatre-Royal" we find verses* in undisguised praise of the propensity which forms the subject of the production we are now considering.

Without pursuing to greater length a discussion which will probably not now receive a certain solution, I proceed to give my readers an idea of the play itself:

" May they condemn'd to th' public *Jakes* be lent,
" (For me, I'd fear the Piles in Vengeance sent,
" Shou'd I with them profane my Fundiment,)
" There bugger wiping Porters when they shite,
" And so thy Book itself turn *Sodomite*."

* 'Tis a soft Rogue, this *Lycias*
And rightly understood,
Hee's worth a thousand Womens Nicenesses!
The Love of Women moves even with their Lust,
Who therefore still are fond, but seldom just:
Their Love is Usury, while they pretend,
To gain the Pleasure double which they lend.
But a dear Boy's disinterested Flame
Gives Pleasure, and for meer Love gathers pain;
In him alone Fondness sincere does prove,
And the kind tender Naked Boy is Love.
Valentinian, Act 2, scene 1, end.

DRAMATIS PERSONÆ.

Bolloxinion—King of Sodom.
Cuntigratia—Queen.
Picket—Prince.
Swivia—Princess.
Buggeranthos—General of the Army.
Pockenello—Prince, Colonel and Favourite of the King.
Borastus—Buggermaster general.

Pine, *Twely*—Two Pimps of honour.
Fuckadilla, *Officina*, *Cunticula*, *Clitoris*—Maids of honour.
Flux—Physician to the King.
Virtuoso—Merkin and Dildoe Maker to the Royal Family.

Boys, Rogues, Pimps and Other Attendants.

The curtains rises upon "an Antechamber hung round with *Aretin's Postures*." The King is surrounded by *Borastus*, *Pockenello*, *Pine* and *Twely*. *Bolloxinion* commences as follows:

Thus, in the zenith of my lust, I reign;
I eat to swive, and swive to eat again;
Let other monarchs, who their scepters bear
To keep their subjects less in love than fear
Be slaves to crowns, my nation shall be free;
My pintle only shall my scepter be,
My laws shall act more pleasure than command,
And with my prick I'll govern all the land.

These liberal sentiments are received with due gratitude by the courtiers, who offer the King abundance of flattery in return. *Bolloxinion* proceeds to explain himself:

I do no longer old stale cunts admire,
The drudgery has worn out my desire.
* * * * * * *

My prick no more shall to bald cunts resort,
Merkins rub off, and sometimes spoil the sport.
* * * * * * *
As for the Queen, her cunt no more invites,
Clad with the filth of all her nasty whites.
Borastus, you spend your time I know not how,
The choice of buggery is wanting now.
Borastus.—I would advise you, Sire, to make a pass
Once more at Pockenello's Royal arse;
Besides, Sire, Pine has such a gentle skin,
'Twould tempt a Saint to thrust his pintle in.

The King chooses *Pockenello* and *Twely*; and makes the following proclamation:

Henceforth, Borastus, set the nation free,
Let conscience have its right and liberty:
I do proclaim that bugg'ry may be us'd
Through all the land, so cunt be not abus'd
That's the proviso. * * * *
To Buggeranthos let this charge be given,
And let them bugger all things under heaven.

Exeunt *Borastus* and *Pine*. *Pockenello* now reveals to the King that *Pine* has been familiar with the Queen; and *Twely* adds that "he swiv'd her in the time of term;" but *Bolloxinion* takes no offence, and concludes the scene, and act, thus:

With crimes of this sort I shall now dispense,
His arse shall suffer for his prick's offence;
In roopy seed my spirit shall be sent,
With joyful tidings, to his fundiment.
Come, Pockenello, o're my pintle burns,
In, and untruss, I'll bugger you by turns.

Act 2, scenes 1 and 2 are played in "a pleasant Garden adorn'd with many Statues of naked men and women in various postures, in the middle of the garden is a woman representing a fountain standing on her head, and pissing bolt upright."* Soft music and a song are heard, after which the Queen enters, attended by *Officina, Fuckadilla, Clitoris* and *Cunticula.*

Officina.— Sure, Madam, he must think with much remorse
On your divorcement from his royal Tarse;
The day of marriage you may justly rue,
Since he will neither swive, nor suffer you.
Cuntigratia.—That tyranny doth much augment my grief,
I can command all but my cunt's relief;
My courses have been stop'd with grief and care;
In all his pleasures I have not a share.

The maids of honour condole with their sovereign, and assure her from experience that there are many better men than the King. *Cuntigratia* declares that she is not jealous.

Officina.— Were I as you, a pintle I would have,
Though it depriv'd me of the crown he gave;

---

* The above description appears to be borrowed from RABELAIS: "Au milieu de la basse cour estoit une fontaine magnifique, de bel alabastre: au dessus les trois Grâces, avecques cornes d'abondance; et jettoient l'eau par les mammelles, bouche, aureilles, yeux et aultres ouvertures du corps." *Gargantua*, Livre 1, chap. 55.

Though he a tyrant to your honour be,
Your cunt may claim a subject's liberty.
Cuntigratia.—Your counsel bravely doth my cares expell,
Whom would you wish me, who would swive me well?
Officina.— Buggeranthos to a hair your cunt would rick.
Cuntigratia.—The gen'ral! Oh, I long to see his prick.
They say he fucks all women to a trance.
Fuckadilla.— Madam, you'll say so when you see his lance.
Clitoris.— He is a man no doubt . . . .
Cunticula.— He has such charms,
You'd swear you had a stallion in your arms,
He swives with so much vigour, in a word,
His prick is as good metal as his sword.
Cuntigratia.—With open cunt then swift to him I'll fly,
I'll hug, and kiss, and bear up, till I die;
Oh! let him swive me to eternity. &c.

In the third scene the Queen is discovered "in a chair of state, frigged by the Lady Officina. All the rest pull out their dildoes, and frigg in point of honour."

Cuntigratia.—So! there's more yet, you do not make it spirt,
You frigg as if you were afraid to hurt.
Officina.— Madam, the fault in Virtuoso lies,
He should have made it of a larger size,
This dildoe by a handful is too short.
Cuntigratia.—Let him with speed be sent for to the Court.
Fuckadilla.— Madam, our dildoes are not to compare
With what I've seen.
Officina.— Indeed, they're paltry ware.

The Queen becomes impatient for the arrival of *Bugger-*

anthos, and orders *Fuchadilla* to wile away the time with a bawdy song. The scene closes with a dance of naked men and women, in which they copulate, "after which the women sigh, and the men look simple and sneak off."

The third act has little or nothing to do with the main plot (if plot there be), as it is entirely devoted to the description of the seduction of the young prince by his sister. It is however the best written act in the play. Enter *Pricket*, and *Swivia* embracing him.

Swivia.— Twelve months must pass e're you can yet arrive
To be a perfect man that is to swive
As Pockenello doth. Why as I live
Your age to fifteen does but yet incline.
Pricket.— You know I could have stript my prick at nine.
Swivia.— I ne're saw't since, let's see how much 'tis grown.
He shows.
By Heavens a neat one! Now we are alone,
I'll shut the door and you shall see my thing.
She shows.
Pricket.— Strange how it looks, methinks it smells of ling,
It has a beard too, and the mouth's all raw,
The strangest creature that I ever saw;
Are these the beards that keep men in such awe?
Swivia.— 'Twas such as these, philosopers have taught,
That all mankind into the world have brought;
'Twas such a thing the King, our sire, bestrid,
Out of whose womb we came.
Pricket.— The Devil we did!
Swivia.— This is the workhouse of the world's chief trade,
On this soft anvil all mankind was made;

Come, 'tis a harmless thing, draw near and try,
You will desire no other death to die.
Pricket.—Is't death then?
Swivia.— Ay! but with such pleasant pain,
That straight it tickles you to life again.
Pricket.—I feel my spirits in an agony.
Swivia.—These are the symptoms of young letchery.

She succeeds, to her brother's surprise, and to their mutual delight; but not satisfied with a single course, she endeavours, but in vain, to rouse him to new action; when *Cunticula*, "drunkish," enters singing.

Pricket.—Sister let go, Cunticula shall try,
Strange virtue from her hand I prophecy.

Swivia is loth to render up her "goods into her hands," but it being agreed between the ladies that she who succeeds in creating new vigour shall reap the benefit of her skill, *Cunticula* tries her hand. But, alas! she is too eager, and her palm receives what was destined for another part. *Pricket* is now exhausted, and they lead him mournfully to bed.

In the first scene of the fourth act we find the Queen and the General together. She expresses herself gratified with the prowess of her champion:

Had all mankind, whose pintles I adore,
With well fill'd bollox, swiv'd me o're and o're,
None could in nature have oblig'd me more.

Nevertheless, she is not satisfied, and urges him on to fresh encounters, which he is unfortunately unable to furnish.

Cuntigratia.— Still from my love you modestly withdraw,
You are not by my favours kept in awe,
When friendship does approach you seem to fly,
Do you do so before your enemy ?
Buggeranthos.—No, by my head, and by this Royal star;
But toils of cunt are more than toils of war.
Cuntigratia.— Fucking a toil ! My Lord you much mistake,
Of ease and pleasure it does all partake,
It's all that we can good or pleasure call.
Buggeranthos.—But love, like war, must have its interval;
Nature renews that strength by kind repose,
Which an untimely drudgery would lose.
Madam, with sighs I celebrate that hour
That stole my love, and robb'd me of my power.
He offers to go.
Cuntigratia.— You shall not pass thus. Dear Lord General stay.
Buggeranthos.—In what my power admits I will obey.
Cuntigratia.— In the first place give me a parting kiss;
And next, my Lord, the consequence of this;
One for a parting blow, one and no more.
Buggeranthos.—Could that have been, I had obey'd before.
Your menstrous blood does all your veins supply
With inexhausted letchery, whilst I,
With prick too weak to act with my desire,
Must leave unsatisfied your raging fire.
Exit sadly.

The scene closes with a short soliloquy by the Queen, in which she bewails her hard fate in being scorned by this "pamper'd letcher."

Scene 2 brings us back to the King, *Borastus* and *Pochenello*, who expatiate upon the joys of sodomy, and its superiority to simple copulation. *Buggeranthos* enters, of whom the King enquires how the soldiers are satisfied with his proclamation:

Bolloxinion.— How are they pleased with what I did proclaim?
Buggeranthos.—They practise it in honour of your name;
If lust present, they want no woman's aid,
Each buggers with content his next comrade.
Bolloxinion.— They know 'tis chargeable with cunts to play?
Buggeranthos.—It saves them, Sire, at least a fortnight's pay.
Bolloxinion.— Then arse they fuck, and bugger one another,
And live like man and wife, sister and brother?

Buggeranthos now passes to the female part of the community:

Dildoes and dogs with women do prevail,
I caught one frigging with a cur's bob tail.

And he gives the King a lengthy account of a woman who satisfied her cravings with a stallion.

Bolloxinion.— Such women ought to live, pray find her out,
She shall a pintle have both stiff and stout,
Bollox shall hourly by her cunt be suck'd,
She shall be daily by all nations fuck'd;
Industrious cunt shall never pintle want,
She shall be mistress to an elephant.
Buggeranthos.—Your Honour's matchless.
Bolloxinion.— Do it, let her swive.
I will encourage virtue whilst I live.

Twely now enters to announce the arrival of a stranger with forty striplings, sent by *Tarse-hole*, King of Gomorrah. *Bolloxinion* expresses great delight, selects one of the boys, and retires with him:

Come my soft flesh of Sodom's dear delight,
To honour'd lust thou art betray'd to-night.
Lust with thy beauty cannot brook delay,
Between thy pretty haunches I will play.

Act 5. The first scene is the most humourous of the play. Enter *Officina*, *Fuckadilla*, *Cunticula*, *Clitoris*, and *Virtuoso*.

Officina.— Let's see the great improvement in your art,
The simple dildoes are not worth a fart.
Fuckadilla.—This is not stiff.
Cunticula.— The muscle is too small,
Nor long enough.
Clitoris.— It is no good at all.
Officina.— Lord! Virtuoso, wherefore do you bring
So weak and simple bauble of a thing?
Virtuoso.— True philosophical dimension!
These are invented with a full intention
To satisfy the most retentive veins
That lust or blood or seed in womb retains.
Officina.— Oh, fie! they scarce extend a virgin's span,
Art should exceed what Nature gave to man.
Fuckadilla.— I'll hold a fucking, if the truth were known
He made them by the measure of his own.
Virtuoso.— Madam, 'tis done, and I'll be judg'd by all,
The copy doth exceed th' original.

Virtuoso produces his member; the young ladies greatly admire it, and declare it far superior to any "silly dildoe." A sharp contest ensues as to who is to be the first to test its virtues, when *Fuckadilla* takes it in her hand, and the excited dildoe maker spends. Upon which *Officina* exclaims:

'Tis so with lovers young and full of fire,
For fancy is as forward as desire,
They're apt to utter their complaints before
They come to find the key hole of the door.

We now arrive at the last, and tragic scene of the play—"a grove of cypress and other trees cut in the shape of pricks with a banqueting-house," &c. After a song by a youth sitting under a palm tree, enter *Bolloxinion*, *Borastus*, and *Pockenello*.

Bolloxinion.—Which of the Gods more than myself can do?
Pockenello.— Alas! Sire, they are pimps compar'd to you.
Bolloxinion.—I'll then invade and bugger all the Gods,
And drain the spring of their immortal cods,
Then make them rub their arses till they cry,
You've frigg'd us out of immortality.
Enter *Flux*.
Man of philosophy, who with great care
And counsel doth sick pricks repair,
And for renew'd encounters them prepare,
Why thus a stranger to our court?
Flux.— O! King,
I have these ten days been endeavouring

With all my skill and art, poor cunt to cure.
The tortur'ing pains your nation doth endure,
The heavy symptoms have infected all,
I now must call it epidemical.
Mens pricks are eaten off, the secret part
Of women wither'd, and, despairing heart,
The children harbour mournful discontents,
Complaining sorely of their fundiments;
The old do curse, and envy those that swive;
Some fuck and bugger, though they stink alive;
The young, who ne're on Nature did impose
To rob her charter, or corrupt her laws,
Are taught at last to break all former vows,
And do what Love or Nature dis-allows.

Bolloxinion.—What art doth Love or Nature contradict?

Flux.— Sure Heav'n doth all these griev'ous pains inflic
Nor do the darlings of thy throne escape;
The Queen is dead; and Pricket has a clap;
Raving and mad the Princess is become,
With pains and ulcerations in her womb.

Bolloxinion.—Curse upon fate, to punish us for nought.
Can no redress nor remedy be sought?

Flux.— To Love and Nature all their rights restore,
Fuck women, and let bugg'ry be no more,
It doth the procreative end destroy,
Which Nature gave with pleasure to enjoy;
Please her, and she'll be kind,—if you displease
She turns into corruption and disease.

Bolloxinion.—How can I leave my most beloved son,
Who has so long my dear companion been?

Flux— Sire, 'twill prove the short'ning of your life.

Bolloxinion.—Then must I go to the old whore my wife?
Why did the Gods, who gave me leave to be
A King, not give me immortality?

To be a substitute to heaven at will,
I scorn the gift, I'll reign and bugger still.

The clouds burst, then fiery demons rise and sing. They vanish, and the ghost of *Cunticula* rises. Dreadful shrieks and groans are heard, and horrid apparitions are seen.

Pockenello.—Pox on these sights, I'd rather have a whore.
Bolloxinion.—Or cunt's rival.
Flux.— For heaven's sake no more;
Nature puts on me a prophetic fear,
Behold, the heavens all in flame appear.
Bolloxinion.—Let heav'n descend and set the world on fire,
We to some darker cavern will retire.

Fire, brimstone, and clouds of smoke rise.

The curtain falls.

Sodom appears to have been translated into French more than once. Soleinne had in his collection three MSS.,* two of which seem to be versions of the play we are considering. They were however destroyed.† They are thus described:

Le Roi de Sodôme, tragédie en prose, en 5 actes, par le Comte de Rochester, en 1658, traduite de l'anglais, par M****, 1744. In-4, écrit. du temps. Cette honteuse pièce tient au delà de ce que son titre promet.

Sodome, comédie en 5 actes et en prose, par le Comte de

---

* Bibliothèque de Soleinne, Nos. 3835, 3836, 3845.

† Les Priapeia par Philomneste Junior, p. 30, note; L'Intermédiaire, x, 348.

Rochester, traduite de l'anglais, 1682, in-8 sur pap., écrit. du commencement du 18e s. Même pièce que la précédente, avec des changements.

L'Embrasement de Sodome, comédie (5 a. pr.), traduite de l'anglais sur un manuscrit du seizième siècle, 1740. In-8. Joli manuscrit imitant l'impression.—Le sujet de cette pièce en annonce assez l'obscénité ; cependant elle est écrite facétieusement, dans le goût du *Saül* de Voltaire, et l'on voit que l'auteur a songé moins à faire une comédie impure qu'une critique divertissante de la Bible.

In another catalogue* I find mentioned a MS., which would seem to be identical with that immediately above noted were not the dates different, possibly it is a copy:

L'Embrasement de Sodome, tragi-comédie en prose et en cinq actes, 1767.

JOHN WILMOT, Earl of ROCHESTER, was born April 10, 1647, and died July 26, 1680. I do not propose to retrace here his short but chequered career, which will be found with more or less detail in every biographical dictionary.† ROBERT WOLSELEY says: "he was both the Delight and the

---

* Catalogue Veinille, 1841, No. 1871.

† Particularly in the Eccentric Biography. Pepys mentions him more than once in his Memoirs. Details of his intrigues with Madam CLARK and Mrs. BARRY will be found in the The School of Venus, vols. 1 and 2.

Wonder of Men, the Dove and the Dotage of Women."* APHRA BEHN, of whom his lordship was not an admirer, calls him

The Great, the God-like *Rochester*.†

What Miss HOBART is affirmed to have said of him to Miss TEMPLE is curious, and perhaps true:

Mylord Rochester est sans contredit l'homme d'Angleterre qui a le plus d'esprit et le moins d'honneur, Il n'est dangereux que pour notre sexe; mais il l'est au point, qu'il n'y a pas de femme qui l'écoute trois fois qui n'en soit pour sa réputation. * * *, il ne sauroit que faire de la plus jolie créature de la cour; car il y a long-temps que ses débauches y ont mis ordre avec le secours et les faveurs de toutes les coureuses de la ville.‡

HORACE WALPOLE§ designates him as: "A Man, whom the muses were fond to inspire and ashamed to avow, and who practised without the least reserve that secret which can make verses more read for their defects than for their merits:" &c. Bishop BURNET|| writes: "that, as he told me, for five years together he was continually Drunk: not all the while under

---

* Preface to Valentinian.

† Poems upon Several Occasions; with a Voyage to the Island of Love. &c. London, 1697, p. 59.

‡ Mémoires de Grammont, A. Hamilton, chapt. 9.

§ A Cat. of the Royal and Noble Authors of England.

|| Some Passages of the Life and Death of Rochester.

the visible effect of it, but his blood was so inflamed, that he was not in all that time cool enough to be perfectly Master of himself." Rochester's amorous intrigues and final repentance have given occasion for several works, the former often licentious,* the latter not unfrequently penned in a purely clerical and party spirit.† His poems have passed through

---

* I have before me: The Singular Life, Amatory Adventures, and Extraordinary Intrigues of John Wilmot. The Renowned Earl of Rochester: &c. *To which are added the Poems of Lord Rochester, &c. Illustrated with Richly Coloured Plates. Printed and Published by* Henry Smith, *37, Holywell Street. &c.* 8vo.; pp. 222; 8 coloured lithographs, obscene and vilely executed; published 12 or 15 years ago by W. Dugdale. Also, The Adventures and Intrigues of the Duke of Buckingham Charles the Second and the Earl Rochester. *By* J. G. M. Rutherford. *London:* 1857. Large 12mo.; pp. 180; the title page and text enclosed in double lines; one rough wood cut, badly done, and free, as frontispiece; a New York publication as the outer wrapper indicates. Both these works are apocryphal; the former is thoroughly obscene.

† Take as examples: The Libertine Overthrown: *Or, a Mirror for Atheists; &c. Containing a Compendious Account of the Egregious Vicious Life, and Eminently and Sincerely Penitent Death, Of that Great States-Man, Eminent Poet, and Learned Scholar, John Earl of Rochester, &c. London, Printed and Sold by* J. Bradford, *without Bishopsgate.* 12mo.; pp. 16. The colophon bears date Jun. 16. 1680. The Two Noble Converts, *or the Earl of Marlborough and the Earl of Rochester their dying requests and remonstrance. By* J. Ley. 1681. Folio. Also articles: *The Contrast: or, the last hours of Voltaire and Wilmot Earl of Rochester, in* The Cottage Library of Christian Knowledge, vol. 2; and *The Repentance and Happy Death of the celebrated Earl of Rochester,* &c. Published, about 1830, by "The London Religious Tract Society."

numerous editions, and would form of themselves a long and interesting biographical article.

I will conclude this disjointed notice with a short extract from the able essay by M. E.-D. FORGUES,* who compares Rochester to Petronius:

> Non: Rochester fut autre chose qu'un courtisan vicieux et un poète ça et là vraiment inspiré. Ses sarcasmes obscènes et poignants, ses satires virulentes et scandaleuses touchent à l'histoire de son temps, et font de ce mignon de cour, rival hardi, rival heureux de son maître, le peintre fidèle, inexorable, d'un règne honteux entre tous. Par là son caractère se relève, par là ses poèmes nous intéressent et méritent qu'on les tire de l'oubli.

---

* **Revue des Deux Mondes**, Nos. for Aug., 1857, p. 826, and Sept. p. 161.

Note. In the **Bibliothèque de Soleinne**, arts. 345 and 442, two other 5 act plays are described, which have no relation to the production of Rochester other than their subject; it may not however be irrelevant to note them here: **Conflagratio Sodomæ.** *Drama novum Tragicum* ANDRÆ SAURII: &c. 1607; and **Bustum Sodomæ** *Tragœdia sacra, autore* CORNELIO A MARCA. &c. 1615. "Il y a d'incroyables allusions aux mœurs de Sodome, dans cette pieuse tragédie, composée et mise au jour par l'honnête bénédictin."

Pretty Little Games for Young Ladies & Gentlemen. With Pictures of Good Old English Sports and Pastimes. By T. ROWLANDSON. 1845. *A few copies only printed* for the Artist's Friends.

Small 4to.; pp. 62; published by J. C. HOTTEN, about 1872; issue 100 copies on toned paper; price £3 10 0.

The object of this volume was to reproduce, in form of a book, ten erotic plates by ROWLANDSON, which had been issued separately, about 1800; each plate is accompanied by a sheet of letter press from the pen of HOTTEN himself, and under each are a title and a few doggerel lines, etched, probably the production of Rowlandson's own Muse. The title of the book is certainly not in good taste. The plates are of one uniform size, and measure (including the lines under each design) $6\frac{3}{4}$ by $4\frac{1}{8}$ inches. The subjects are:

1. *The Willing Fair, or any Way to Please.* An interior, with view of a garden through an open casement. A young man is seated on an easy chair with a *plump* girl, almost naked, astride his legs; they are kissing, and in the act. On the floor,

to the right, are a basin and ewer, and to the left in back ground a dog is stealing from a plate on the table. The verses underneath thus describe the action:

The happy captain full of wine,
Forms with the fair a new design:
Across his legs the nymph he takes,
And with S[t] George a motion makes.
She ever ready in her way
His pike of pleasure keeps in play:
Rises and falls with gentle ease,
And tries her best his mind to please.
Ah! happy captain, charming sport!
Who would not storm so kind a fort?*

2. *The Country Squire new Mounted.* An interior, two tables and two chairs, with an erotic picture hanging on the wall at back. Two figures, a man and a woman; the lady, who is almost naked, has a feather in her hair, her pudendum is placed unnaturally high up; the squire has on a dress coat, and his breeches are at his knees; his hat is on the ground to the right.

The Country squire to London came,
And left behind his dogs and game;
Yet finer sport he has in view,
And hunts the hare and cony too.
The lovely lass her charms displays,

* The punctuation in the verses, which are roughly etched, is frequently undecipherable, sometimes it is entirely wanting; I have then thought it well to add a few stops, sufficient to preserve the meaning.

She tips the hint and he obeys,
Within a tavern view the fair,
Each leg supported on a chair,
Her buttocks on the table seated
By which the squires joys compleated.

3. *The Hairy Prospect or the Devil in a Fright.* Interior, a bed to the left, and an open door to the right. A young girl holds up her shift, the only garment she is wearing, above her navel; Satan is gazing at her in astonishment and fright; both figures are standing; the Devil has horns, wings, and a well developed penis, which is peculiar in form, but not erect.

Once on a time the Sire of evil,
In plainer English call'd the devil,
Some new experiment to try
At Chloe cast a roguish eye;
But she who all his arts defied,
Pull'd up and shew'd her sexes pride:
A thing all shagg'd about with hair,
So much it made old Satan stare,
Who frightend at the grim display,
Takes to his heels and runs away.

4. *The Larking Cull.* A bed room; toilet table to the left, looking-glass hanging on the wall to the right, a pot of flowers on a small table at the back, all prettily drawn. Two figures; the youth's member is very large, and unnaturally tapered at the end, a form particularly affected by Rowlandson. Pleasure is depicted on the faces of both the actors.

While on the bed the nymphs reclined,
Damons resolv'd to please his mind.
His generation tube he shews.
Between her swelling breasts it goes.
His fingers to her touch hole sent,
Alas to give her small content.
A larger thing would give more pleasure,
She always loves to have full measure.
And who for greater joys do hunt
Than rising bubbies and a C—t.

5. *The Toss Off.* Interior. An old Jew dressed, and with his hat on, supports himself with his left hand on the back of a chair, whilst with his right he raises the clothes of a young and particularly plump girl. A mirror placed to the left, on which the Jew is earnestly gazing, reflects the girl's posteriors, her breasts are also bare. To the right, on the ground, is a hurdy-gurdy, and on the back wall hangs a picture representing a "View of the City of Jerusalem," and the "Temple of Solomon." Concerning the man's member the remark made on the former plate holds good.

As Maramount her music grinds,
Levi a pleasing passion finds.
He calls the little wanton in,
And tells his wishes with a grin.
She takes the circumsised part,
And plies her hand with easy art.
The spouting tube emits amain,
Which eases Levis aukward pain.
Tho christian girl you understand
She'll take a jewish thing in hand.

6. *New Feats of Horsemanship.* An open country. A man dressed, and in a hunting cap, on horse-back, has a girl, whose posteriors and legs are entirely exposed, on the pummel of the saddle before him; she clasps the horse's neck; they are in the act. The horse, which is galloping, is very badly drawn, and the dog running by its side still worse. The woman's face is badly drawn, but her naked parts are well designed, and boldly and vigorously carried out. The whole thing is quite impossible, but in spite of this and of the clumsy drawing of the horse, &c., the picture possesses much life and movement.

Well mounted on a mettled steed,
Famed for his strength as well as speed,
Corrinna and her favorite buck
Are pleas'd to have a flying f—k.
While o'er the downs the courser strains,
With fiery eye and loosened reins,
Around his neck her arms she flings,
Behind her buttocks move like springs.
While Jack keeps time to every motion,
And pours in loves delicious potion.

7. *Rural Felicity or Love in a Chaise.* This is a *pendant* to the design immediately above noticed. The horse is as extravagantly drawn, and the posture almost as impossible. A woman, seated in a chaise, her clothes about her waist, her arms bare, with a bonnet on embellished by a large feather, holds the reins in her left hand, and brandishes a whip in her right; whilst a young man, whose countenance expresses great eager-

ness, with his breeches at his heels, kneels between her uplifted legs, and copulates with her.

The Winds were hush'd, the evening clear,
The Prospect fair, no creature near,
When the fond couple in the chaise
Resolved each mutual wish to please.
The kneeling youth his vigour tries,
While o'er his back she lifts her thighs.
The trotting horse the bliss increases,
And all is shoving love and kisses.
What couple would not take the air
To taste such joys beyond compare.

8. *The Sanctified Sinner.* A meanly furnished room, with a small window at the back, into which an ugly old man is peeping. On a low bed is seated a naked girl; and between her legs stands an old man, dressed in a hat and long cloak, with his breeches down. The girl with her left hand clasps the old fellow round the buttocks, and with her right handles his member, which is unnaturally large, and its shape quite *à la Rowlandson;* the girl is bald about her parts. In the foreground left, is a broken candle in a candle-stick, and an open volume, on which is inscribed "The Hippocrite display'd," and "Crazy Tales." Both man and woman are well drawn.

For all this canting fellow's teaching
He loves a girl as well as preaching.
With holy love he rolls his eyes,
Yet view his stout man Thomas rise.

'Tis sure enough to make it stand
To have it stroked by such a hand.
When flesh and spirit both combine
His raptures sure must be divine.

9. *The Wanton Frolic.* A well furnished room. An almost naked girl lies on the floor on her back, with her legs in the air. A youth, dressed, kneels on one knee before her; in his left hand he holds his large, stiff member, while he clasps the girl's left ankle with his right hand. The drawing of the female figure is very defective.

Upon the carpet Cloe laid,
Her heels toss'd higher than her head,
No more her cloaths her beautys (sic) hide,
But all is seen in native pride.
While Strephon kneeling smiles to see
A thing so fit for love and he.
His amorous sword of pleasure draws,
Blest instrument in natures cause.
The panting fair one waits its touch
And thinks it not a bit too much.

HOTTEN remarks concerning this picture:

There is a want of proportion in this very unlikely study from nature, and the artist's pencil must have been flurried at the gaze, or the legs would have been in better form. The width of the knee is absurd when compared with the gigantic buttocks, which are certainly most modestly portrayed. We object—strongly object—to the absurd form of the taper, which the gentleman holds in his hand. It looks more like a carrot than the genuine article. It burns brightly enough, but the shape is monstrously unreal—as any fair devotee will know.

The mark fixed by the confiding lady as the prime object and goal of her companion's aspirations, is very clearly shewn; but so small an altar for love's sacrifices, and accompanied by such confidence and apparent knowledge of the world, shows the picture to be untrue to nature.

The targate (sic) might extend several inches lower down, and yet be within the bounds of artistic (and ordinary) experience.

10. *The Curious Wanton.* A bed room. One girl is partially reclining on a bed, while another, on one knee, is holding a mirror to her; both have bare arms, and their shifts are above their waists. A dog, rather better drawn than usual, jumps up against the bed, and is apparently barking at his mistress; an ewer and basin are placed on the floor in the immediate foreground.

Miss Chloe in a wanton way
Her durling (sic) would needs survey.
Before the glass displays her thighs,
And at the sight with wonder cries.
Is this the thing that day and night
Make (sic) men fall out and madly fight,
The source of sorrow and of Joy,
Which king and beggar both employ,
How grim it looks! yet enter in
You'll find a fund of sweets begin.*

---

* The above lines are almost a paraphrase, but a very bad one, of *The Curious Maid* by HILDEBRAND JACOB:

And is this all, is this (She cry'd)
Man's great Desire, and Woman's Pride;
The Spring whence flows the Lover's Pain,

The lady is charmingly represented (observes HOTTEN), and her face and figure are alike captivating, although artistically speaking, her thighs are too large for her waist and loins, and her arms would suppose a stouter figure from the hips right across the mount of Venus.

The female attendant has her good parts. Her seat is more finely developed than that of her mistress. Her face is lovely Grecian, and she is almost as liberal in the display of her person as the lady we have just criticised.

These ten etchings will be found mentioned (correctly) at p. 47 of **Le Bibliophile Fantaisiste**, 1869; and very incorrectly at p. 658 of the **Iconographie des Estampes à Sujets Galants**. Both notices were written before the plates had been made up into a volume.

It may not be out of place to add here a Descriptive List*

The Ocean where 'tis lost again,
By Fate for ever doom'd to prove
The Nursery and grave of Love?
O Thou of dire and horrid Mien,
And always better felt than seen!
Fit Rapture of the gloomy Night,
O, never more approach the Light!
Like other Myst'ries Men adore,
Be hid, to be rever'd the more.

The Works of HILDEBRAND JACOB, Esq. London: Lewis, 1735, 8vo.

* In the above list I have given the titles and sizes where I have been able to do so. In many instances however the impressions which I have inspected have been cut down, by which the title, if there was one, has been done away with, and the exact dimensions destroyed; in such instances I have preferred to omit either, or both, rather than to guess, and risk giving false information. Forty of the etchings have been photographed (4 by 3¼ inches), to these I

of some Etchings and Drawings, amatory or obscene, by THOMAS ROWLANDSON.

ETCHINGS.

1. *A Music master toning his instrument.* Size $5\frac{7}{8}$ inches high by $7\frac{1}{16}$ wide. An interior. A young man is reclining on his back upon an old fashioned harpsichord, with two thick books supporting his head. One girl, naked with the exception of her shift which is rolled up round her waist, straddles across him; they are in the act; whilst another girl, standing at the end of the harpsichord, is tickling the man's testicles with her right hand, and performing a kindly office for herself with her left. The drawing is good, and the attitudes quite possible; the posteriors of the girl, who is mounted on the man, are very attractive. P.I.

---

have added the letter P. Twenty of them are mentioned (in nearly every case incorrectly) in the Iconographie des Estampes à Sujets Galants, p. 658, these I have indicated by an I. The ten etchings forming the vol. Pretty Little Games, noticed at p. 346, ante, I do not repeat. The measurement is invariably given height by width. The original drawings of thirty of the etchings are in the possession of Mr. H***** of Paris, to these I have appended the letter H. I do not include any caricatures purely satirical or political, these are now being catalogued by the authorities of the British Museum. I have nevertheless noted a few which are free or indecent, and of many of which specimens are preserved in the British Museum: those in the print room I have indicated by BMP; others in the library, contained in bound up vols., I have designated by the letters BML.

2. *Tally I O the Grinder.* Size 6⅛ by 4⅞ inches. Exterior of an inn with sign of "Cock and Bottle." An old man is holding a knife on a grindstone, his member in a state of erection. One girl is turning the handle of the grindstone, and another, standing above it, is pissing upon it; both girls are almost entirely naked, their figures are plump and fresh, and their faces pretty. To the right, a man is seated on a bench in the act with a wench astraddle across his legs. From two windows of the inn peep out an old woman, and an old man evidently having connection with a chubby wench behind whom he stands. The whole composition is full of movement; the drawing is correct, and altogether it is a very good specimen of Rowlandson's art. P.I.

There is a reproduction of this plate; the size is the same, and the figures are not turned; it is, however, not so bold and free in execution as the original, is much softened down, and carried out in great part in stipple, which is not the case in the plate etched by Rowlandson; moreover, the hair and faces of the girls differ.

3. *The Star Gazer.* "I have known many a Man to have been made a Cuckold of in the twinkling of a Star." Size 5½ by 7¾ inches. An interior; the walls arched, and the floor strewed with books and two globes; with a dog in the foreground. An old man, in dressing gown and slippers, with open mouth, is gazing through a telescope; while, in an adjoining

room, of which the doors are half open, a couple are in the act upon a bed. The moon-light pouring in through the window at which the old man sits is well managed. P.I.

4. *Carnival at Venice.* Size 6⅜ by 8½ inches. A street. There are numerous figures, the central one of which is a naked girl standing on hands and feet backwards in a hoop. Another naked girl is collecting money from the spectators; and a man is playing a barrel-organ. The spectators are strongly caricatured, and have their members exposed. At three windows overlooking the street, libidinous scenes are being enacted; and at the corner of the street, a quack is administering a clyster to a woman kneeling on a platform. The composition is very clever and satirical, and is a good specimen of Rowlandson's talent. P.I.H.

5. *A Dutch Serglio* (sic). Size 6½ by 5½ inches. Interior of a hovel. Two couples in the act: the one seated on a low chair, the other upon a bed in an alcove, the woman on her knees above the man who is on his back. Both couples are almost naked, that in the foreground on the chair are drinking at the same time. A dog and cat are playing on the floor. The drawing is not very good, nor is the subject a pleasing one. P.I.

6. *Lady H*******. Attitudes.** Title in the design. Size

---

* *Lady Hamilton's Attitudes,* which were much talked of at that time, have been embodied in a pleasant drawing-room volume containing 24 engravings

9⅜ by 6¾ inches. Interior of a studio. An old man holds back a curtain, and points to a naked girl, who stands upright,

---

in outline with 2 engraved title pages: Drawings Faithfully Copied from Nature at Naples, &c. *By* FREDERICK REHBERG. *Historical Painter in his Prussian Majesty's Service at Rome* MDCCXCIV. In a journal kept during a visit to Germany, in 1800, Mrs. Colonel ST. GEORGE thus describes Lady HAMILTON and her performance: "Her figure is colossal, but excepting her feet, well shaped. Her bones are large, and she is exceedingly *embonpoint*. She resembles the bust of Ariadne; the shape of all her features is fine, as is the form of her head, and particularly her ears; her teeth are a little irregular, but tolerably white; her eyes light blue, with a brown spot in one, which though a defect, takes nothing away from her beauty and expression. Her eyebrows and hair are dark, and her complexion coarse. Her expression is strongly marked, variable, and interesting; her movements in common life ungraceful; her voice loud, yet not disagreeable.* * *

"Breakfasted with Lady Hamilton, and saw her represent in succession the best statues and paintings extant. She assumes their attitude, expression, and drapery with great facility, swiftness, and accuracy. Several Indian shawls, a chair, some antique vases, a wreath of roses, a tambourine, and a few children are her whole apparatus. She stands at one end of the room, with a strong light on her left, and every other window closed. Her hair is short, dressed like an antique, and her gown a simple calico chemise, very easy, with loose sleeves to the wrist. She disposes the shawls so as to form Grecian, Turkish, and other drapery, as well as a variety of turbans. Her arrangement of the turbans is absolutely sleight-of-hand; she does it so quickly, so easily, and so well. It is a beautiful performance, amusing to the most ignorant, and highly interesting to the lovers of art. The chief of her imitations are from the antique. Each representation lasts about ten minutes. It is remarkable that, though coarse and ungraceful in common life, she becomes highly graceful, and even beautiful, during this performance." Thackerayana, pp. 111 and 112. In his Reminiscences, vol. 2, p. 242, ANGELO writes: "It has been said she stood at the Royal Academy as the figure in the Life Room," which has a still nearer reference to the sketch of Rowlandson.

and is posing to a youth seated on a low chair, with an easel before him; he draws with one hand and holds an eye glass up to his eye with the other. To the right, in the background, are two figures upstanding and embracing each other, and in the left hand fore corner, on the ground, are two heads placed as if they were kissing. The composition is spirited, and the drawing, especially of the naked woman, good. P.I.

7. *French Dancers at a Morning Rehearsal.* Size 5¾ by 8 inches. Interior of a kind of barn. Seven figures; a girl, holding out her shift, her only garment, her breasts as well as all the lower part of the body bare, with two feathers in her hair, is dancing with an old man who is playing on a fiddle, his member exposed and erect; to the left another man, playing the fiddle, is having connection with a girl kneeling before him; to the right, a naked girl stands at a tub washing; in the centre background, a man is sitting on a chamber pot, and a girl is beating a tambourine. The dancing girl is fairly drawn and finished, but the man dancing with her is faulty in outline and somewhat caricatured; the other figures are quite mediocre. P.I.H.

8. *The Rival Knights or the Englishman in Paris.* Size 6 by 7¼ inches. Interior. A girl, with a large feather in her head, her shift tucked up round her waist, kneels on a bed between two old men with their breeches down—one very fat, the other slight and small,—she holds the member of each in

her hands, and appears to be drawing them to her; the men, with clenched fists, are making pugnacious demonstrations behind her back. On the mantle-piece, right, are a bottle, and a monkey, with member erect, playing the fiddle. The drawing and finish are good, especially of the girl's posteriors—a favourite part with Rowlandson,—and the composition has much life in it. P.I.

9. No title, but with following subscription:

Quest. When an Old Man Marries a young Woman what is he to expect?
Ans. Why to be made a Cuckold of.

Size $6\frac{1}{8}$ by $5\frac{5}{8}$ inches. Interior. A very fat, gouty old man sits before the fire, writhing with pain, while a young couple are in the act in the adjoining room, of which the door is open; an old woman enters by a door at the further end of the back room, and seems much surprised. There is a cat in the immediate foreground. The drawing and finish are pretty good. P.I.

10. *A Scene in the Farce called the Citizen.* Size $6\frac{1}{2}$ by $5\frac{1}{2}$ inches. Interior. A young man with his breeches down sits upon a table, and holds a girl across, and facing him; her feet are upon the same table; with his right hand he clasps her rump, and with his left holds up her clothes above her waist; both have hats on. An old man peeps out from beneath the table, his fists are clenched, and his face expresses great anger.

Both drawing and engraving are good. The girl's position is difficult, but her body is plump and enticing. P.I.

11. *Out Posts of a Camp.* Size 6¾ by 5¼ inches. Exterior. A soldier standing upright, his pigtail sticking out, and his breeches about his knees, is enjoying a plump good looking girl seated on a drum underneath a tree. Another soldier at some little distance, seated on the ground, is examining the secret charms of a lass extended before him. In the distance are tents; the perspective is faulty. P.I.H.

12. *A Finishing Stroke.* Size 6 by 7½ inches. In a well decorated room, a young couple are in the act on a couch; two old men enter by a half opened door, one peeping through the key hole, the other pointing a blunderbuss at the unsuspecting young people. Although the drawing of the young man is very incorrect, great force and energy are brought out; the woman's posteriors, as is usual with Rowlandson, are most voluptuous. P.I.H.

13. *A Family on a Journey Laying the Dust.* Size 6 by 8½ inches. Exterior. Four figures, with a dog, and a horse in an old fashioned chaise, are all making water; the man is erect in the chaise, the three women, in different attitudes, are all naked up to the waist. The composition is most original and quaint. P.I.H.

14. *Jolly Gipsies.* Size 5⅛ by 7½ inches. Exterior. A young man and woman, quite naked, are in the act upon the

ground under a tree; other gipsies a little distance off are disporting themselves; there is a pot suspended on three sticks over a fire. To the right are two dogs copulating; and to the left are two asses; the animals, as is usual with Rowlandson, are vilely drawn; the central couple display much vigour. I.H.

15. *Inquest of Matrons or Trial for a Rape.* Size 5 by 6¾ inches. Interior. The design is divided: to the right a woman, almost naked, is stretched on her back upon a bed, while four old crones are examining her; the left shows us the court with the judge on the bench, the prisoner before him, lawyers, and others in their places; an old man of repulsive ugliness is peeping through the door at the examination of the woman. The drawing is not good, and the etching is very rough, but the composition is original and striking.

16. *The Rookery.* Size 6½ by 5¼ inches. Exterior. On a seat in the porch of a rural dwelling, a couple are in the act, seated facing each other; their countenances are expressive of great delight. A girl is watching them and frigging herself with her right hand, while with her left she holds the trunk of the tree underneath which she stands; the breasts and lower part of the persons of both women are bare. A fat old man sits at a window of the house smoking a pipe, and is looking at a bird in a wicker cage suspended outside. In the fore ground left, a cock is treading a hen; the foliage of the tree nearly covers the house. This is a pretty composition, ably drawn

and finished; the tale is well told, and the figures display much life and movement; the girl looking on is very pretty, and her young person is thorougly attractive. I.

17. *Meditations among the Tombs.* Size 6¼ by 8¾ inches. A church-yard. A fat parson is reading the burial service over a grave surrounded by several mourners; while to the left, against a window of the church, a countryman and a lass are copulating in an upright posture; the girl's clothes are up above her posterior, which is very plump, and into which the swain is inserting the middle finger of his right hand. The drawing and general composition are good; the tombstones are ornamented with phalli, and have the following inscriptions:

Life is a jest and all things shew it
I thought so once but now I know it.

Here lies intombed beneath these bricks
The scabbard of ten thousand Pricks.

To the Memory of Roger Pego. I. H.

18. *Les Lunettes from les Contes de La Fontaine.* Size 6¾ by 9⅜ inches, in a frame $\frac{11}{16}$ of an inch. Interior of a convent. An old nun is seated in an arm chair, surrounded by ten nuns in various attitudes, and generally naked up to the middle; she has her hands upon the hips of a young man dressed like a nun, whose erect penis is sticking almost into the old woman's eye. Drawing and execution rough, but effective. P.H.

19. *Such Things are or a peep into Kensington Gardens.* Size about 6 by 9⅛ inches. A garden. This is a most remarkable and original composition. Various figures of the most grotesque character, some with enormous members, two representing Phalli themselves, are embracing each other with the utmost lasciviousness; one young woman is running away in a fright; on a bench to the left are two partially erect Phalli; the back ground is filled in with trees. This composition displays much force, power and weird humour. I.

20. *Lord Barr—res* Great Bottle Club.* With the following couplet:

"With Women and Wine I defy every care
For Life without these is a volume of care."

Size 5⅜ by 7 inches. Interior. Six couples, around a table, are disporting themselves in the lewdest manner, and in various attitudes; all the women are naked up to the waist; one girl, with her clothes tucked over one arm, is dancing on the table, a punch-bowl in her hand. Drunkenness and debauchery run riot throughout the composition, which is full of movement. The drawing is not bad, but is scarcely more than in outline. I.H.

---

* The BARRYMORES consisted of three brothers and a sister, nick-named severally, on account of their peculiarities, *Hell-gate, Cripple-gate, New-gate* and *Billins-gate.* See RICHARDSON'S Recollections, vol. 2, p. 127; GRONOW'S Anecdotes, p. 257; ANGELO'S Reminiscences, vol. 1, p. 287, vol. 2, pp. 78, 94, 135, 411; and his Pic Nic, p. 182.

21. ——. Size about 8¼ by 6⅝ inches. Exterior of a cottage; to the right and left of which are two couples in the act; an old woman with a broom is beating two dogs stuck together, while another woman from the window is endeavouring to drive away two cats who are amusing themselves on the roof. The drawing is poor, and the engraving rough, the animals, as usual, are very badly done. P.H.

22. ——. Size 8¼ by 6. Exterior. Four musicians, one a black man, are playing; the stiff members of three of them are bare. Another, entirely clothed, and seated on a drum, is playing the flute, with a naked girl sitting on his lap, and playing the tambourine. A very fat female child, quite naked (to the right) is striking the triangle. The naked girl, the central figure, is well drawn, her face is pleasing, and has a good deal of expression; her arms, hips, and legs are of the most voluptuous proportions. This is a strange and original composition. P.

23. ——. Size 6¼ by 8⅜ inches. Interior. A harlequin and columbine are lying together asleep on a couch, the girl's hinder parts, of most voluptuous proportions, are entirely bare, her right leg thrown over her companion, while his member, in a flaccid state, is reposing on her left thigh; a pierrot is discovering them. In the left hand fore corner is a vase, with phallic designs. P.H.

24. ——. Size 8½ by 7 inches. In an open street, upon a

platform surrounded by many figures, are a stout man, balancing on his enormous, erect member a kind of vase, and a girl, naked up to the waist, holding out her petticoats to catch the money thrown to her from the windows; a small devil playing a tambourine, and with a trumpet in his anus dances behind the man and woman on the platform. This is a most remarkable conception, very extravagant, but full of life. P.

25. ——. Size $7\frac{1}{4}$ by 9 inches, in a $\frac{3}{4}$-inch frame. Interior. A Turk, seated on a carpet, a pipe in his left hand, and his stiff member peeping out from his robes, is gazing at a vast number of naked women standing in two rows, one above the other, before him. The conception is not happy, and the execution is rough. P.H.

26. ——. Size 7 by 5 inches. A young man, whose legs do not indicate very great muscular power, is carrying a girl in his arms across a brook, while at the same time he is having connection with her; the girl's legs, posteriors, and bosom are bare; and the youth's member is very strongly developed. An ugly dog follows with a stick and bundle in his mouth. The back ground is filled in with trees. The girl is prettily drawn, but the proportions of the man are incorrect. P.

27. *Lavarro* (sic) *Deluso*. Title upon book in the foreground. Size $7\frac{3}{4}$ by $6\frac{1}{2}$ inches, in a 1-inch frame. An old and repulsively ugly miser is sitting beside a box filled with bags of money; one girl at his side is handling his member; while a

second girl, seated on a bed before him, is exposing herself to his view; both the females are almost entirely naked. The drawing is unequal, and the execution rough. P.H.

28. ——. Size 12¾ by 9⅜ inches. Interior of a convent. A monk, naked, with the exception of a skull cap, is on his knees, and is copulating with a nun who is kneeling before him with her posteriors bare, and from whom he is separated by a railing; a second nun, entirely dressed, is supporting her companion; the monk turns towards the right. In the back ground is an altar with crucifix and two cups. The drawing is good, and very bold and effective; the etching is rough but well done; and the whole composition is most striking. The plate is inscribed: "Etch^{d} & Pub^{d} by Fuck a Pace Jack."

There is an imitation of this plate. Size 10¼ by 8 inches. It is executed chiefly in stipple and aquatint, is much softened, and reversed; the monk's head is turned round, away from the nuns, and is without the skull cap. The force and effect of the original are much diminished.

29. *Rural Sports or Coney Hunting.* Size 5¼ by 8¼ inches. In a field surrounded by trees, three girls, two standing and one reclining on a bank, are exposing themselves to an old man seated on a stile, with a stick between his legs, and in wig and three cornered hat; a younger man stands behind him, and points to the women. A large tree rises to the left, the branches of which spread over three parts of the picture.

This is an agreeable composition, well drawn and etched; all five figures are full of life.

30. ——. Size 7½ by 8 inches, in a frame $\frac{11}{16}$ inch. A couple, almost naked, upon a couch, are surprised by a spectre in armour, who brandishes an axe over them; great horror is depicted upon the faces of the guilty pair. The apartment is that of an ancient castle; and to the left is an equestrian statue in armour. The drawing is not always quite correct, and the execution is rough; but there is much vigour in the figures on the couch, particularly in that of the woman. P.H.

31. ——. Size 7½ by 6 inches, in a ¾ inch frame. Interior. A woman is kneeling on a low bed, while an old man, entirely dressed, and with a bag wig and hat on, is examining her through his spectacles; with his right hand he holds up her shift above her navel; the woman has on a night cap and slippers. P.H.

This composition has been imitated in an engraving, 6 by 8⅛ inches, partly line and partly stipple, badly executed, with title in the left hand corner *The Connoisseur*.

32. ——. Size 8¼ by 6 inches. Interior of a cloister or church. A youth, dressed, and in a student's square hat, is seated before a pretty country girl, who holds her clothes up to her middle; he is touching her pudendum with the fore finger of his left hand. P.H.

33. ——. Size 9¼ by 6¾ inches. Interior. A pretty

woman, in an upright posture, her left leg kneeling on a bench covered with a robe, holds in her right hand that of a little boy who is standing behind her. To the left are a girl, and a statue of Priapus without arms, to the right one of Silenus. P.

34. ——. Size 8½ by 6¼ inches. Interior. A pretty, plump girl, seated in an antique arm chair, her legs stretched wide apart, is holding her clothes up above her navel, her breasts are also bare. In the foreground are a figure seated on a pedestal, a bust of a female, and a dildo; in the background, to the right, are several erect statues. Design and execution good. P.H.

35. *Fantocinni.* Title in the design. Size 8 by 6¾ inches, in a ¾ inch frame. Interior. A man, in a pointed hat and pigtail, is reclining backwards upon a square barrel-organ, and having connection with a woman who is straddling across him, her posteriors towards his face, while she looks into a puppet-show; he holds a trumpet to her anus. Another girl, behind, is beating a tambourine; and to the right is a monkey. This is a most strange and original composition. P.H.

36. ——. Size 8 by 6¼ inches, in a 15/16 inch frame. Interior. A girl, with her legs very wide apart, her pudendum thoroughly exposed and quite open, is sitting on a raised bank or bench, her right arm is bent over her head, and with her left hand,

stretched out, she holds up her shift. Ten men, of whom the wig-covered heads only are visible, are gazing at her. The drawing of the girl's right arm is very faulty. P.H.

37. ——. Size 7¾ by 7 inches. Interior. A chubby, laughing girl is kneeling on a bed, her posteriors entirely exposed, while two old men, fully dressed, are staring in amazement at the beauties exposed to their view. P.H.

38. ——. Size 9⅝ by 6½ inches, in a ½ inch frame. Exterior. A girl, in a pointed cap, with nothing else on but slippers and a shift rolled up under her breasts, and her legs spread wide apart, is swinging; while four curiously dressed musicians, standing underneath, are playing various instruments, and gazing at her. This composition is most eccentric and original. P.

39. ——. Size 8⅝ by 6¾ inches, in a 1 inch frame. An old man and a girl are swinging in separate swings; the girl's legs, hips and breasts are exposed, and in her head are two large feathers; the old man is very ugly, wears a cocked hat, pigtail, spectacles, and top boots with spurs; his breeches are at his knees, and his belly and member exposed. In the distance is a river with two sailing boats, &c. P.H.

40. ——. Size 7 by 8¾ inches. Interior of a cloister. A young nun, naked to the waist, with her right leg drawn up and passed over her left, is lying on her back on a bed; with her right hand she is touching herself, while in her left she

holds an enormous dildo. An old man is entering at the cell door. P.H.

41. ——. Size 7 by 9½ inches, in 5 line frame. Interior. A girl, with her clothes rolled up round her middle, her breasts naked, and her legs thrown wide apart, reclines on an elegant couch; while six old men, whose heads only appear, stand at the foot of the couch, and examine her. To the right, on the floor, is a handsome vase filled with dildoes, and an open book lies beside the couch. P.H.

42. ——. Size 6 by 7½ inches. Interior. An ugly man, smoking a long pipe, a bottle in his left, and a glass in his right hand, is having connection with a plump and pretty girl, who straddles across his legs with her posteriors turned towards him; she is naked, with exception of her shift which is tucked up round her middle, and she wears a wide brimmed hat and ringlets. The top of the design is filled in with curtains; and in the foreground are a coffee pot and a plate of fruit. P.H.

43. ——. Size 7¾ by 5½ inches, in a ¾ inch frame. Interior of a stable. A huntsman leans against the manger, and copulates with a fine woman whose left leg he supports with his right hand, while he presses her right leg, of which the foot touches the ground, between his knees; her arms are round his neck. The position appears to be a very difficult one. There are a horse and two dogs, very badly drawn. P.

44. ——. Size 8 by 5¾ inches. Interior of a very eleg-

antly furnished apartment, with statues and a large antique vase. A young man reclines on a couch, his feet on the ground; a girl bends over him, her right foot on the ground, and her left on the couch, and with her right hand guides his erect member to its goal; they are both entirely naked. The drawing is spirited, and the composition pleasing, and in the style of the Italian masters. P.

45. *Empress of Russia reviewing her Body Guards.* Size $7\frac{5}{8}$ and $8\frac{13}{16}$ inches, in a $\frac{3}{4}$ in. frame. Exterior. A very fat, middle aged woman is leaning against a cannon, her clothes are up above her waist, and a hussar, pipe in mouth, is enjoying her. Several other hussars, their members exposed, stand or sit around. P.H.

46. ——. Size 6 $\frac{5}{16}$ by 8 $\frac{3}{16}$ inches, in a $\frac{11}{16}$ inch frame. Interior. An old man, in wig and spectacles, with one knee on the ground, administers a clyster to a woman, seated on a bed, with her clothes above her middle, and her legs stretched wide asunder; the doctor inserts his syringe in the wrong hole; on the woman's countenance is well depicted the horror she feels at his mistake. To the left, three women sit round a table; to the right, are a chamber pot, a night stool, &c.; and behind the doctor is a box labelled "Medicine Chest." P.H.

47. ——. Size 6 by $8\frac{1}{4}$ inches, in a $\frac{3}{4}$ inch frame. On the sea shore. Two couples are copulating in a boat, which is partly on shore and partly in the water; one of the girls, whose

legs, hips, and breasts are bare, rests on the extreme edge of the boat, while the youth, who is enjoying her, appears to be pushing the boat off by the force he is using in having connection with her. To the left, a fat woman, her clothes up above her middle, screams for aid. There is much vigour in the composition. P.H.

48. ——. Size 8⅜ by 6⅝ inches. Interior of a cellar. An old man, in a wig, with his breeches about his knees, is having connection with a young girl against three barrels, on the last of which is a pail; her legs, hips, and breasts are bare. A jug stands under the first barrel, and the liquor is running over; to the left is a flight of stairs. The drawing is good, and the composition pleasing.

There is an imitation of this composition, turned, and etched rather faintly in line; the stairs are suppressed, and the pail standing on the last cask is replaced by a hat.

49. *Essay on Quakerism.* Title in the design upon an open book. Size 7 by 8½ inches. Interior of a well furnished bedroom. A quaker, holding up his shirt with both hands, and his breeches about his knees, stands on tip toes in the middle of the room; one girl, with a large feather in her hair, sits on a bed, with her legs wide apart, and exposes her charms to his astonished gaze; a second girl, reclining on the same bed, handles his enormous member, and a third female, on another couch behind, pushes him forward with her left foot, which she

has planted between his shoulders. The three women are naked, with exception of their shifts, which are, as usual, rolled round their waists. The composition is humourous and lascivious, but the perspective is not correct. H.

50. ——. Size about 6¼ by 8¼ inches. Interior. A gouty old man, with spectacles on nose, reclines in a low arm chair, plays the fiddle, and copulates with a girl who stands across him with her back, on which she holds an open music book, turned towards him, her legs and posteriors are bare, and the man's member is visible. A second girl, naked up to a waist, is playing a violoncello; and a third girl, quite naked is beating a tambourine. All four figures are singing. To the right, leaning against the wall, is a violoncello-case, and to the left, on the floor, are a plate of fruit, a wine glass, and a bottle labelled "Rumbo." The drawing is fairly correct, and the composition, in spite of its extravagance, is agreeable.

51. *The Merry Traveller and kind Chambermaid.* Size about 5⅛ by 7¾ inches. Interior of a bedroom. A pretty servant-girl, on her knees, is inserting a warming pan into a bed, while a young officer kneels behind her, and enjoys her; with his right hand he holds the girl's clothes above her posteriors, which are entirely exposed, and with his left he raises his own shirt. A lighted candle is on the ground. This is a very pretty engraving, well drawn and finished; the girl's hinder

parts are most voluptuous in form, and her pretty face displays the satisfaction she feels at what is being done to her. 1.

52. *Cunnyseurs.* Size about 6 by 6 inches. Interior of a cottage. A girl, stark naked on a bed, standing almost on her head, with her posteriors up in the air, is being examined by three old men, who stand round her with their faces close to her fundament; they are dressed, but the members of two of them are exposed; the faces of two display great delight, while that of the third indicates disgust. A fourth old man peeps in through a half-opened door. The girl's face is pretty, and she is smiling. This is a remarkable composition, and very original in conception; the posture in which the woman is represented is difficult but not impossible. 1.

53. ——. Size $7\frac{3}{8}$ by $9\frac{1}{8}$ inches, in a frame of $1\frac{1}{4}$ inch. Interior of a public-house. A youth, lying flat on his back on a bench, copulates with a girl who straddles across him; she is dresssd in a hat and feather, and waves with her right hand a handkerchief to a ship, visible through the open window; her clothes are rolled up above her waist, *ut semper*, and her posteriors and breasts are bare. In the background another couple are in the act. A magpie in a cage hangs on the wall, and a very badly drawn bulldog lies on the floor. There is much spirit in this composition, which is very pleasing, and the drawing of the figures is good.

54. ——. Size $6\frac{5}{8}$ by $8\frac{1}{4}$ inches, in a $\frac{3}{4}$-inch frame. In-

terior. A youth and a lass are asleep on a sofa, their heads in opposite directions, but their private parts, which are entirely exposed, together; the girl's right leg is over the young man's shoulder. An old man, rage depicted on his face, is about to stab the youth with a dagger, which he brandishes in his right hand, while, in his left, he holds a lighted candle. A woman is entering at the door, which he has left open behind him. On the floor, in the front, are the youth's clothes. There is much spirit in the composition, and the story is well told.

55. ——. Size about $4\frac{1}{4}$ by $6\frac{1}{8}$ inches. A garden. A man, on a ladder, trims a tree in the form of a phallus; two women below are watching him, and touching themselves: the one standing up and holding a parasol over her shoulders, the other seated on the ground; both are naked up to the middle; the gardner's breeches are split behind, and his posteriors and member are visible. Further down the garden, a couple, on a bench, are vigorously in the act. There are two tubs, out of each of which grows a phallus; and to the right, is a male statue. This is a most strange and original conception; both drawing and finish are good.

56. ——. Size about 3 by 4 inches. In a field, a soldier, sitting on the ground, and supporting himself on his left elbow, is having connection with a country wench who is astride across him, her buttocks fully exposed, and turned towards his face, and her clothes up above her middle; they are behind a

mound, or hay rick, round which a countryman, with a pitch-fork in his hand, comes and surprises them. This is a pretty little etching, perspective good, and composition pleasing.

57.——. Size about 3 by 4 inches. Interior. A naked youth, erect, is having connection with a girl thrown back on a bed; she is nude, with exception of her shift, which is rolled up under her bare breasts, her left leg is resting on the man's shoulder, and her right arm turned behind her own head. Fire-place to the left. The drawing is good, and the man's figure displays much power. A very agreeable composition.

58. ——. Size $3\frac{1}{4}$ by $4\frac{3}{8}$ inches. Interior. A man and woman, seated on a chair, are playing the same harp together; she is seated on his lap, the lower part of her person entirely naked, two feathers in her head; they are copulating. To the left, behind a screen, sits an old woman asleep before the fire with a bottle and glass under her chair. To the right, a window with a small table and a chair before it. On the floor an open music-book. The drawing is good, the composition pleasant, and the tale is well told.

59. ——. Size $3\frac{1}{4}$ by $4\frac{1}{4}$ inches. A young man and woman in a boat on a river, the young man lying in the bottom of the boat, and the girl sitting over him, her bare posteriors turned towards his face; she handles the oars, and is rowing away from an old man, who, on the bank (left), is making

gestures of great rage, stick in hand. On the right bank, is an Italian temple surrounded by trees; and on the river, in the background, are two swans. The drawing is good, the etching is in outline only, but delicately done.

60. ——. 3¼ by 4¼ inches. Interior. A man leans backwards on a kind of couch on wheels, in an almost perpendicular posture, a woman on each side; she on the left side is handling his rigid member with her left hand; she on his right side, with one knee on the ground, pulls towards him a third girl suspended in a swing to which a cord is attached; all four figures are entirely naked, the girl in the swing holds her legs up in the air, and spread wide apart ready for the encounter. A small dog stands on his hind legs and barks at her. An antique jug and cup are on the floor in the foreground, right. The figures are fairly drawn, and are full of movement.

61. ——. Size 3¼ by 4¼ inches. Interior. Two naked girls, kneeling on one knee on a kind of bed spread on the floor, are supporting in their arms a third naked woman whose legs they hold wide apart, and whom they present to a man standing opposite, whose erect member shows that he is eager for the attack; he is entirely naked with exception of a turban; behind him stands a fourth woman entirely dressed, and who appears to have been aiding the man to disrobe. On the floor, in foreground, lie a sword, buckler, and antique cup. Drawing good; the figures, particularly that of the man, possess

much vigour. This and the design immediately before noticed form a pair.

62. *The Dairy Maids delight.* Size about $6\frac{1}{8}$ by $5\frac{1}{2}$ inches. Interior. A country girl, upstanding, with her posterior pushed well back, her breasts, arms, and all the lower part of her person bare, is working with both hands a perpendicular churn; while a black man, supporting himself by his right hand on a table, his left holding up the dairy-maid's clothes, is stooping forward, and having connection with her; his face indicates great enjoyment, and her's has a thoroughly licorous expression. To the right, a cat on a table is lapping milk out of a dish; above, a small window; on the wall, at the back, is a shelf with two dishes on it, and underneath, hangs a jug; in the foreground, a pail and platter. The drawing and execution are good; and although the black man's posture is exceedingly difficult, the composition is characteristic and pleasing; the girl's buttocks are most inviting.

63. ——. The same composition as the above, except that it is not so fully finished, and in place of the window is a clock, with a phallus instead of hands.

64. ——. Size $6\frac{3}{4}$ by $7\frac{3}{4}$ inches, in a $\frac{15}{16}$ inch frame. A Turk, seated on an ottoman, is surrounded by five naked girls who are endeavouring in every way to excite him: one clasps him round the neck, another grasps his huge, erect member. The grouping is good, but the drawing is not perfect, and the execution rough. P.H.

65. ——. The same composition as the above, with the figures turned, and engraved in a different manner.

66. ——. Size 5⅛ by 8¼ inches. Exterior. In a cavern by the sea shore, four sailors are disporting themselves with three mermaids; one other man is occupied with the boat which is hauled up on land; while a second man, an oar in hand, is prepared to do battle with a merman who is swimming towards them, his fists brandished in the air in sign of great rage. The composition and drawing are good, and the engraving effective.

67. ——. Size 5¼ by 3¼ inches. Interior, probably of a church or temple. A very pretty, plump girl, leaning on the back of a chair which is atilt, her right arm reposing on the plinth of a column, and her right foot upon a stool, has her clothes up above her navel, and her breasts bare; she has a hat and stockings on; an old soldier, his pego erect and exposed, is peeping at her from behind the column. In the foreground left, are a glass and a bowl with a ladle in it. The drawing is not correct, but the girl's person and face are attractive, and the composition pleasing.

68. ——. Size 5¼ by 3¼ inches. Interior. A girl, with her shift rolled round her waist, her person otherwise entirely nude, leans back on a bed and admires her own charms in a looking-glass placed on a dressing table before her; her left arm is bent over her head, her legs are stretched well apart, and her

left foot reposes on the dressing-table, from underneath which an old man on all fours is observing her. The drawing is not very good, but the composition is pleasing; it forms a *pendant* to the subject immediately before noticed.

69. ——. Size 6 by 6¾ inches. Interior. A youth, lying on his back on a bed, is copulating with a girl kneeling across him, (attitude St. George), while with his right hand he is touching the private parts of another girl seated on the same bed, with her right leg well drawn up to facilitate his operation; she holds a glass in her right hand, and a hand-screen in her left; both girls are, as usual, naked with exception of their shifts rolled round their waists; their buttocks are ample and very voluptuous; their faces not agreeable. On a table, to the right, is a plate of fruit. The composition is somewhat over-drawn, but nevertheless attractive.

70. ——. Size about 6½ by 5¼ inches. Under a tree, an old parson is having connection with a well favoured girl, whose breasts and buttocks are exposed, and who is lying on the back of the clerk, on his knees underneath her; she has her left hand on the parson's shoulder, and with her right holds on to a branch of the tree. A church is visible in the back-ground, and in the foreground, left, lie a bible and a three cornered hat. The drawing is good, and the composition full of life and humour.

71. *Le Tableau Parlant or Speaking Picture.* Size 6$\frac{5}{16}$ by

8⅜ inches, in a ¾-inch frame. Interior. A man in hat and feather, with his posteriors and penis exposed, is kneeling on a bed and about to have connection with a girl seated on the same bed with shift, her only garment, up to her waist. Through the mantle-glass (left) the head of a man, apparently dressed like a pierrot, with horror depicted on his countenance, appears, and disturbs the amorous couple. There is a sofa to the left, and a guitar to the right of the composition. The drawing is fair, and the idea original, but the execution is poor.

72. ——. Size 8¾ by 6⅝ inches. A youth and a girl, seated at a table, are copulating; the girl is astride on the young man's lap, with her back towards him, although she turns her face round to his. On the table are a bowl and wine glass. In the background, a couple are standing, the female having hold of the immense priapus of her companion. In the front, a woman lies on the floor, with her face turned downwards, apparently vomiting. The drawing is very bold, though not always correct; the etching is sketchy and unfinished.

73. ——. Size 8 by 6¾ inches. Bacchus, kneeling, is having connection with a girl seated under a tree; her legs are over his shoulders, and both are entirely nude and crowned with grapes and vine leaves. In the background, five nymphs and satyrs dance, copulate, and play antics. In the foreground, right, are a vase and cup. The treatment is semi-classical, and the composition well done. H.

74. ——. Size 10 by 9⅛ inches. In a bed-room, a very fat man, in his shirt, is embracing the chamber-maid, fully dressed; her right arm is passed round his neck, and with the candle which she holds in the same hand she is burning his hair. The man's shirt projects in front showing the excited state of his feelings. A warming pan, the handle of which is in shape of a phallus, is in the bed, which is smoking. A chair, with a cat on it, to the left. The drawing and execution are good, and the composition humourous and bordering on the burlesque; the design is well filled in.

75. ——. Size 6 by 8 inches. Two naked females, apparently overcome by the fatigue of the chase, are reposing by the trunk of a tree; a quiver and spear lie beside them; and they are surrounded by game. Two satyrs discover them; and the head and shoulders of a third woman are visible behind the tree to the left. A couple of dogs lie in the foreground. Signed: "RUBENS pinxit ROWLANDSON sculpt."

76. ——. Size 9¼ by 6¾ inches. A young and pretty woman, quite nude, her left leg bent, and her left hand pressing her right breast, is refusing the solicitations of a naked Cupid, who is pulling her by the right hand; three obscene and satyric figures around. In the foreground, right, is a vase. The drawing is good, and the composition classical and pleasing.

77. No title, but the subject represented is Leda and the

swan. Size 6¾ by 9 inches. Leda is reclining in a kind of cave, with drapery arranged round her, but her person entirely nude, a coronet on her head; with her right leg, which is raised over its back, she presses the swan to her; the swan's head nestles between her breasts, and its beak and her mouth are united. Two naked children are in the background, and an egg in the foreground, to the right. The execution is rough; the figure of Leda is too masculine. Signed: "MICHAEL ANGELUS inv. Etched by ROWLANDSON 1799."

78. ——. Size 8⅞ by 6⅞ inches. Exterior. A naked woman, with dishevelled hair, and in the attitude as if running, draws aside a curtain, and gazes at a ship sailing away; two naked boys are at her feet weeping. Signed: "G B CIPRIANI inv." The composition, which is classical and agreeable, represents Ariadne and Theseus.

79. ——. Size 5 by 7⅝ inches. Two naked girls are lying asleep beneath a tree, through the thick foliage of which a youth is peeping at them. A pipe and tambourine lie in the frontground. The drawing is good, and the execution careful. This is not erotic but classical, and is signed "ROWLANDSON 1799."

80. ——. Size 5¾ by 9¾ inches. Exterior. A nude woman is reposing under drapery arranged as a canopy; clouds and trees in the background; a naked, laughing Cupid is fly-

ing off with bow in left, and arrow in right hand. A classical subject, of which the execution is not very effective. It is subscribed, "ROWLANDSON. Pub[d] by HIXON. 355 Strand near Exeter change April 6, 1800."

81. ——. Size $6\frac{5}{8}$ by $9\frac{3}{8}$ inches. One youth and three maidens, all entirely nude, are reclining under trees, on the bank of a river; one of the females is soliciting the young man. In the water, another couple are bathing, the man's left arm around the girl's waist. Execution rough, but effective. Signed, FRANCESCO ALBANO.

82. ——. Size $6\frac{1}{8}$ by 9 inches. Four nymphs, in various attitudes, lie asleep under the shade of trees; three of them are entirely naked, the fourth has some drapery round her legs only. To the right, a couple of ugly dogs are keeping watch; to the left is a bugle horn. This is a pretty and agreeable composition; the pudendum of the nymph in the immediate foreground is defined.

83. ——. Size $8\frac{3}{4}$ by $5\frac{3}{8}$ inches. A girl, standing up to her thighs in a river, is bathing the right foot of another girl who is about to step into the water; both are entirely naked. Over head are the spreading, leafy branches of a tree. Drawing good; a charming and classical subject. Subscribed: "Designed and Pub[d] by T ROWLANDSON May 20 1799."

84. ——. Size 7 by $5\frac{1}{4}$ inches, or, with the engraved frame which surrounds it, $8\frac{1}{2}$ by $7\frac{5}{8}$ inches. Two nude females are

asleep under drapery suspended over the branch of a tree; they are both seated; one rests her head on her right hand, the head of the other reposes on her arms lying on a bank upon which she leans; a naked, chubby child slumbers on the ground beside them. It is a pretty, and classical composition, although its meaning is not clear. Signed, outside the frame, CIPRIANI.

85. *The Sad Discovery or the Graceless Apprentice.* Size about 8 by 10 inches. Interior. A woman in bed is imploring mercy from three men and a woman, who are poking her lover, the apprentice, out from under the bed; in the confusion the chamber-pot is upset. This composition is spirited, and suggestive, but scarcely indecent. Signed "ROWLANDSON, 1785." B.M.L.

86. *Lust and Avarice.* Size 14 by 10 inches. A pretty girl is demanding money from an old, shriveled-up man, who has his left hand in his breeches pocket, and is putting his tongue out of his mouth, and turning up his eyes. Not indecent, simply suggestive. Signed: "Pub Nov^{r} 29 1788 by W^{m} ROWLANDSON N° 49 Broad Street Bloomsbury. B.M.L.

87. *Liberality and Desire. Pendant* to above, and serial with it. A wooden legged and one eyed pensioner is giving a purse to a girl, while with the other hand he presses her breast. Scarcely indecent. Signature as above, with omission of the street. B.M.L.

88. *Luxury. Misery. Harmony. Love.* Here are four different compositions on two plates, measuring about 13 by 9 inches each plate; two only are free, viz., *Luxury* and *Love.* In the former a man and woman are sitting up in bed and drinking tea, which a servant girl is offering them; the woman's bosom is bare, and the man presses one of her breasts with his right hand, which is passed round her waist. In *Love,* a couple are embracing on a couch; the man seems very eager, and the woman quite indifferent. Suggestive but not indecent. All four compositions are signed: *Luxury* and *Misery* simply T. ROWLANDSON, while to the other two are added the dates, *Harmony* 1785, *Love* 1796. B.M.L.

89. *Who's Mistress now.* Size about 11½ by 8⅛ inches. A servant girl, attired in her mistress's finery, is admiring herself before a looking-glass in the kitchen, while, through the half-opened door, three other girls are watching, and laughing at her. To the left, in the foreground, a cat is eating a fish. The heroine's breasts are fully exposed, but the composition is in no other respect free. Signed "ROWLANDSON del." B.M.L.

90. *A Snip in a Rage.* Size about 11½ by 8½ inches. Interior. An old man, who appears at a window, and brandishes a large pair of shears, has disturbed a couple from their pleasures; the young man is just escaping into the adjoining apartment, while the girl stands beside the bed in her shift, with her hands folded over her bosom, and displays shame and regret;

her legs are partially bare. Suggestive but not obscene. Signed: "ROWLANDSON del. Published July 1st 1802 by S HOWITT, Panton Street, Hay Mark^t" B.M.L.

91. *New Shoes.* Size 10¼ by 8¼ inches. Interior of a dairy. A dairy-maid is lifting her clothes to show her feet and ankles to a student, who stoops to look at them, and seems very intent in his observation; an old man is observing them through a lattice-window; the girl's petticoats are raised only half way up her calfs, but her bosom, as is usual with Rowlandson, is bare. Signed: "ROWLANDSON 1793," and outside the design are the publisher's name and address. B.M.L.

92. *A Dutch Academy.** Size 6 by 9 inches. Interior. A very fat, and ugly woman, stark naked, is seated up high upon a kind of bench, while twelve men surround her, some drawing, some smoking. Signed: "Pub^d by T ROWLANDSON. No 52 Strand. March 1792." B.M.L.

93. *Intrusion on Study or the Painter disturbed.* Size 8¼ by 11⅝ inches. Interior of a studio. Two gentlemen are entering abruptly, while an artist is painting from a naked girl on a sofa before him; he holds up his hands as if to entreat them to retire; the girl is crying. Unsigned. B.M.L.

94. *Connoisseurs.* Size 10¼ by 7⅞ inches. Interior of a picture-gallery. Four old men are gloating over a picture of Venus and Cupid placed on an easel before them. This com-

* See p. 398, post.

position is not indecent, but the expressions of the old men are most lascivious and suggestive. Signed: "ROWLANDSON. 1799. Pub[d] June 20, 1799, by S. W. FORES No 50 Piccadilly." B.M.L.

95. *Symptoms of Sanctity.* Size 10¾ by 8¾ inches. Interior of a cloister. A bald, and very ugly monk is amorously gazing on the bare bosom of a pretty girl who stands beside him, her hands joined as if in prayer; the holy man's right hand is on his penitent's breast, and his left reposes on her left shoulder. Signed "ROWLANDSON fec 1800," and "Pub Jan[y]. 20. 1801. by S. W. FORES, N° 50 Piccadilly. Not indecent, but highly suggestive. B.M.L.

96. *Touch for Touch, or a Female Physician in Full Practice.* Size 12 by 9 inches. Interior. A fine, impudent looking girl, with bosom exposed, and two feathers in her head, is receiving gold from an old man who is following her, as with her left hand she is opening the door to depart; the old man's face is expressive of lechery in the highest degree. On the wall hangs a picture of a naked woman reclining on her back. This composition is well drawn, and suggestive. Signed: "ROWLANDSON Del." B.M.L.

97. *The Ghost of my Departed Husband, or Wither my Love ah! wither art thou gone.* Size 11½ by 8¾ inches. A churchyard. An ugly old woman, apparently in fear of the watchman who holds his lantern up before him, has fallen on her back; a ghostlike figure in a pointed cap lies flat on the

ground under the old dame's rump, and appears to be naked. The only indecency is the entire nudity of the woman's legs, which are up in the air. Signed: "ROWLANDSON scul." B.M.L.

98. *The Discovery.* Size 5¼ by 7 inches. A fat old man with a poker in his right hand, has discovered a young man and woman *flagrante delicto;* the youth, in his shirt, is on his knees before him, while the girl is seated on the bed weeping; she has a night cap on, but her breasts and legs are fully exposed. This is a nicely drawn and well finished piece. Signed: "Published Jan 1809. ROWLANDSON 1798." B.M.L.

99. *Washing Trotters.* Size 6 by 7½ inches. Interior of a poorly furnished room. An ugly man and a pretty young woman are seated facing each other, she on a bed, he on a stool, and have their feet in the same tub; the girl's clothes are up above her hips, and the man is eagerly regarding her charms thus liberally exposed to his gaze. A song "The Black Joke" hangs on the wall. The drawing of this composition is good, and the finish, especially of the girl's legs and haunches, fine. Signed "ROWLANDSON del," and outside the design: "Published by HIXON. 355. near Exeter change Strand Jan. 20. 1800."

100. *Work for Doctors-Commons.* Size 5½ by 8 inches. Interior. Two men from behind a screen are watching a couple on a sofa kissing each other, the woman seated on the man; a fire is burning, and a guitar and music lie on the floor.

This pretty plate, which represents General UPTON and Mrs. WALSH, is well drawn and finely engraved, it is suggestive and somewhat free, but not indecent. It is signed "Pub^{d} by T Rowlandson Strand Feby 1792." B.M.P. and L.

101. *Opening the Sluces or Holland's* (sic) *last Shift.* Size 9¼ by 13¼ inches. Some dozen fat women, their hinder or lower parts bare, are squatting on the shore, and making water into the sea; while a stout man is supplying them with gin from a bottle which he holds under his arm; he is also pissing. Some soldiers are in the sea up to their middles in the water. The drawing of this caricature is generally poor, although the second woman is not bad, and the execution very rough; the piece seems to have been done in a hurry. "Pub^{d} Oct 24 1794 by J ADKEN No 14 Castle St Leicester Sqr." B.M.P.

102. *Rural Sports. Or a pleasant way of making hay.* Size 12 by 9 inches. In a hay-field two youths and three wenches are romping on the ground, while a fourth girl is about to throw some hay upon them. The positions of the figures on the ground are suggestive, but scarcely indecent. In the background three women and a man are loading a waggon. Signed "ROWLANDSON Del."

103. *A View on the Banks of the Thames.* Size 10¼ by 8¼ inches. Two women, the one old, the other young and pretty, are walking away from a river in which several naked men are bathing; they both however look back over their shoulders at

the sight which is evidently attractive to them, and the elder female exclaims: "Oh shame on the Nasty fellows do Sophia tell me when we are past them." Signed "ROWLANDSON inv." This and the four following numbers were published by THOS. TEGG 111 Cheapside, and sold at one shilling coloured.

104. *Off She Goes.* Size 12 by 9 inches. Exterior. A very fat woman, in the act of eloping with a military gentleman, has fallen off the ladder placed against the window, and of which a stale is broken, and lies spralling on the top of her lover. An old man in night cap puts his head and a lighted candle out of the window. The post-boy, standing by the post-chaise, is laughing at the catastrophe; and a dog is barking. The woman's legs are fully exposed, but are not enticing. Signed "THOS. TEGG ROWLANDSON scul." B.M.L.

105. *Neighbourly Refreshment.* Size 12¼ by 9 inches. Exterior of a double house. A young man and woman are leaning out of two half-open doors, and kissing each other; the young man is hanging up a bird-cage with his right hand, while his left hand is on the girl's breast; an old man stands behind the girl, and an old woman behind the youth. A dog is springing on a cock in the act of treading a hen; while a frightened cat is clambering up one of the half-open doors. This composition is by no means obscene, but only suggestive; all the figures are fully clothed. The execution is rough, but not

devoid of force and spirit. Signed "ROWLANDSON, 1815." No. 235 of the TEGG series.

106. *A Spanish Cloak.* Size 12¼ by 8¾ inches. On a rampart, a sentinel is enjoying a young woman whom he covers with his cloak, but whose legs are visible up to the knee; they are in a standing posture. An old officer comes round the corner and surprises them. The execution is rough, but the caricature is spirited. Signed "ROWLANDSON Del." No. 139 of the TEGG series.

107. *Puss in Boots. Or General Junot taken by surprise.* Size 12¼ by 9 inches. In a tent, a young, chubby girl, dressed in a hat and feather and high boots, brandishes a drawn sword in her right hand, and strutts about; with her left hand she holds up her clothes so that her naked legs are visible above the tops of the boots. A man in bed clutches his breeches, and appears to be calling for aid. In the foreground left is a badly drawn dog or cat. Execution very rough. Signed "ROWLANDSON Del." No. 71 of the TEGG series.

DRAWINGS.*

1. ——. Size 6 by 8½ inches. A nude girl reclines on drapery spread under a tree; a tambourine, which she holds

* The nude and erotic drawings of Rowlandson are very numerous, and I hesitate to offer the few which the above list comprises. Perhaps, however, it may serve as the beginning of a more complete tabulation of these generally

with her right hand, is beneath her head. Two naked children, one kneeling and playing a flute, the other, winged, is dancing and playing on a pipe and a tambourine. A pretty sketch, correctly drawn and with much life; slightly tinted; the treatment is classical.

2. ——. Size $5\frac{1}{4}$ by $6\frac{3}{4}$ inches. Interior. Fourteen figures in couples round a table; to the right, the president, a glass in his left and a bottle in his right hand, is having connection with a woman astride across his lap, and leaning with her elbows on the table; to the left, a man is vomiting, while a drunken woman is lying upon him and handling his member; the other couples are in various obscene attitudes; all the women have their breasts and the lower parts of their persons bare. Slightly tinted. This subject is similar in conception to *Lord-Barr**res Great Bottle Club.* See p. 364, ante.

3. *The Road to Ruin.* Title in Rowlandson's hand-writing. Size $9\frac{1}{8}$ by 13 inches. Interior. A young squire is seated at a round table with his mistress, whose breasts are naked; he has his left leg across her lap; both have glasses in their hands. On the other side is a captain dealing out a pack of cards, and intent on business. Between these, in the centre, is a fat,

---

charming and talented productions. I may here note that the dimensions of the thirty drawings in the H***** collection are the same as of the engravings made from them, and described in the foregoing list. See note at p. 355 ante.

sensual-looking, old chaplain, occupied in the simultaneous emptying of two bottles of wine into a capacious punch-bowl. By these gambling, wine and women are indicated. The possessor of this drawing, one of the best judges in England, pronounces it to be "broad and forcible beyond description, and finer than Hogarth."

4. ——. Size $5\frac{5}{8}$ by $4\frac{3}{4}$ inches. An old bawd is exhibiting the charms of a young, and innocent-looking girl to an antiquated debauchee, who is peering at the naked breasts of the maiden through an eye-glass.

5. ——. Size 6 by $9\frac{1}{8}$ inches. Five firemen are at work endeavouring to quench the flames which are consuming a house, out of which a very fat, old woman is escaping; she carries off some household objects held together in her shift, which she holds up above her waist, thereby entirely exposing the lower part of her person. The firemen are watching her with expressions of lewdness, and they hold their hose in very equivocal positions. The whole composition is full of force and spirit.

THOMAS ROWLANDSON was born in the Old Jewry, London, July, 1756, and died in his apartments in the Adelphi, April 22, 1827. In early boyhood he studied at the Royal Academy, and at the age of 16 was sent to Paris, where he remained 2 years. He was liberally assisted by an aunt, a French lady, who at her death left him £7000 and other property. Rowlandson was

idle, addicted to gambling, and on one occasion sat for 36 hours consecutively at the gaming table.

Such habits (observes Mr. REDGRAVE)* were inconsistent with any studied attempts, and he fell back upon his early talent for caricature, where the execution may be as rapid as the idea. In this manner his works are numerous, drawn chiefly with the reed pen, and slightly tinted, they are full of humour, excelling in a most humorous fancy, rarely political, but touching the manners of society—not always free from vulgarity, nor from too broad a treatment. Too thoughtless to seek employment, he was supplied with subjects by Mr. ACKERMANN, the publisher, for whom he illustrated the well known 'Dr. Syntax in Search of the Picturesque,' and 'The Dance of Death,' and 'Dance of Life,' works by which he will be remembered. In the former of these, his designs contributed from month to month, suggested the subject, and Mr. COOMBE, without knowing the artist, wrote his humorous poem to them. By his companions he was dubbed 'MASTER ROWLEY,' and though careless of his reputation, he was scrupulously honourable, and his word was always good in all his transactions.

A writer,† who knew Rowlandson for more than forty years, has left us the following tribute to his memory:

From the versatility of his talent, the fecundity of his imagination, the grace and elegance with which he could design his groups, added to the almost miraculous despatch with which he supplied his patrons with compositions upon every subject, it has been the theme of regret amongst his friends, that he was not more careful of his reputation. Had he pursued the course of art steadily, he might have become one of the greatest historical painters of the age. His style, which was purely his own, was most original. He drew a bold outline

---

* A Dictionary of Artists of the English School.

† Gentleman's Magazine, No. for June, 1827, vol. 97, p. 564.

with a reed-pen, in a tint composed of vermillion and Indian-ink, washed in the general effect in chiaro scuro, and tinted the whole with the proper colours. This manner, though slight, in many instances was most effective: and it is known, on indubitable authority, that Sir JOSHUA REYNOLDS and Mr. WEST have each declared, that some of his drawings would have done honour to Rubens, or any of the greatest masters of design of the old schools. * * * * * No artist of the past or present school, perhaps, even expressed so much as Rowlandson with so little effort, or with so evident an appearance of the absence of labour.

This favourable estimate of Rowlandson's genius has been, by later judges, fully endorsed. Mr. WILLIAM BATES* justly remarks:

In originality of humour, vigour, colour, drawing, and composition, he exhibits talents which might, but for the recklessness and dissipation of his character, his want of moral purpose, and his unrestrained tendency to exaggerate and caricature, have enabled him to rank with the highest names in the annals of art. In his tinted drawings with the reed pen, as in the productions of his inimitable and too facile needle, his subjects seem to extend over the whole domain of art, and remind one in turn of the free and luxuriant outlines of Rubens, the daring anatomy of Mortimer, the rustic truth and simplicity of Morland, the satiric humour of Hogarth, and perhaps, even, the purity and tender grace of Stothard. * * * I have seen artists stand astounded before the talent of his works, and marvel at their own utter ignorance of one whose genius and powers were so consummately great. * * * A cursory examination of the works of this great artist, and a comparison of them with those of his contemporaries in the same walk—Dighton, Heath, Woodward, Bunbury, Theodore Lane, &c.—must, as it appears to me, result in the conviction that, in the correct anatomy of his figures (apart from their exaggeration,

* Notes and Queries, 4S., iv, 89, 224, 278, 490, 541.

which is always harmonious) and the ever-graceful *ordonnance* of his grouping, we have unmistakable evidence of early and successful Academical study.

HENRY ANGELO, Rowlandson's "inseparable companion," has summed up very fairly his friend's character and talents, and has further left some interesting particulars concerning his disposition, habits, and some collections of his works. He makes special mention of one production which I have already noticed.* It is

a Dutch Life Academy, which represents the interior of a school of artists, studying from a living model, all with their portfolios and crayons, drawing a Dutch Venus (a vrow) of the make, though not of the colour, of that choice specimen of female proportion, the *Hottentot Venus*, so celebrated as a public sight in London, a few years since.

This very whimsical composition, however, cannot fairly be classed with caricature, for we may refer to the scarce print, scraped, or scratched, on copper, by Mynheer Rembrant, now in the custody of Mr. John Thomas Smith, at the British Museum, as a grave refutation of such an aspersion of the verity of an English artist. In this favourite print of the peering old connoisseurs, Madame Potiphar is represented according to the *gusto* of Dutch epic design, twice as voluminous of flesh as even the beauties of Rubens. Rowlandson, then, is rather within, than without the prescribed line of Dutch and Flanderkin beauty.†

---

* Vide No. 92, p. 388, ante.

† Reminiscences, vol. 1, p. 233, vol. 2, p. 324. It is not clear from Angelo's narrative whether the above mentioned "scarce print" ever actually belonged to the British Museum, in any case it is not now to be found in the print room there.—Further mentions of Rowlandson will be found in the Somerset House Gazette, vol. 2, p. 347, art. *Humorous Designers*; Wine and Walnuts, vol. 2, p. 323; Historical Sketch of the Art of Caricaturing, J. P. MALCOLM;

The Pretty Girls of London; Their Little Love Affairs, Playful Doings, &c., By J. R. ADAM, Esq., Depicted in Twelve Spirited Lithographic Drawings, By QUIZ, from Designs by One of Themselves. WM. EDWARDS, Importer of Parisian Novelties, 183, Fleet Street, London; and Paris. Price Twelve Shillings.

Size of a large 8vo. These coloured lithographs are very cleverly drawn, and neatly executed; without being at all obscene, they are generally free, and highly suggestive; under each are a few humorous or descriptive words. The subjects are: 1. *The Ballet Girl (on the Stage)*, 2. *The Ballet Girl (Between the Acts)*, 3. *The Oyster Girl*, 4. *The Theatrical Lady (In the Box)*, 5. *The Waitress*, 6. *The Fruit Girl*, 7. *The Tobacconist*, 8. *The Chamber Maid*, 9. *The House Maid*, 10. *The Pastry Cook*, 11. *The Bar Maid*, 12. *The Nursery Maid.* Each plate is accompanied by a page of letter-press in a frame, unnumbered, and printed on one side only, containing some doggerel lines descriptive of the subject. The volume was issued in a cloth cover; no date. These twelve sketches are attributed to H. K. BROWNE; some of them were afterwards reproduced in a periodical publication called **Gems for Gentlemen.**

History of Caricature and Grotesque in Art, THOS. WRIGHT, p. 480; British Artists, W. THORNBURY, vol. 2, p. 50.

Mes Loisirs, Dèdiés (sic) à mes Amis. Petit Recueil, pour exciter la ferveur des fideles, aux Matines de Cythere, par un AMATEUR DE L'OFFICE 1764.

This is a collection of 65 etchings, of which 50 are numbered, engraved, it is said, by Mme. DE POMPADOUR,* after designs by BOUCHER; they are all surrounded by a single circular or oval line, and those which are numbered have a title, or in most instances a few lines of verse, underneath them; most of them are thoroughly erotic, others amorous only, whilst a few, at the beginning, are simply emblematical. The title, as noted above, is engraved on the first plate; there is no printed title, nor any letter-press. Baron ROGER PORTALIS† remarks:

Le recueil, élégamment relié par Derôme, que nous avons vu, est rempli de ces charmantes pièces gravées au trait, d'un travail légèrement indécis et tremblé, mais dans un agréable sentiment des formes. Nous ne serions nullement surpris qu'elle (Mme. de Pompadour) en fût l'auteur.

Au-dessous d'un groupe des Trois Grâces, on lit: "D'après F... B .... *François Boucher*), premier peintre de Cythère et de leurs altesses sérénissimes les Trois Grâces."

---

* Mme. de POMPADOUR was not only an encourager of art, but was herself an artist of no mean order. She studied under BOUCHER, COCHIN, EISEN, and used with skill both pencil and burin. It is worthy of remark that the date of the volume we are considering (1764) is that of her death.

† Les Dessinateurs d'Illustrations au dix-huitième Siècle, p. 524.

Scènes de la Vie Privée.

A collection of 12 engravings by GAVARNI, issued in 2 parts. The title, as above noted, appears on the wrapper of each part; further, that of the first part has, in addition, the word *Introduction*, and a well executed wood cut, probably after DOUAIN, representing a girl reclining in an arbour, with one hand under her petticoats, and her legs exposed; the wrapper of the second part bears a man's head holding one finger to his mouth, and *Six Dessins*. The plates are not quite uniform in size, but measure (the designs only) about $7\frac{1}{4}$ by $5\frac{1}{8}$ inches; they are all surrounded by double lines, the design being separated from the title underneath by other double lines. Some of the plates are dated, in the design, 1827, the figures being turned. Each engraving is headed **Scènes de la vie intime**, and the titles underneath each are as follows: *Amitié de Pension; Leçon de Paysage; Un Nid dans les Blés; Distraction; Le Cabinet Noir; Avant le Péché; Apres le Péché; Bras dessus, Bras dessous; Le Guet-a-Pens; La Femme du Peintre; Causerie; Prélude.* These charming engravings, which are much esteemed, and now eagerly sought after, are carefully and correctly drawn, and admirably engraved; the compositions are most pleasing, and without being at all obscene, are very amorous and suggestive.

Amusemens de l'Innocence Tableaux tirés de la Mythologie.

Engraved title in a circular design, adorned with grapes, &c. This pretty little album contains, in addition to the title, 10 engravings in outline, finely executed. The compositions, as the title indicates, are mythological, and are very pleasing; the drawing is invariably correct. The designs, which are of one uniform size, measure $6\frac{3}{8}$ wide by $5\frac{3}{8}$ high.

Les Extases de l'Amour Genre Philosophique dédié à l'Univers Fouteur. Philadelphy Upon the Place Peter

Engraved title embellished with a vignette representing Cupid shooting from his bow a phallus at a woman reclining under foliage. This album, a Paris publication, contains 10 engravings in stipple, after drawings by GIRODET; the size (of designs only) varies from 4 to 6 inches by about $3\frac{1}{2}$ inches in height. The compositions are exceedingly lascivious; the drawing is correct, but the engraving is indifferent. The couches upon which some of the figures recline are curious, being finished off with phalli.

Costumbres Sociales Íntimas. Cuadros al Natural

Album, measuring $4\frac{3}{8}$ by $6\frac{5}{8}$ inches, containing 16 lithographs.

Mesa Revuelta

Album, measuring $4\frac{1}{8}$ by 6 inches, containing 32 lithographs. These two last-named publications are curious as being of Spanish origin; they were both produced at Barcelona during the last ten years; in other respects they are worthless. Titles on outer wrappers only; no letter-press, but a few lines under each lithograph descriptive of its subject. The compositions are modern, and of the utmost obscenity; drawing bold, effective, and generally correct, but the lithography is rough and badly done.

ADDITIONS.

SODOMY.—The following astonishing, and hitherto unrecorded facts connected with this abominable propensity in Paris have been communicated to me by the erudite author of *Histoire de la Prostitution chez tous les Peuples du Monde.* I give them in his own words:

La Grèce et l'ancienne Rome, où les mœurs sotadiques jouissaient d'une liberté absolue, n'avaient pas imaginé d'organiser la prostitution masculine, en lui donnant des lupanars spéciaux. Les historiens grecs et latins ne nous ont rien laissé, d'ailleurs, qui puisse constater l'existence de maisons publiques d'éphèbes et de jeunes gens voués à l'exercice de l'amour socratique. Il faut aller en Perse pour retrouver les traces de ces établissements de tolérance consacrés au vice contre nature, que le dix-huitième siècle appelait, par euphémisme, *péché philosophique.* (Voyez à cet égard le *Voyage en Perse* de CHARDIN, au 17e siècle.) On ne soupçonne pas en France qu'un pareil établissement aît pu exister, à Paris, en plein dix-neuvième siècle. C'est pourtant un fait incontestable, dont pourraient se porter garants quelques rares survivants de l'époque de la Restauration. A cette époque, la police était tellement occupée de surveiller les complots politiques, qu'elle n'avait pas souci de s'intéresser beaucoup aux désordres des mœurs. C'est là seulement ce qui peut expliquer l'espèce d'impunité que trouva, de 1820 à 1826, un établissement, non autorisé sans doute, mais sur l'existence duquel l'Autorité fermait les yeux.

Cet établissement avait été créé dans la Rue du Doyenné, qui avait fait partie de l'ancien quartier de St. Thomas du Louvre, englobé dans le quadrilatère que formait la réunion du Louvre et des Tuileries. Cette Rue du

Doyenné était en contre-bas du sol du Carrousel ; elle débouchait, d'un côté, sur la large avenue que la Révolution avait ouverte sur l'emplacement des maisons démolies, pour faire communiquer la place du Carrousel avec la cour du vieux Louvre. De l'autre côté, la Rue du Doyenné n'avait pas d'issue et ne menait qu'à des impasses aboutissant à des jardins abandonnés et à des terrains vagues. La maison de prostitution masculine était un hôtel du 17ᵉ siècle, approprié à sa nouvelle destination. On avait condamné la porte cochère, en la remplaçant, à droite et à gauche par deux portes bâtardes, qui restaient fermées pendant le jour, et qui ne s'ouvraient que le soir. Une lanterne, suspendue à un poteau vis à vis de l'hôtel, jetait une lumière vacillante sur les abords de cet hôtel, qu'on aurait pu croire inhabité, et qui n'avait peut-être pas, dans le jour, d'autres habitants que le maître du logis et ses domestiques. On nous a pourtant assuré que les employés logeaient dans la maison et y étaient même soumis à une discipline très sévère ; ils ne sortaient que gardés à vue, et n'avaient aucun rapport avec les femmes, en dehors de l'établissement, car cet établissement, disait-on, affectait deux attributions distinctes : la porte de droite était ouverte aux hommes, la porte de gauche aux femmes. Celles-ci, qui n'étaient probablement que de rares exceptions, venaient chercher des hommes *à tout faire*, des serviteurs dociles et infatigables, que rien ne devait rebuter ni lasser. Les hommes, au contraire (et l'établissement n'avait été créé qu'à leur usage, dans l'origine), qui allaient passer la soirée ou la nuit dans le Gynécée masculin, s'en fussent écartés avec horreur, s'ils eussent été exposés à y rencontrer des femmes. J'ai ouï dire, aussi, que la santé des pensionnaires actifs était surveillée par des médecins spéciaux, qui avaient à les préserver d'une vilaine maladie qu'on nomme la *crystalline*. Dès que le jour commençait à tomber, à 4 heures en hiver, et à 8 heures en été, l'hôtel de la prostitution masculine semblait s'animer : on voyait les volets s'entrebâiller, les fenêtres s'éclairer, et on se préparait à recevoir les visiteurs. A chaque porte de l'établissement, un jeune homme à la figure efféminée, les cheveux soigneusement bouclés, le cou nu, vêtu avec élégance, se promenait, dans la rue, à la clarté du réverbère, et attendait la *pratique*. Je me souviens avoir vu, plus d'une fois, ces échantillons de la *marchandise*, et j'ai été frappé de leur air décent et candide autant que de leur toilette et de leur tournure provoquante : ils avaient exagéré les modes étranges du moment : redingotte à manches à gigot, serrée à la taille, et faisant ressortir les hanches et le train de derrière. Il ne faut pas oublier qu'ils

portaient des cravates roses ou bleues, et que leur costume était aussi d'une couleur claire et gaie, noisette, grise ou verdâtre. C'était là ce qu'on peut appeler les bagatelles de la porte. Je ne sais rien, absolument rien, de ce qui se passait à l'intérieur de l'établissement.

Cette jolie institution disparut tout à coup, en 1826, à la suite d'un article malicieux où la police était mise en cause par un journal de spectacle, qui s'étonnait qu'une pareille maison publique ou demi-publique eût pu vivre en paix pendant si longtemps à côté du bureau de la *Gazette de France!* "Faut-il croire à des rapports de bon voisinage?" disait méchamment le rédacteur, qui se permettait, en outre, une allusion injurieuse aux prétendus goûts du roi Louis XVIII.

Une autre des singularités sotadiques, les plus incroyables, que présentait le Paris nocturne, sous la Restauration, et au commencement du règne de Louis Philippe, c'était ce qu'on appelait, dans le petit monde interlope des sodomites, *la grande montre des C—*. Je tiens ces détails curieux du Baron de Sch—, qui avait rassemblé les matériaux d'un ouvrage sur le sotadisme dans l'antiquité grecque et romaine.

Il y avait alors une petite Rue des Marais, qui ne ressemblait guères à celle qu'on a élargie depuis, et qui est devenue une voie publique bordée de belles maisons neuves, laquelle vient déboucher devant la caserne du Prince Eugène, à l'extrémité du boulevard St. Martin. La petite Rue des Marais n'avait pas plus de six pieds de largeur, et se prolongeait le long du mur d'un vaste jardin, vis à vis des masures presque inhabitables, et pourtant habitées par une misérable population. Aussi, était-il très dangereux de passer la nuit dans cette Rue des Marais, à peine éclairée par deux on trois lanternes vacillantes. Les gens qu'on y rencontrait étaient, au besoin, voleurs ou assassins, mais les choses se passaient autrement dans la soirée, de 8 à 10 heures du soir. Pendant les entr'actes de théâtres populaires qui occupaient tout le côté gauche du Boulevard du Temple, Gaité, Ambigu, Cirque, Funambules, Lazari, &c., il sortait de ces théâtres une sorte de procession de gens qui ne se connaissaient pas, ou qui paraissaient ne pas se connaître. Ils se rendaient tous, à la hâte, dans

la Rue des Marais, et là sous prétexte de satisfaire des besoins, qui cherchaient un endroit sûr, pour s'épancher en liberté, ils mettaient culotte bas, en tournant le dos aux passants, et s'accroupissaient le long du mur du jardin, qui les couvrait, en été, d'une ombre protectrice. On voyait, en un instant, se déployer, d'un bout à l'autre de la rue, une rangée de *podices*, les uns opérant pour de bon, les autres faisant mine d'opérer avec effort. Puis, tout à coup les passants, qui avaient fait défaut jusque là, apparaissaient aux deux extrémités de la Rue des Marais et la traversaient, à plusieurs reprises, en marchant à grands pas et même en courant, le mouchoir sur le nez, le chapeau rabattu sur les yeux, au milieu d'un silence fatidique, qu'interrompaient çà et là le murmure des eaux jaillissantes et les grondements plus ou moins bruyants des boyaux culiers. Ces passants n'étaient pas, comme les accroupis, de jeunes voyous, de robustes ouvriers, d'épais Auvergnats ; c'étaient, au contraire, des hommes de toutes les classes hautes et moyennes de la société ; quelques-uns appartenaient à l'aristocratie de la naissance, de la fortune et de l'administration. Tous avaient la bourse bien garnie, tous venaient là pour faire une choix ou plusieurs. Une fois le choix fait, le choisissant s'arrêtait devant le *podex* qui avait attiré son attention, et le frappait doucement du pied. Aussitôt le propriétaire de ce *podex* se levait brusquement, et faisait demi-tour sur lui-même, en se rajustant et reculotant le plus vite possible, pour suivre l'inconnu, qui l'avait *distingué*. Le marché s'achevait dans une des rues voisines, où l'on échangeait le mot de passe avec engagement mutuel d'une rencontre immédiate ou prochaine. On voyait bientôt rentrer dans les salles de spectacles tous ceux qui avaient été *passés en revue* dans la Rue des Marais, ceux-ci joyeux, argent en poche, ceux-là tristes et maussades, sans avoir touché même les arrhes d'une vente à terme. La même exhibition et la même promenade se renouvelaient, à chaque entr'acte des théâtres du Boulevard du Temple, dans la puante Rue des Marais qui redevenait ensuite déserte et silencieuse.

Dans le moyen âge, le principal domaine de la Prostitution à Paris s'appelait *Champ Flory*, peut-être par analogie avec le *Champ de Flore*, qui était dans l'ancienne Rome le rendez-vous privilégié des courtisanes. Au 18ᵉ siècle, et pendant les quarante premières années du 19ᵉ siècle, c'était aux Champs

Elysées que la sodomie tenait ses assises nocturnes. Il existe encore beaucoup de témoins des faits que nous allons rapporter, pour qu'ils soient recueillis par l'histoire des mœurs. Tout le carré de plantations qui s'étendaient de la Place Louis XV à l'Allée des Veuves, entre la Grande Avenue des Champs Elysées et le Cour la Reine, était alors le fief réservé des *Ebugors*: ceux-ci ne s'y montraient pas dans la journée, du moins par des actes ostensibles, mais ils s'en emparaient à la tombée du jour, et l'occupaient, en maîtres absolus, jusqu'à l'aube. L'Allée des Veuves, qui est devenue la superbe Avenue Montaigne, bordée par des hôtels et par de belles maisons, était à peu près inhabitée, et les guinguettes, qui l'envahirent, sous le Directoire, se trouvaient inféodés à la secte dominatrice des *Ebugors*. La Tynna, dans son *Dictionnaire topographique, historique et étymologique des Rues de Paris* (2e édit. 1812), n'a pas connu, ou n'a pas osé divulger la vérité, en parlant de l'Allée des Veuves: "Cette allée," dit-il, "au fond des Champs Elysées, peu fréquentée avant qu'on y eût construit des guinguettes, est réellement convenable aux *Veuves*." *Veuve* était, dans la langue imagée des sodomites, le synonyme de *patient*, avec le sens du mot latin *patiens*. De tous les points de Paris, les intéressés se rendaient, chaque soir, dans le carré de l'Allée des Veuves, et dès l'invasion de ces occupants, il n'était plus permis aux promeneurs indifférents de pénétrer sous les arbres complaisants qui répandaient leur ombre séculaire sur ce vaste espace où la sodomie prenait ses ébats. Il eut été dangereux de s'engager, dans l'obscurité, au milieu des arbres, qui étaient, pour ainsi dire, gardés par les habitués de l'endroit, comme les forêts de l'antiquité placées sous la garde des dieux sylvains, satyres et faunes. Mais ici les gens de l'Allée des Veuves n'eussent pas souffert l'approche de la moindre hamadryade. Il y avait sans doute un mot de passe, un signe de reconnaissance, pour que les nouveaux arrivants fussent admis sans opposition au libre exercice de leurs passetemps ordinaires. Toujours est-il que les agents de police et les rondes de nuit ne s'aventuraient jamais dans ces parages où ils auraient trouvé une armée offensive contre leur imprudente curiosité. Là, pendant sept ou huit heures de nuit, en toute saison, et par tous les temps, il y avait un prodigieux concours de sectaires, qui se livraient à leur culte secret, sans crainte d'être dérangés ni inquiétés. On assure qu'en certaines circonstances les mystérieuses agapes des néophytes devenaient une espèce de sabbat, dans lequel s'étreignaient au hasard et sans choix les horribles familiers de ce pêle-mêle infernal. On entendait alors des

cris, des gémissements, des plaintes, des soupirs confus. Dans ces sortes de solennités occultes et ténébreuses, tout le sanctuaire était fermé par des cordes tendues d'un arbre à l'autre, et des hommes armés avaient pour mission d'écarter les profanes, par le menace ou même par la force. VICTOR HUGO, qûi demeurait, en 1831, Rue Jean Goujon, dans le quartier neuf et presque désert de François I, venait souvent accompagner les amis qu'il avait retenus chez lui à une heure très avancée de la soirée: on allait ainsi par groupes, en causant d'art et de littérature, jusqu'à la Place Louis XV: c'était là que Victor Hugo se séparait de ses amis, et retournait seul à son domicile, en composant des vers. Plusieurs fois il avait remarqué des hommes, qui, à son passage, s'échelonnaient sur la lisière du carré de l'Allée des Veuves, et qui semblaient l'observer de loin, sans faire mine de l'aborder. Il ne pouvait croire que ces gens-là fussent des voleurs, et il se demandait ce qui motivait leur présence habituelle dans cet endroit solitaire; mais la poésie l'enlevait bientôt aux choses de la terre, et il récitait ses vers à demi-voix, en marchant, comme s'il eut été dans son cabinet. Une fois, il s'était arrêté, cherchant une rime ou regardant la lune, qui brillait de toute sa clarté: un homme se détacha tout à coup de la masse noire des arbres, et s'avança vers lui, en le saluant. "Monsieur," lui dit cet inconnu, avec une extrême politesse, "nous vous prions de ne pas rester ici plus longtemps. Nous savons qui vous êtes, et nous ne voudrions pas que quelqu'un des nôtres, qui ne vous connaîtrait pas, pût vous être désagréable ou hostile en vous adressant la parole."—"Que faites-vous donc là?" répondit Victor Hugo, "Tous les soirs je vois des individus se glisser dans l'ombre et disparaître sous les arbres." "N'y prenez pas garde, monsieur," répliqua vivement le personnage que Victor Hugo avait devant lui; "nous ne troublons, nous ne gênons personne, mais nous ne souffrons pas qu'on nous trouble et qu'on nous gêne; nous sommes ici chez nous!" Victor Hugo comprit, s'inclina et passa son chemin. Un autre soir, lorsqu'il venait, avec ses amis, prendre la contre-allée qui longeait l'Avenue des Veuves, il trouva cette contre-allée obstruée par des amas de chaises attachées avec des cordes. "On ne passe pas," cria une voix menaçante. Une autre voix, moins redoutable et presque bienveillante, reprit aussitôt: "M. Victor Hugo est prié, pour cette fois seulement, de passer de l'autre coté de l'Avenue des Champs Elysées."

Vers cette époque, GUILBERT DE PIXERÉCOURT, qui était directeur du Théâtre Royal de l'Opéra-comique, eut le désagrement d'apprendre, par le

commissaire de police de son quartier, qu'on avait arrêté, la nuit précédente, derrière les pierres qui remplissaient la Rue St. Fiacre, le secrétaire général de l'Opéra-comique en liaison intime avec un maçon limousin. Guilbert de Pixerécourt obtint à grand peine que le secrétaire général de son théâtre ne serait pas poursuivi en police correctionnelle; il le fit venir et l'accabla d'une juste indignation. "C'est vrai, monsieur le directeur," répondit le coupable en versant des larmes, "j'ai eu tort de ne pas savoir me contenir jusqu'à ce que je fusse arrivé aux Champs Elysées, avec le brave garçon que j'ai rencontré sur le Boulevard du Temple. Je suis désolé d'un scandale qui n'aurait pas eu lieu si nous nous étions rendus directement, comme à l'ordinaire, dans l'Allée des Veuves."

Lorsque l'administration municipale prit enfin le parti d'assainir moralement les Champs Elysées et de chasser pour toujours les *Ebugors* de l'Allée des Veuves et des alentours, ces gens que la police forçait à déguerpir y revinrent pendant quelque temps: il fallait les traquer la nuit, et opérer de nombreuses arrestations qui amenaient souvent des résistances armées et de sanglantes représailles. Enfin force resta à la loi des mœurs, et la secte des *Ebugors* se trouva fatalement dispersée et soumise aux ordonnances de police.

This unnatural propensity is by no means confined to the low-born or ignoble; many men, in other respects renowned and estimable, have been addicted to it, and it would not be difficult to form a long list of celebrities who have soiled their fair fame and good names by its practice. To introduce such a list here, in a bibliographical compilation, would scarcely be in keeping. In another place* I have already mentioned several; and a few will be found scattered through the pages of

---

* Index Librorum Prohibitorum, heading Sodomy in the Index.

the present volume. Without touching ancient history, I shall confine myself to noting a very few modern personages, sufficient only to prove the justice of what I have advanced. Among the sect of *Ebugors* may be enrolled FREDERICK II* of Prussia, PETER the Great of Russia, HENRY III and LOUIS XIII of France, THÉODORE DE BÈZE, the composer LULLY, D'ASSOUCY, the Count de ZINTZENDORF, the Marquis de VILLETTE,† PIERRE LOUIS FARNÈSE,‡ MOLIÈRE,‖ *le grand* CONDÉ, the Duke de la VALLIÈRE, the great book-collector DE SOLEINNE, LERMINIER,¶ professor of the *Collège de France*, and one of the writers in the *Revue des Deux Mondes*, who died about 15 years ago, the Marquis de CUSTINE, FIÉVÉE, THÉODORE LECLERC.§

---

* His own words are remarkable. He warns his nephew against the vice of "pédérastie," and adds: "je puis vous assurer, par mon expérience personnelle, que ce plaisir grec est peu agréable à cultiver." Les Matinées du Roi de Prusse. The authenticity of this work has been doubted, but M. PAUL LACROIX has now swept away all doubt, and it must be acknowledged as being really from the pen of the great Frederick.

† See the *Avant-propos*, by POULET-MALASSIS, to his reprint of Alcibiade.

‡ Storia Fiorentina, VARCHI.

‖ Les Intrigues de Molière, edit. Liseux, Paris, 1877.

¶ I know of nothing in print concerning De Soleinne and Lerminier, except some offensive allusions in the minor journals of the time to the latter. That they were addicted to the propensity however there can be no doubt, and I have been assured of the fact by one personally acquainted with them both.

§ Mémoires de PHILARÈTE CHASLES, vol. I, p. 310.

I now proceed to give the particulars of one of the strangest and most abominable pederastic scandals of modern times. They have been communicated to me by one thoroughly well acquainted with the secrets of the French court during the reign of Napoleon III:

Les auteurs anonymes de l'*Histoire amoureuse des Gaules* nous ont révélé un des plus singuliers épisodes du règne de Louis XIV en écrivant les annales de la *France devenue italienne.* On sait donc combien le grand Roi se sentit indigné et humilié de trouver son propre fils, le Comte de VERMANDOIS mêlé aux vilains agissements de la société des *Ebugors* franco-italiens. L'empereur Napoléon III éprouva un chagrin du même genre, lorsqu'il apprit que plusieurs des hommes les plus considérables de son règne se trouvaient compromis dans une grande affaire de sodomie en commandite. Le créateur ou du moins le directeur de cette affaire, dans laquelle on avait dû faire valoir en commun des sommes d'argent très importantes, était, dit-on, M. C - - n, syndic de la compagnie des Agents de change de Paris. M. C - - n, un des plus riches de cette compagnie, ne fut peut-être que le complaisant peu scrupuleux de ces personnages de la cour, du sénat et de la finance, avec qui des opérations de Bourse l'avaient mis en relation intime. Quoi qu'il en fût, une société ou plutôt un club sodomiste avait été fondé à Paris depuis quatre ou cinq ans, sans que le fait de son existence eût été signalé, lorsque le hasard fit découvrir et constater cette existence.

Le colonel des Dragons de l'Impératrice fut averti que les soldats de ce régiment d'élite faisaient des dépenses excessives de toute espèce et qu'ils avaient presque tous des pièces d'or à leur disposition. Ces soldats ne possédant, par eux-mêmes ou leurs familles, aucun revenu, on ne s'expliquait pas comment ils avaient pu devenir riches tout à coup. Ils étaient choisis parmi les plus beaux et les plus jolis hommes de l'armée, et leur uniforme coquet semblait être leur seul apanage. Plusieurs d'entre eux furent fouillés; on les trouva porteurs de bourses bien garnies; un d'eux avait en sa possession une somme de 25 louis. Ils prétendaient que cet argent provenait du jeu, mais ils ne disaient pas ou ne voulurent pas dire à quel jeu ils l'avaient gagné. On les

condamna provisoirement à passer quelques jours aux arrêts. En même temps, on apprenait que les Cent-Gardes de l'Empereur avaient fait fortune, du moins la plupart d'entre eux et les plus remarquables par leur figure efféminée, leur beauté corporelle et leur tournure élégante. Ceux-ci possédaient, outre des bijoux luxueux, montres, chaînes, breloques et bagues, un petit pécule, qui ne pouvait être le résultat d'économies avouables. Nouveaux interrogatoires, nouvelles recherches, mêmes incertitudes. Enfin un témoin déclara qu'un des dragons, retenu encore aux arrêts forcés, lui avait dit, à la suite d'un dîner copieux et largement arrosé de vin, qu'il serait un jour millionnaire, parce que pas un ne faisait l'Impératrice mieux que lui. On se demanda ce que signifiait : *faire l'Impératrice.* On le sut bientôt, quand la police, à laquelle on avait donné l'éveil, eut trouvé le quartier-général des *Ebugors*, dans un hôtel de l'Allée des Veuves, hôtel qui appartenait à la société et servait à l'exercice du culte de Sodome. Cet hôtel, acheté aux frais des associés, avait été aménagé et meublé en vue de sa destination : on y voyait des appartements splendides, qui n'étaient jamais habités que d'une manière transitoire, par des inconnus qu'on y recevait sur la présentation d'une médaille ou d'une sorte d'*abraxas* offrant des signes et des monogrammes mystérieux. Le concierge et les domestiques de cette maison furent arrêtés, après la visite des lieux qui ne permettaient pas de douter de leur usage ordinaire. On avait trouvé, dans cet hôtel, deux garde-robes remplies de costumes de toute espèce, costumes de femmes, bien entendu, et parmi ces costumes, ceux que l'Impératrice Eugénie portait dans les cérémonies et les réceptions officielles. Cette étrange découverte en amena une autre encore plus significative : on saisit une quantité de correspondances de toutes mains, correspondances anonymes ou pseudonymes, échangées entre les sociétaires et leurs adhérents, qui n'étaient autres que des Cent-Gardes et des Dragons de l'Impératrice. La justice avait commencé une instruction, et le concierge-gérant de l'hôtel fut bien forcé de parler. Le chef reconnu de l'affaire, M. C - - n, est mandé chez le Procureur-général, qui, après ce simple interrogatoire confidentiel, croit utile d'en référer à l'Empereur lui-même, en lui communiquant tous les rapports de police, où étaient nommés plusieurs personnages éminents, qui allaient être enveloppés dans le procès le plus scandaleux. L'Empereur n'eut pas plutôt entendu le Procureur-général et parcouru les pièces, qu'il jugea prudent de suspendre les poursuites et de mettre l'affaire à néant, en gardant par devant lui tous les documents y relatifs, et entre

autres les fameuses correspondances, où les faits et gestes des intéressés étaient exposés sans aucun voile et dans le langage le plus imagé et le plus brûlant. " Il faut épargner à son peuple et à son pays de pareilles hontes," dit-il au Procureur-général : " le scandale ne corrige personne et fait du mal à tout le monde. La punition de ces turpitudes doit être tout à fait arbitraire et secrète. Je me charge d'atteindre les coupables à tous les degrés, sans recourir à l'intervention des lois que je crois presque impuissantes contre de tels actes de dégradation humaine." On fit sortir de prison les subalternes, qui se trouvaient en prévention : personne, d'ailleurs, ne fut inquiété nominativement : mais M. C - - n donna sa démission d'agent de change et se retira dans son château, qu'il n'a pas quitté depuis : deux ou trois sénateurs ne reparurent plus à la cour ; cinq ou six autres inculpés, plus ou moins compromis, se rendirent justice en disparaissant aussi de la société parisienne, où leur absence non motivée fut remarquée et commentée : les Cent-Gardes et les Dragons de l'Impératrice ne subirent aucune peine disciplinaire, mais le plus grand nombre d'entre eux passa dans d'autres régiments et resta sous la surveillance de leurs nouveaux chefs. Il y eut pendant dix ou quinze jours une sourde rumeur au sujet de l'affaire et de ses conséquences, mais cette affaire se trouva étouffée par ordre supérieur. Les correspondances et les documents que l'Empereur avait entre ses mains furent sans doute détruits, car on n'en retrouve pas un seul, comme l'espéraient les auteurs du *Quatre Septembre*, en faisant l'enquête la plus minutieuse dans les papiers du cabinet des Tuileries. On s'était promis cependant de publier les lettres d'amour d'un sénateur à un dragon, qui, sous différents costumes, avait joué le rôle de l'Impératrice dans les mystères de l'hôtel de l'Allée des Veuves.

The house in the *Allée des Veuves*, although undoubtedly one of the most important, was by no means the only establishment devoted to the practice of sodomy, nor were its frequenters the only individuals addicted to that vice. Paris was indeed at that time infested with clubs of pederasts, and sodomy was very generally practised by men of all classes. Although the papers relating to the scandal in the *Allée des Veuves* have no doubt

disappeared, as my informant surmises, yet other official documents, amply sufficient to bear out my assertion, are still in existence. I have had the opportunity of perusing one of these, a police report, duly signed and approved, dated "16 Juillet 1864," some short time before the breaking up of the band already mentioned. The chief of that society was already known to the police, and is described in the report before me as: "un vieux monsieur fort bien, et puissamment riche, connu à la barrière de l'Ecole (sic, intended probably for Étoile) sous le nom du père C - - n dit *l'homme à la Ringué*." The report continues:

> Il vient au café Truffaut, remarque un jeune militaire qui lui plaît, lui fait porter un rendez-vous par le garçon du café et se retire sans attendre la réponse. Si le militaire accepte, il va au rendez-vous donné, et comme le père C - - n est bien connu, il n'y va jamais seul. A peine le rendez-vous est-il commencé, qu' immédiatement tous les troupiers apparaissent, le frappent, le forcent à leur remettre tout ce qu'il a d'argent sur lui, ce qu'il fait d'assez bonne grâce, tout en demandant pardon; puis lorsq'il n'a plus un sou vaillant et que souvent même il s'est démuni de sa montre, il se sauve les larmes aux yeux et répète en courant: "Quelle fâcheuse position pour un homme comme moi."

The attention of the police was directed towards these illicit practices by one of the sect, A. R - - - - m, from whom the Vicomte de M - - y had abducted his favourite youth and "maîtresse en titre," and who, in a fit of jealously, gave information against the band. In the report in question the names and addresses of the persons implicated are given in full,

together with numerous specimens of their love-letters to each other. On one occasion there were actually eye-witnesses of their practices; these are minutely described, and it appears that a bitch figured in their orgies. Again I transcribe from the report:

Lorsque ces réunions étaient complètes, on fermait les rideaux, et on se livrait à des scènes d'orgie et de scandale qui troublaient le repos des habitants de la maison pendant une partie de la nuit. On les entendait distinctement se donner entre eux des noms de femmes et même on a pu les-voir à travers les rideaux se masturber et se sucer mutuellement. Une des spécialités de cette réunion était une cochonnerie qu'ils appelaient: *l'Omelette à la Grenouille*, dans laquelle figurait une chienne, à laquelle on devait faire bien mal, à en juger par les hurlements qu'elle poussait et que ces messieurs cherchaient à couvrir de leurs chants en s'accompagnant du piano. Ces faits sont attestés par les personnes les plus honorables, locataires de la maison, &c.

I have elsewhere* mentioned, under reserve, balls of sodomites, and I am able now to confirm that assertion. In the report under consideration two balls are spoken of: the one given at No. 8 Place de la Madeliene, January 2, 1864, by an "homme d'affaires," E. D - - - - d; the other, a return entertainment by the Vicomte de M - - y, at the Pavillon de Rohan, 172 Rue de Rivoli, on the 16th of the same month. At this assembly, there were at least 150 men, and some of them so well disguised as women that the landlord of the house was unable to detect their sex.

---

* Index Librorum Prohibitorum, p. 28.

I now proceed to notice a few works which might with propriety have figured in a former part of this volume, and some other editions of books already mentioned.

De la Démonialité &c. Seconde Édition 1876 12mo. (counts 6); pp. xix. and 267; price frcs. 5. The title differs slightly from that of the original edition, noticed at p. 77 ante. The volume contains the same matter, plus a short preface and a letter. The editor informs us that his publication was well received by the clergy: "avec leur perspicacité habituelle, les Ecclésiastiques réguliers et séculiers ont compris ce qu'un tel livre ajoutait d'éclat à l'enseignement de l'Église Romaine;" &c.

Le Passe-par-tout de l'Eglise Romaine, Der* Dietrich, Deſſen ſich die Römiſche Kirche an ſtatt der Schlüſſel Petri bedienet; Oder: **Die Betrügereyen derer Pfaffen und Mönche in Spanien,** Beſchrieben von Antonio Gavin, Ehmahligen Layen-Prieſter der Römiſch-Catholiſchen Kirche zu Saragossa, ſeit An. 1715. aber Diener des Wortes GOttes bey der Engliſchen Kirche, Aus dem Engliſchen in das Frantzöſiſche, Und anjetzo Zur Beförderung einer deſto mehrern und zu dieſer Zeit ſo nöthigen Einſicht der Antichriſtiſchen Boßheit und Tücke ins Teutſche überſetzt. Cöln am Rhein, 1730.

* On the title-pages of the other parts this word reads "Des."

8vo. This publication, which is complete only in 6 parts or volumes, embraces three distinct works. I will describe each part separately:

Parts 1, 2 ("Anderer Theil"), and 3 comprise the **Master-Key to Popery,** as noticed at p. 112, ante. Part 1, pp. 462, with 9 illustrations; part 2, pp. 522, 8 plates; part 3, pp. 474, and 29 unnumbered pages of Regiſter, 8 plates. These illustrations are, for the most part, bad copies of those in the Dutch translation, described at p. 114 ante.

Parts 4 and 5 contain the two volumes of GABRIEL D'EMILLIANNE, noticed at p. 122 ante, with omission of the dedications, "aus dem Engliſchen überſetzt." Part 4, pp. 564, preceded by 10 unnumbered pages of title, Vorrede &c.; part 5, pp. 380, with 45 unnumbered pages of Regiſter. Each volume is furnished with a badly engraved frontispiece.

Part 6 was issued five years later, and from the difference in the type and general style of the volume, seems to be by another publisher. Its title-page is as follows: **Die Jeſuiten und Mönche bey guter Laune.** Als Der Sechste und letzte Theil des von ANTONIO GAVIN beſchriebenen *Passe-par tout de l'Eglise Romaine.* Aus dem Frantzöſiſchen überſetzt. Cöln am Rhein, 1735. pp. 438, with 6 unnumbered pages of title and Vorrede; it has a well engraved frontispiece, representing a garden, in which a monk is embracing a woman whose naked breasts he is handling, while, in the background, a monk or priest and a

woman are at table together. This volume, as its title indicates, contains a translation, somewhat curtailed, of **Les Jesuites de la Maison Professe de Paris en Belle Humeur,** and of **Les Moines en Belle Humeur,** *Cologne, Chez* PIERRE MARTEAU. M.DCC.XXV. The copy of verses, *Satyre,* pp. 248 to 258, is entirely omitted.

Of the same set H. NAY* notes the following earlier editions: Parts 1 and 2, 1727; Part 3, s. d.; Parts 4 and 5, 1729; Five parts, 1828; Part 6, 1736. Further, of Gavin's work: **Die enthüllten Geheimniſſe des Beichtſtuhls,** etc. Stuttgart, BRODHAG, 1830, Gr. 8°; and of that of Emillianne: **Liſt und Trug der Prieſter und Mönche,** etc. Aus d. Franzöſ. von LUD. HAIN. Leipzig 1846. 8°.

I may yet add another edition of the first volume of Emillianne's work; from which however the dedication, contents &c. are omitted: **The Frauds of Romish Monks and Priests,** *&c. Re-Published by* ******* *London: Re-Printed by* G. PIGOTT, 60, *Old Street.* 1821. Large 12mo. (counts 6); pp. 344, with 1 page each of title, *To the Reader,* and *Errata.*

Recueil General des Pieces concernant Le Procez entre La Demoiselle Cadiere, de la Ville de Toulon. Et Le Pere

---

* Bibliotheca Germanorum erotica, pp. 28, 38, 62.

Girard, Jesuite, Recteur du Seminaire Royal de la Marine de la dite Ville. Tome Premier. M.DCC.XXXI.

The above is the wording of the title-page of the original folio edition, mentioned at p. 226, ante; it is embellished with a vignette, comprising an angel's head, a sphere, a book, an inkstand &c. The 36 pieces contained in the 2 volumes have separate pagination. The copy in the British Museum contains 15 additional pieces, MS., in prose and verse, an engraving representing Girard and Cadière conversing at the *grille*, and separate engraved portraits of the jesuit and his penitent, underneath each of which is an appropriate sonnet, and the following *Anagramme* on the name Jean Baptiste Girard: "Abi, Pater, ignis ardet." I add descriptions of two editions not previously mentioned:

Memoirs of Miss Mary-Catherine Cadiere, and Father Girard, Jesuit. Containing An exact Account of that extraordinary Affair; interpers'd with Letters and other original Papers relating thereto, and which have hitherto been unknown to the Publick. In An Epistle from a Person of Quality at *Paris* to his correspondent in *London.*

> *Vows of* Virginity *should well be weigh'd,*
> *Too oft they're broken tho' in* Convents *made.*
> GARTH'S *Epit. to* Cato.

London: *Printed for* J. ISTED, *at the* Golden Ball *in* Fleet street. MDCCXXXI. Price Six-pence.

8vo. (counts 4); pp. 32 in all. The narration is in form of an epistle or report addressed "To Sir J. B." The volume concludes with *A New Ballad* of four 6 line stanzas based upon Marie Cadière's seduction.

Factum pour Marie Cadiere contre le pere Jean-Baptiste Girard, *Jesuite.* &c. A Aix, Chez Joseph David. M.DCC.XXXI.

8vo. p. 164 with 4 pages of title *Avertissement* and *Priere;* three small geometrical figures on title-page.

The correct wording of the title-page of the edition noticed at the last line of p. 237, ante, is:

A Compleat Translation of the Whole Case of Mary Catherine Cadiere, &c. Impress &c. as at lines 5 and 6 of p. 238.

I am able now to affirm, upon the authority of a friend who has compared them, that the 32 engravings in the folio edition of Aix are identical with those in the **Historische Print-en Dicht-Tafereelen.** See pp. 226, 234, and 419, ante.

Finally, the case to which I have devoted so much space has afforded a subject for *orator Henley,* who in **A Lecture on High Fits of Zeal;** *or Mrs. Cadiere's Raptures. &c. By* J. Henley, *M. A. London: Printed by* J. Stephens, *for* David Gardener *in Clement's Inn Passage; &c.,* 8vo. (counts 4), pp. 11 ex title, has made a curious analysis of the matter, treating it in a serious manner, contrasting Marie's raptures with those of acknowledged saints, and arguing, from a scriptural

point of view, that: "Her Raptures were no Matter of Duty or Obligation," but, on the contrary, they "were a Superstition, an Interruption, and therefore a hindrance of Duty."

Le Prêtre Chatré ou le Papisme au Dernier Soupir &c. Traduit de l'anglois &c.

The original edition has for impress: *A La Haye Chez* JEAN ZWART M.DCC.XLVII.* I have before me the reprint: *Genève chez* J. GAY et FILS, *Éditeurs* 1868, 12mo. (counts 6), pp. xii and 48 in all.† In his *Notice* M. GAY confesses to have been unable to discover any trace of the English original; and he is singularly mistaken as to the real nature of the work, concerning which he observes: "On ne peut y méconnaître cette ironie empreinte de *l'humour* britannique" &c. He further compares it with "une autre sombre facétie du même genre, publiée à Londres, sous le pseudonyme de Malchus," &c. *Le Prêtre Chatré* is neither ironical nor humorous, but is a serious pamphlet based upon *Reasons Humbly offer'd* &c., noticed at p. 208, ante, of which however it can hardly be called a translation. Although some few sentences are rendered almost literally, the form and manner of argument are different; much new matter, chiefly connected with Continental nations and establishments,

---

* Cat. des Libres &c. de M. * *, art. 365.

† Liste des Publications, p. 25; Bulletin Trimestriel, No. 5.

is added, among which may be specially mentioned the "Objections" and "Réponses," and "une liste exacte des maisons religieuses, des couvents et des colléges entretenus dans les païs étrangers aux dépens des papistes anglois," with which the volume terminates.

Pfaffenunweſen, Mönchsſcandale und Nonnenſpuk. etc. Dritte, vermehrte und verbeſſerte Auflage. Leipzig. Literatur-Bureau. 1874.

8vo. pp. x and 149 in all; the outer wrappers are illustrated with various scenes representing monks diverting themselves. This is a third edition of the work noticed at p. 285 ante, and is a handsome and more complete volume; it contains 18 additional pieces, viz.: Die Pfaffen der katholiſchen Kirche nach Nationalitäten und Ländern (11 articles), Aus dem Leben einiger Päpſte (7 articles).

A Compleat History Of the Intrigues of Priests and Nuns. Wherein is contain'd,

I. The Adventures of the most principal of them, with their Method of Courtship.
II. Their Confessions, with the lewd Use made of them.
III. The Case of Miss *Catherine Cadiere.*
IV. A signal Cheat, transacted by the *Dominicans.*
V. The Case of Seduction; with an Account of the Proceedings against the Abbé *de* (sic) *Rues*, for Committing Rapes on 133 Maidens.

To which is added, **Rome's Custom-House for Sin:** or, A Table of the several Sums of Money to be paid for Dispensations of all Crimes and Villanies. Adorn'd with Cuts. London: Printed for RICHARD ADAMS, at *Dryden's* Head, Holborn-Bars. 1746.

12mo. (counts 6); pp. 256; title in red and black; 4 engravings and a frontispiece, almost identical with that of *The Cloisters laid Open* (see p. 260, ante), the figures however are turned, the priest being to the right and the nun to the left of the design, and the engraving is not so fine, the same four lines are underneath. The preface is signed G. B.

This volume is composed of extracts from various works, chiefly from those of GAVIN, EMILLIANNE, BURNET, and BOCCACCIO.

The Adventures of Isabella with a Fryar, which I have reproduced in extenso at p. 261, ante, and *The Amours of Theresa and the Dwarf*, p. 264, are included. The case of the *Abbé* CLAUDIUS NICHOLAS DES RUES, has a full title-page, although the pagination is continued. It consists of the abbot's defence, or *Factum*, in two accusations only, viz. those of JEANNETON LE FORT, and the daughter of a woman called LE ROY, who had sold her child's virginity to des Rues. The pleading is entirely legal, and no details are given. The piece is "Translated from the French Original by Mr. ROGERS," and the prefatory epistle, dated "Paris, Nov. 16th, N. S. 1725," is signed E. J.

The work with which the volume is supplemented has a full title-page and separate pagination: **Rome a Great Custom-House for Sin.** &c. By ANTHONY EGANE, B. D. &c. *London: Printed for* JOHN MARSHALL, &c. 1715. pp. 29 with 19 unnumbered pages of title, preface, and appendix.

Les Avantures de la Madona et de François D'Assise. *Recueillies de plusieurs ouvrages des Docteurs Romains; Ecrites d'un stile récreatif; en même temps capable de faire voir le ridicule du Papisme sans aucune controverse.* Par Mr. RENOULT. Cy-devant Predicateur en l'Eglise Romaine & à-present Ministre du St. Evangile. Seconde Edition. A Amsterdam. Chez DANIEL DE LA FEUILLE, pres de la Bourse. M.DCCI.

8vo.; pp. 115 with 21 unnumbered pages of title, dedication to Charles XII of Sweden, *Preface*, *Table*, &c.; fleuron, a vase of flowers, on the title-page; a frontispiece signed LA FOUILLE, and 8 engravings unsigned. The volume is disfigured by many errors, for which the author finds it necessary to apologise:

> Au reste j'avertis le Lecteur qu'il pourra trouver dans cet Ouvrage beaucoup de fautes d'impression & peut-être même du langage, comme il a été imprimé en Hollande, & que je demeure à Londres, d'autres yeux que les miens ont corrigé les épreuves sur un original fort mal écrit: &c.

Les Avantures de la Madona is in truth a very curious work, and as its title-page promises, thoroughly entertaining. In a small

compass and concise form, Renoult lays before his readers the various puerile and indecent legends connected with his subject, to unite which it would otherwise be necessary to wade through a vast quantity of lives of saints and other tedious Romish books. I transcribe the sixth chapter, *Les Galanteries de la Madona avec ses Dévots*, which enters specially into the scope of the present work, and which is illustrated by a curious engraving, representing the virgin, surrounded by females, of whom one is a black girl, offering her naked breasts to Saint Dominique:

La Déesse devenüe amoureuse dans les derniers tems,* a souvent apparu à ses Dévots & leur a accorde (sic) toutes les faveurs qu'un Adorateur de Venus ou de Flore auroit pû attendre de ces Déesses de prostitution. DOMINIQUE Patriarche des Jacobins & inventeur du Rosaire, s'étant retiré dans le rond (sic) d'une caverne, afin d'y faire penitence pour les Heretiques de Toulouse, la *Madona* lui apparut accompagnée de trois Dames d'honneur dont chacune étoit suivie de cinquante Demoiselles. Ces trois femmes étoient les trois personnes de la Trinité & les cinquante Demoiselles étoient des Anges. Ce sont là des blasphemes, mais ce nest (sic) pas nous qui les vomissons; c'est le Papisme. Cela representoit appa-

* According to the preacher BARELETE her amorous disposition displayed itself much earlier. In sermon XX, *De Nativitate*, he considers what woman should give birth to the Saviour, and adds: "Enfin fut envoyée une jeune servante de quatorze ans qui, les yeux baissés, et toute rougissante, récita à genoux ces paroles du Cantique:—Que mon bien-aimé vienne dans son jardin, qu'il mange le fruit des ses pommes; *hortus fuit uterus virginalis*. Le Fils entendant ces paroles, dit à son Père: O mon Père! j'ai aimé celle-ci et je la demande pour épouse, car je suis amoureux de sa forme." Les Libres Precheurs, p. 79.

remment que depuis l'élévation de la *Madona* sur le premier trône du Ciel, Dieu & les Anges avoient changé de sexe par complaisance pour elle. Quoiqu'il en soit, c'est là l'équipage nuptial où la Déesse va épouser Dominique. *Dominique,* lui dit-elle, *mon fils, mon doux époux, parceque tu as combattu puissamment par l'inspiration de Jesus contre les ennemis de la foi. Je viens à ton secours moi que tu as tant invoquée.* Dominique tomba contre terre à demi mort de joye de se voir en même tems fils & époux de la Déesse. Il ne lui répondit que par des regards languissans. Pour achever le (sic) cérémonie, les trois Dames d'honneur le relevent de terre, & étant un peu revenu de son extase, sa divine Amante, dit la Legende, *le reçoit dans son sein virginal, le baise tendrement & amoureusement, & se découvrant ensuite le sein, & les mammelles, elle lui donne à téter de son lait & le guerit entierement.* Voilà un mariage & un inceste dans toutes les formes. Les deux parties contractantes sont, la *Madona* & Dominique: Celle là appelle & prend celui ci pour son Epoux: Dominique répond à la proposition par un doux extase dans lequel il tombe: Voilà l'engagement mutuel dont l'Amante a fait toutes les avances. Cette tendre épouse reçoit son bien aimé *dans son sein virginal, elle le baise tendrement & amoureusement:* Voilà la consommation du Mariage dont il y a bons témoins: Les trois personnes de la Trinité metamorphosées en trois femmes d'honneur, & cent cinquante Anges metamorphosez en Demoiselles suivantes, ont assisté à toute la cérémonie & ont été de la nôce: que faut-il davantage pour rendre un mariage valable selon toutes les Loix divines & humaines?

Nous venons de dire que dans cette avanture il y avoit aussi un inceste; mais comme il est Divin & commis par celle qui est au dessus des loix, ne vous imaginez pas qu'il soit criminel. Dominique est le fils de Marie, *Mon Fils,* lui dit-elle, apparemment qu'elle avoit aussi receu son Pére *dans son sein virginal:* le fils devient son époux, *mon fils, mon doux époux:* devenuë son épouse elle cesse si peu d'oublier qu'il est *son fils, son propre fils,* qu'elle découvre *son sein & ses mammelles & lui donne à téter de son lait:* une mére épouser son fils, & un fils si mignard qu'il tête encore après ses noces, n'est-ce pas là un inceste?

Monsieur JURIEU se met en colere dans son livre des préjugez, contre ALAIN DE LA ROCHE Religieux du même Ordre, c'est a-dire Jacobin, de ce qu'il a couché sur le papier cette charmante Avanture de la Madona. *En quel état,* dit-il, *étoit l'imagination échauffée de ce Moine quand il écrivoit ces horribles paroles? N'étoit ce pas au sortir de quelque lieu infame, le Cœur encore tout*

plein du plaisir de ses débauches, qu'il coucha sur le papier cette horrible fable? Monsieur Jurieu croit que tout le monde est incredule comme lui. Il doit sçavoir qu'il faut avoir bien de la foi pour croire tout cela. S'il n'étoit pas héretique il le croiroit comme les autres. D'ailleurs le bienheureux Alain est digne de foi, car il raporte (sic) de lui même ce qu'il a raporté (sic) de son Patriarche; & s'il est vrai que la chose lui soit arrivée; pourquoi ne seroit-elle pas arrivée à d'autres? Or voici à quelle occasion il reçût le même honneur que Dominique.

Ce bon Religieux bien plus parfait que ceux d'aujourd'hui, n'étoit tenté du péché de la chair qu'une seule fois en sept ans: Mais cette tentation étoit si rude, que quelquefois il prenoit le couteau pour s'égorger. Etant un jour sur le point d'en venir à cette extrémité, la *Madona* au milieu de la nuit lui apparoît dans sa cellule, & après l'avoir entretenu de belles choses, elle tira de *ses mammelles du lait qu'elle versa sur les playes que le Diable lui avoit faites, & il fut gueri.* Car ce lait est bon à tout: On en boit pour la soif, & on en fait des Cataplasmes pour les ulceres. Après l'avoir gueri, elle lui met au doigt un *anneau fait de ses cheveux vierges, elle lui pend au cou une chaîne & un cordon fait aussi de ses cheveux, ou* (sic) *il y avoit cent cinquante pierres précieuses,* & dans ce bel appareil, *elle l'épouse en presence de Jesus & d'un grand nombre de saints qui servirent de témoins.* Enfin la Ceremonie se termina *par un baiser que lui donna la tres-douce Dame.* Elle lui donna aussi *à succer ses tetons vierges,* ce sont ses termes, avec tant de tendresse, que le nouveau marié peu accoutumé à de semblables faveurs, en pensa mourir de joye. Il lui sembloit, dit-il, *Que tous ses membres étoient arrosez d'une douce Liqueur.* Cette faveur lui fût continüée fort souvent.* . . . .

Le Révérend Pére HAUTIN Jesuite, & par consequent digne de foi aussi bien que le Pére CRASSET, raporte (sic) aprés d'autres une pareille avanture d'un certain

---

* The commerce of the Virgin with Alain de la Roche has been celebrated by more than one painter. In his Voyage pittoresque de la Flandre, J. B. DESCAMPS mentions a picture representing that subject, at Malines, by THEODORE VAN THULDEN; and an other by GASPARD DE CRAYER, in the *Abbaye des Dames de Nazareth,* at Lière.

HERMAN à qui la même Déesse fit part de ses faveurs. Elle se presenta à lui accompagnée de deux Anges. L'un dit, *A qui marierons-nous Herman ?* l'autre répondit, *A Marie.* Etans (sic) tous deux d'accord, ils firent approcher, Herman, qui demeura tout déconcerté. Le pauvre homme ne sçavoit où il en étoit. La Majesté de la Déesse lui inspiroit de la retenuë, ses charmes lui inspiroient de l'amour. *Incitabat amor,* dit le Jesuite, *pudor retinebat ; il avoit déja eu,* dit-il, *des commerces tres-familiers avec elle, mais il ne s'étoit jamais attendu à se voir marié à une si Auguste Vierge.* Cependant il en fallut venir là : Car elle n'étoit pas moins amoureuse de lui, que lui l'étoit d'elle.

Dans CESAIRE, dour (sic) Crasset loüe la sincerité, on trouve encore un de ces mariages divins. L'occasion nous fait assez voir, jusqu'à quel point le cœur de la *Madona* brûloit d'amour. Un Soldat aimoit éperdüement la femme de son Capitaine. Un bon Hermite lui conseilla, de salüer cent fois le jour la *Madona* pour triompher de sa passion. Il suivit ce conseil, & il s'en trouva bien. La Déesse se presente à lui avec une beauté ravissante, qui lui fait bientôt oublier les traits de la femme du Capitaine, & elle lui dit, *je serai ta femme, donne moi un baiser.* S'appercevant, qu'une espece de pudeur le retenoit, *elle le contraignit.**

---

* The excess to which the worship of the VIRGIN MARY is carried even at the present day, and the foolish legends and fulsome indecencies which modern Roman Catholic writers do not cease to repeat concerning her, stagger belief. Nor are the puerile amours, or rather monkish dreams, above mentioned the only ones on record. From the second volume of Les Jésuites, by J. HUBER, I extract the following additional notes on the subject : "LOYOLA lui-même était convaincu qu'il avait rédigé ses *Exercices* sous l'inspiration de la Vierge. Un Jésuite avait eu la vision de Marie couvrant la Société de son manteau, en signe de sa protection spéciale. Un autre, RODRIGUE de GOIS, fut tellement transporté à la vue de son inexprimable beauté, qu'on le vit planant dans les airs. Un novice de l'Ordre, qui mourut à Rome en 1581, fut soutenu par la Vierge dans sa lutte contre les tentations du diable ; pour le fortifier, elle lui donnait à goûter de temps en temps le sang de son fils et 'la douceur de ses propres seins.'" (p. 99).

"Ce culte dégénéra en manifestations licencieuses et sensuelles, par exemple

Mais tirons le rideau sur ces sortes de Galanteries, & laissons aux Romains le plaisir d'en salir leurs imaginations & leurs Livres. Ce sont des gens qui ont certainement le goût fin en matiere de Dévotion mystique. Nous n'y entendons rien en comparaison. Ces neuds sacrez dont nous faisons des sujets

---

dans les cantiques dédiés par le Père JACQUES PONTANUS à la Vierge. Le poëte ne connaît rien de plus beau que les seins de Marie, rien de plus doux que son lait, rien de plus excellent que son bas-ventre. (p. 101).

" Le Jésuite JEAN-EUSÈBE NIEREMBERG (mort en 1658) se distingue entre tous les adorateurs de Marie. Dans un de ses écrits, *De affectu et amore erga Mariam Virginem, matrem Jesu, Anv.* 1645, il professe les doctrines suivantes: Marie n'est pas la fille naturelle de Dieu; on peut toutefois l'appeler sa fille adoptive. La Trinité aime la mère de Dieu non-seulement parce que le Père éternel la considère comme sa fille, le Fils comme sa mère, le Saint-Esprit comme sa fiancée, mais parce qu'ils tiennent Marie pour le bien commun des trois personnes divines, pour le paradis où ils se rafraîchissent et s'amusent. Le sein pur de Marie est la chambre où les trois personnes de la Divinité se rassemblent pour délibérer sur l'élection des hommes et sur la distribution des trésors de la grâce divine. (pp. 102, 103).

" LOYOLA a exprimé la conviction qu'à la communion on ne se nourrit pas seulement de la chair du Christ, mais encore de celle de sa mère: cette thèse a été développée dans un esprit de sensualité révoltante par divers théologiens de l'Ordre. Tout récemment encore, OSWALD, professeur de théologie à Paderborn, a enseigné comme une sorte de doctrine secrète et faisant partie d'une gnose supérieure, le fait que les ecclésiastiques, en récompense de leur virginité, reçoivent dans l'eucharistie, non-seulement le corps du Christ, mais la chair et le lait de Marie. *Mariologie dogmatique. Paderborn*, 1850. . . Aujourd'hui, MALOU, l'évêque de Bruges, enseigne, avec l'assentiment du pape infaillible, que Marie porte un triple diadème, puisqu'elle est la fille du Père, la mère du Fils et la fiancée du Saint-Esprit. En tant que mère, fille et fiancée de Dieu, elle est en quelque sorte l'égale du Père, supérieure au Fils et la confidente du Saint-Esprit." (pp. 116, 117). Let me add that St. BERNARD is said to have had the privilege of sucking the Virgin's breasts.

de raillerie, sont des mysteres sublimes que nous ne comprenons pas, & cela vient, dit-on, de ce que nous n'avons pas la foi. Il faut avoüer que nôtre héresie aveugle terriblement nôtre esprit. Car nous ne voions rien dans ces sales avantures, que d'impie & de profane, & mille fois plus impie & plus profane, que tout ce que nous lisons dans l'Antiquité payenne. Nous ne voions pas que Venus en ait tant fait que les Papistes en font faire à leur *Madona*. S'il y a là dedans quelque grand mystere caché, qu'on ait donc la bonté & la charité, de nous le faire connoître, & de dissiper les ténébres qui nous aveuglent: sans cela nous demeurerons dans nôtre avenglement, & ces infames avantures ne feront que l'augmenter.

The original edition of *Les Avantures de la Madona* dates 1701, the same year as the second edition which I have been noticing; other editions are 1707, 1745, 1750.* The book was condemned by the authorities at Rome during the first year of its existence.† BAYLE‡ speaks of it with severity, as:

un livre où à la vérité tous les termes sont fort honnêtes; mais les idées que

* There is some discrepancy among the bibliographers respecting the above editions: QUÉRARD describes the first edition as: "Amsterdam, NIC. CHEVALIER et J. TIREL, 1701, petit in-8, fig." GAY adds "à la sph." The fleuron on the title-page of the "Seconde Edition," be it observed, represents a vase with flowers. The edition noted in the Cat. de Leber, art. 3212, is: "Amsterdam, Hérit. de Dan. la Feuille, 1701," which appears to be an error, as, from the edition before me, DANIEL DE LA FEUILLE was alive in 1701;" the reprint by his *héritiers* was most probably done in 1745, as noted by QUÉRARD. I have nowhere found mention of the edition which heads my article. See La France Littéraire, vol. 7, p. 540; Bibliographie des Ouvrages relatifs à l'Amour, vol. 1, p. 347.

† Index Librorum Prohibitorum, Romæ, 1876, p. 271; Paris, 1877, p. 272.

‡ Dictionnaire, vol. 15, p. 363.

l'auteur veut que l'on ait sont si infâmes, si horribles, et si monstrueuses, qu'il n'y a que Lucien et ses semblables qui en puissent soutenir l'énormité. Cela ne donne point de scandale aux protestants, ils ont jugé au contraire que l'auteur ayant eu pour but *de faire sentir le ridicule du papisme sans aucune controverse*, a rendu service à la bonne cause.

JEAN-BAPTISTE RENOULT was born about 1664. He was a *Cordelier* for four years, after which he embraced Protestantism, and, in 1695, came to London, where he did duty from 1706 to 1710. Eventually he passed over to Ireland, where probably he died, although the date of his death is unknown. He wrote several works* against the Romish, and in favour of the Protestant religion, among which may be specially mentioned **Le Protestant Scrupuleux**, *Amsterdam*, 1701, an answer to some strictures upon *Les Avantures de la Madona*. Two other writings of his have been condemned by the Church of Rome.†

En l'An de Grace 1877! **La Chasteté Cléricale** Par ROBERT CHARLIE Ancien Rédacteur de *la Marseillaise* de Paris. Bruxelles Librairie Socialiste de HENRI KISTEMAECKERS 60, Boulevard du Nord, 60—1878.

8vo.; pp. 208 with one unnumbered page of *Table*; fleuron

---

* La France Littéraire, vol. 7, p. 540; Nouvelle Biographie Générale, vol. 42, col. 1; Biographie Universelle, vol. 35, p. 439.

† Dict. des Livres condamnés au feu, Peignot, vol. 2, p. 232.

on title-page; the outer wrapper is illustrated with a woodcut representing a priest caressing a little boy; the issue is large; amateurs should procure a copy on large toned paper, from the title-page of which the 7 words "Ancien" to "Paris" are omitted. The volume contains, in addition to the main subject, *Préface de l'Éditeur*, *Introduction*, *Du Célibat des Prêtres et de la Confession*, and *Conclusion*.

The *Préface* is addressed to the minister of justice; in it M. KISTEMAECKERS complains of the seizure of the *Mystères du Confessionnal* (see pp. 71 and 76 ante), which was effected at his house April 16, 1877, and proceeds:

J'édite ce livre pour vous prouver nettement et d'une façon décisive que l'accusation portée contre moi, d'avoir, en débitant les *Mystères du Confessionnal*, vendu un livre immoral, est une accusation fausse et inique. J'ai toujours prétendu, et je prétends encore et je le prouve, que je vendais un livre *moral*, et *moral au premier degré!*

In his *Introduction*, M. CHARLIER glances rapidly at the crimes committed by priests since 1861, and offers a few examples; he excuses himself for the incompleteness of the list, as well as of that for 1877, and adds:

Nous avons avoué plus haut que bien des noms manquent à la liste que nous avons dressée; ajoutons maintenant que nous n'avons pu nous occuper que de la France et de la Belgique. A quels résultats ne serions-nous pas arrivé si nous avions fait entrer dans notre cadre le clergé des autres pays catholiques, de l'Espagne, de l'Italie, de l'Autriche, des républiques jésuites de l'Amérique du Sud, etc., etc! . . .

Et à propos, disons-le, ce n'est pas par les statistiques officielles, quelque soin

qui préside à leur établissement, qu'on saura jamais le nombre des crimes commis par les prêtres. Trop de causes en empêchent la divulgation : tantôt, comme on le verra à chaque page, les coupables inspirent à leurs pauvres petites victimes, une terreur telle qu'elles n'osent révéler à leurs parents les abominables attentats qui les ont souillées ; tantôt, les parents, avertis et désespérés, gardent le silence afin de ne pas rendre publique la honte qu'ils croient, à tort, devoir rejaillir sur leurs enfants ; d'autres fois, ce sont de hautes influences qui s'interposent et qui parviennent à étouffer le scandale ; dans les neuf dixièmes des cas, le prêtre coupable jouit de l'impunité, et ce n'est le plus souvent qu'au hasard qu'est due la découverte de ces crimes hideux dont nous avons entrepris l'effroyable nomenclature.

In *La Chasteté Cléricale*, M. CHARLIE gives, in chronological order, from January 3 to December 6, 1877, day by day, and almost every day, the account of one or more crimes of which priests were accused, or for which they were convicted and punished. These misdemeanors, which are generally similar in their nature, consist chiefly of attempts on the virtue and chastity of little boys and girls, although some are of a more unnatural description. The names and places of residence of the guilty priests are generally given in full, and it would be an interesting task to tabulate them as I have already done for two other works of a kindred nature (see pp. 15 and 44, ante); this would however lead me too far, and as the volume itself is to be obtained for a few francs, I shall confine myself to extracting two instances which are remarkable, and appear to me to be peculiarly heinous :

9 mars.—Un cas dont la bizarrerie et l'horreur se disputent la palme.

Le fils d'un pharmacien de Couterne, arrondissement de Domfront, étant mort, le vicaire de cette paroisse, l'abbé Louis-Clément Edard, demanda à passer la nuit auprès du corps afin d'y réciter les prières des morts. Le père y ayant naturellement consenti, l'abbé Edard vint s'installer avec son sacristain, un jeune homme du nom d'Alphonse Tariel, dans la chambre mortuaire.

Les deux hommes d'église commencèrent leurs prières, l'abbé récitant, le sacristain répondant, et au bout de quelques heures, les parents, brisés de fatigue, les laissèrent entièrement seuls.

Alors, une scène hideuse se déroula devant ce cadavre dont la vue ne put arrêter les misérables. Nous n'en pouvons décrire les détails, mais on se les figurera sans peine : le vicaire se livrait sur la personne de son compagnon à l'acte qui a valu à M. de Germiny la condamnation que l'on sait. Mais quelle différence dans les situations ! M. de Germiny opérait dans les bosquets embaumés des Champs Elysées, au milieu des fleurs, dans un enivrement de parfums, à la douce lueur de Phœbé la blonde ;* l'orgie du vicaire de Couterne avait pour théâtre une chambre mortuaire, pour public un cadavre, pour luminaire un cierge bénit.

C'était là, on en conviendra, un véritable luxe de raffinements.

Pris en flagrant délit, les coupables ne purent nier ; la police fut prévenue de ce monstrueux outrage aux mœurs, mais le jeune abbé prit la fuite et lorsqu' on voulut procéder à son arrestation, on ne trouva naturellement personne. Sa

---

* The Germiny scandal, which will be fresh in the recollection of most of my readers, was not quite so arcadian in its surroundings as above described. It was in an urinal opposite the Café des Ambassadeurs, in the Champs Elysées, that the Comte de Germiny and his accomplice Chouard were, during the evening of December 6, 1876, watched, and pounced upon by the police. Both were found guilty ; M. de Germiny was condemned to two months' imprisonment and a fine of 200 francs ; Chouard to fifteen days' imprisonment. M. de Germiny is described as : "avocat, conseiller municipal éloquent, coryphée du parti catholique." The case was reported by all the leading Paris journals, see, *inter alia*, Le 19e Siècle, 25 Dec. ; Le Figaro, 31 Dec., 1876.

retraite fut découverte au bout de quelque temps, et le vicaire et son complice comparurent à la fin de mai devant le tribunal correctionnel de Domfront qui les condamna :

L'abbé Edard à *deux ans de prison* et 200 francs d'amende ;

Alphonse Tariel, le *patient*, à quinze jours d'emprisonnement.

On parlera longtemps à Couterne de cette façon ultra-fantaisiste de comprendre la veillée des morts.

6 décembre.—L'abbé Saunois, curé de Blancey, comparaît devant la cour d'assises de la Côte-d'Or, sous l'inculpation d'attentats à la pudeur.

Voici les faits, tels qu'ils résultent de l'acte d'accusation.

Au cours d'une instruction sur un crime signalé à la justice, dans la commune de Blancey, l'un des témoins, la jeune Marie Marillier, âgée de seize ans, porta contre l'abbé Saunois, curé de cette commune, une plainte de laquelle il résultait qu'elle avait été victime de la part de cet ecclésiastique de trois attentats à la pudeur.

Peu de temps après sa première communion, en 1873, à une époque qui se place entre le 12 janvier et le 15 août, elle se rendit à la cure pour assister à une répétition de chant. Elle s'y trouva seule. Saunois la conduisit dans sa chambre et, après avoir fermé les portes et les volets, il la prit dans ses bras, l'étendit sur un lit et, malgré ses pleurs, releva ses jupes et lui fit quelques attouchements aux parties génitales, en même temps qu'il lui montrait sa propre nudité. Elle parvint à lui échapper ; alors, prenant un paquet d'orties fraîches qui se trouvait dans sa cheminée, il l'en fouetta et la renvoya ensuite en la menaçant de la prison, si elle révélait cette scène à ses parents. Marie Marillier n'avait pas encore 13 ans, étant née le 17 septembre 1860.

A la fin de 1875, sous prétexte de lui remettre du vin de quinquina, Saunois fit venir un soir chez lui Marie Marillier ; il s'enferma avec elle dans sa chambre et la fit asseoir de force sur ses genoux, lui releva les jupes et lui introduisit le doigt dans les parties génitales. Marie se débattit et appela à son secours. Quelques instants après, la veuve Lenouf, domestique de Saunois, vint prévenir son maître qu'on le demandait. Celui-ci répondit, sans ouvrir, qu'on ne le dérangeât pas. Marie, profitant de ce moment de répit, lui échappa, mais il la saisit de nouveau, la plaça à cheval sur lui et après avoir essayé vainement d'abuser d'elle, il se livra sur lui-même et en sa présence à un acte de honteux libertinage, puis il la renvoya en la menaçant toujours de châtiments terribles, si elle revélait ce qui venait d'avoir lieu.

Peu de temps après, la mère de Marie Marillier mourait en la recommandant —frappant exemple de l'aveuglement et de l'imprudence des parents, qui, dans la plupart des attentats dont leurs enfants sont victimes, ont une lourde part de responsabilité,—en la recommandant, disons-nous, à la sollicitude de ce directeur indigne et en exhortant sa fille à se montrer déférente et soumise.

La passion que Saunois nourrissait pour elle éclata à la fin dans toute sa brutalité.

Le 4 juin 1877, vers cinq heures du soir, l'ayant attirée au bois de Cocusse, il se jeta sur elle, la frappa et l'entraîna, malgré ses cris et sa résistance, dans un coin retiré du bois, à une place préparée d'avance par lui. Là, il lui arracha son chapeau et, la saisissant par les cheveux, il la jeta à terre, s'étendit sur elle et, après une lutte désespérée qui dura plus d'une heure et pendant laquelle il étouffa ses cris en lui enfonçant son mouchoir dans la bouche, il parvint à assouvir sur elle ses impurs désirs.

A la suite des révélations de Marie Marillier, qui voulait à tout prix, trop tard, hélas ! puisque le crime avait été consommé, se soustraire à un nouvel attentat, une instruction fut ouverte.

Elle confirma pleinement les accusations de la jeune fille.

Vainement Saunois, mis en sa présence, soutint qu'il n'était pas coupable et alla jusqu'à prétendre qu'elle avait une conduite légère et passait pour avoir des amants. Tous les éléments de l'information démontrent que Marie Marillier avait une conduite régulière et que personne même ne s'occupait d'elle.

D'ailleurs, la scène du 4 juin avait eu des témoins. Des femmes avaient entendu les cris de la jeune fille et vu Saunois l'entraîner avec violence.

Le lendemain, des jeunes gens constataient dans le bois de nombreuses traces d'une lutte et ramassaient à la place où l'attentat s'était consommé des cheveux et des épingles à coiffer ; le visage de la jeune fille portait, du reste, des meurtrissures ; ses lèvres étaient écorchées, sa robe déchirée.

Il n'était donc pas possible, en présence des preuves matérielles et de l'énergique attitude de la victime, de ne pas ajouter foi à sa parole, lorsqu'elle déclara que l'abbé Saunois ne l'avait prise que par force.

Après des débats qui n'ont laissé aucun doute dans l'esprit du jury, celui-ci a rendu un verdict affirmatif, en conséquence duquel l'abbé Saunois a été condamné à *dix ans de travaux forcés.*

In the essay *Du Célibat des Prêtres et de la Confession*, M. CHARLIE gives a brief but clear historical sketch of both institutions, of which he warmly urges the abolition, and to which he traces all the crimes of which priests are guilty. He hints at castration as the only really effectual remedy.

The editor's note, which forms the *Conclusion* of the volume, consists chiefly of an extract from *L'Introduction générale aux œuvres de Ph. de Marnix, par* EDGAR QUINET.

To the meager account of Father, now Pastor C. CHINIQUY given at p. 143, ante, the following facts, extracted from a small pamphlet* recently published, may be added. Of Spanish origin, his true family name being ETCHINIQUIA, he was born at Kamouraska, in Canada, July 30, 1809. In 1833 he was ordained a priest of the Church of Rome; and in 1851, with the consent of his superiors, went to the western countries of the United States to preach the temperance cause to the French Canadians resident there; and settled in Illinois, where he was joined by 12,000 of his countrymen. Refusing due submission to his bishop, he was excommunicated, and eventually, with the full support of his congregation, severed himself from the Church of Rome.

---

* A Few Reminiscences of &c. Pastor Chiniquy.

I add descriptions of three drawings by THOMAS ROWLANDSON which have come under my notice since writing the foregoing notes, (pp. 393 to 395, ante). I continue the Nos. from where my list left off.

6. ——. Size 9 by 6 inches. Subject Leda and the swan. In the background another swan is pursuing a naked woman. A very pleasant composition.

7. ——. Size 9¼ by 7 inches. A youth and a maiden are reclining on a bank; he has his right hand upon her clothes. The drawing is good; the composition is not indecent, but suggestive only.

8. *Cricket Match at the 3 Hats, Islington.* Size 14 by 9 inches. This composition, full of life and humour, is entirely in the style of the great artist. The match is played by naked women of all shapes and sizes, who are putting forth their energies in the most vigorous and comical manner.

The following is the continuation of the list of authors who have mentioned CORNELIS ADRIAENSEN, left unfinished at foot of p. 222, ante. In **De Dietsche Warande,** *nieuwe reeks*, II., Nos. 3 and 4, Mr. J. I. ARNOLD gives the following additional authorities:

JACOBUS KOK. ? — 1788. *Vaderlandsch Woordenboek, enz.* 2e *dr. Amsterdam*, 1785-99, I., 340 en 341.

PATRICE ANTOINE BEAUCOURT DE NOORTVELDE. 1720-1796. *Tableau fidèle des troubles et révolutions arrivés en Flandre et dans ses environs, depuis Charles le Bon jusqu'en* 1584, *Bruges*, 1792.*

ERNST HERMANN JOSEPH MUNCH. 1798-1841. *Aletheia. Zeitschrift für Geschichte, Staats-und Kirchenrecht, &c.* Haag, Hartmann, 1829.

FÉLIX VICTOR GOETHALS. *Lectures relatives à l'histoire des sciences, des arts, des lettres etc. en Belgique, Bruxelles*, 1837-38, II., p. 195, IV., pp. 67-76.

FILIPS VAN MARNIX. *Biênkorf der H. Roomsche Kercke*, waarvan de eerste uitgave, zonder aanwijzing van drukplaats, zonder naam van drukker of uitgever en zonder jaartal, doch waarschijnlijk omstreeks 1569 of 1570 te Emden het licht zag.

TILTEMAN JANSZ. VAN BRAGHT. *Het bloedig tooneel, of Martelaers-Spiegel der Doops-Gesinde, of weereloose Christenen* enz. 2e dr. bysond. vermeerd. Amsterdam, 1685, dl. II, blzz. 437-452.—De eerste druk van dit werk verscheen te Dordrecht in 1660. Van een dezer "disputatiën" bestaat ook eene afzonderlijke uitgave, getiteld: *Een disputatie, gehouden tusschen* JACOB KEERSMAKER *en broer* CORNELIS ADRIAENZ. *van Brugge, in't by-wesen van Mr.* JAN VAN DAMME, *griffier, eñ Mr.* MICHIEL PAUWAERT, *Klerck van den Bloede, op den 9 dagh van Meye*, A°, 1569. Gedruct tot Haerlem, by VINCENT CASTELEYN enz. 16°. Op den titel van dit hoogst zeldzame werkje vindt men een z. gen. portret van den Minderbroeder, in houtsnede, en op de

---

* One vol. only was published by the author, bringing the history no further than 1492. In 1845 M. OCTAVE DELEPIERRE edited and published a second vol., completing the work. See Index Librorum Prohibitorum, *London*, MDCCCLXXVII, pp. 422, 475. Concerning this second vol. Mr. ARNOLD writes: "Hoe de *Société (des Bibliophiles Belges)* daartoe gekomen is (om dit werk in het licht te geven) mag bevreemding wekken, daar het boek niets anders is dan een' letterlijke overzetting van den tweeden druk der *Jaarboeken van Brugge* door CHARLES CUSTIS." This criticism is incorrect. Custis undoubtedly saw Beaucourt's MS., and made use of it; but the second volume of the *Tableau fidèle* is by no means a translation of the *Jaarboeken*, a well known work by the way, or the *Société des Bibliophiles Belges* would most certainly not have had it printed.

de keerzijde eene andere houtsnede, waarin de beide mannen disputeerend worden voorgesteld. (Compare with this the third work noted on p. 224, ante).

MARTINUS SCHOOCKIUS. *Exercitationes variae.* Tr. ad Rh. 1663. blzz. 538, 539.

JACOBUS LYDIUS. *Den Roomschen Uylen-Spiegel. Getrocken uyt verscheyden oude Roomsch-Catholijcke Legende-Boecken, ende andere schrijvers. Vermakelijck, ende stichtelijck om te lesen voor alle Catholycke Hertekens. Met nodige annotatien en verklaringen hier en daer verlicht. Mitsgaders met verscheydene kopere platen verciert.*—Dit "stichtelijck" boek werd in hetzelfde jaar nagedrukt door MICH. DE GROOT en JACOB KONYNENBERGH, te Amsterdam, en een 3e druk zag het licht in laatstgenoemde stad, in 1716, bij PHILIP VERBEECK. Een druk van 1617, die men soms vindt aangehaald, bestaat niet. Eene foutieve omzetting der cijfers, in de jaartallen 1671 (1e en 2e dr.) of 1716 (3e dr.) heeft waarschijnlijk aanleiding gegeven tot de meening, dat er ook eene uitgave van 1617 zou bestaan; &c.

Mr. Arnold also quotes JACQUES ALEXANDER DE CHALMOT without giving the work from which his citation is taken. I may add that a short notice of Adriaensen, signed RULAND, will be found in the Allgemeine Deutſche Biographie, from which we learn that a German translation has recently been made of the *Historie*. I append one more extract from Mr. Arnold's interesting article:

Onder de vele beschuldigingen, die tegen den Franciscaner worden ingebracht, is voorzeker de meest curieuse, dat hij (Adriaensen) ook al onder de ketters word gerangschikt, en wel onder de "Hooft-ketteren." In 1666 toch verscheen, bij W. GOEREE te Middelburg, eene verzameling van portretten, getiteld: *Tooneel der hooft-ketteren, bestaende in verscheyde afbeeltsels van valsche propheten, naeckloopers, geest-drijvers, sectarissen en duyvels-konstenaren. Bij een vergadert en in't coper gesneeden door* CHR. VAN SICHEM. Deze, hoogst

zeldzaam voorkomende verzameling bestaat uit 21 portretten, en de Franciscaner heeft de eer zicht, natuurlijk met de roede gewapend, in dit gezelschap te bevinden; zijn portret, echt of onecht, beslaat daarin het laatste blad.

In ditzelfde jaar, 1666, zag te Amsterdam een boekje het licht, getiteld: *De geest van Broér Cornelis Adriaenz., verhalende veele wonderlijke kluchten, vermaeckelijke aerdigheden, vuyle en lasterlijke redenen, uytbeeldende sijn inwendige gestalte.* (See p. 224, ante.) De titel van dit werkje, bestemd tot volkslectuur, is voldoende om den inhoud te doen kennen en tegelijkertijd te brandmerken. Het bestaat uit uittreksels uit de "Historie (en Sermoonen"), vermengd met anecdoten van het allerminste allooi, en vormt een ruikertje van bloemen van den allerslechsten geur, ontloken op den mesthoop die men wel eens "volksletterkunde" hoort noemen.

FLAGELLATION.—Already in another place* I have devoted some space to this subject, and have noticed several works especially devoted to it. In the remarks which I am about to offer I do not propose to overstep the boundary which I have already prescribed, viz., to confine myself strictly to the erotic aspect of the question.†

---

* Index Librorum Prohibitorum, see Flagellation in the *Index*.

† It may be worth noting that Flagellation does not appear to have been known to the ancients as an aphrodisiac. The scourge was freely used at Rome to slaves, to children, and, on occasions, even to actors. Doubtless, in proportion to the brutality or cruelty of their dispositions, some of the executioners, whether masters or parents, took pleasure in their work; but I am unacquainted with any passage in the Greek or Roman writers which might lead to the supposition that flagellation was indulged in as a direct provocative of lubricity. The blows distributed by the Luperci, at the feast of their god, were symbolical of purification and fecundity, but were not intended to produce concupiscence.

Space would not permit me to go into the merits of flogging as a means of correction either for adults or children; discussions on this head are very numerous,* and crop up occasionally at the present day, but their consideration would not be in keeping with the purpose of the present work. I shall then at once dismiss that phase of the subject, and only trouble my readers with the following account of the manner in which female culprits were treated at Bridewell during the early part of the last century:

From thence my Friend Conducted me to *Bridewell*, being Court-Day, to give me the Diversion of seeing the *Letchery* of some Town Ladies cool'd by a Cat of Nine-tailes: . . We then turn'd into the Gate of a Stately Edifice, which my Friend told me was *Bridewell*, at my first Entrance, it seem'd to me rather a Princes Palace, than a House of Correction; till gazing round me, I saw in a large Room a parcel of Ill-looking Mortals Stripp'd to their Shirts like *Haymakers*, Pounding a Pernicious Weed, which I had thought, from their Unlucky Aspects, seem'd to threaten their Destruction. . . . From thence we turn'd into another Court, the Buildings, being like the former, Magnificently Noble; where straight before us was another Grate, which prov'd the Women's Appartment: We follow'd our Noses and walk'd up to take a view of their Ladies, who we found were shut up as close as Nuns; but like so many Slaves, were under the Care and Direction of an Over-seer, who

---

* See, *inter alia*, The Gentleman's Magazine, Jany. and Feby. 1735, Oct. 1780; The Bon Ton Magazine, Nov. 1791, March, April, July, 1792, August, 1793, Feby., March, 1794, Nov. Dec. 1795, Jany. Feby. 1796; The World, No. 22; The Coventry Herald, Oct. 17, 1856; The Times, Nov. 16 to 21, 1856, March 18, 1861; The Leader, Feby. 11, 1860; The Star, May 6, 1860; The Englishwoman's Domestic Magazine, April to Dec. 1870; Notes and Queries, &c.

walk'd about with a very flexible Weapon of Office, to Correct such Hempen Journey-Women who were unhappily troubled with the Spirit of Idlenesss. These smelt as frowzily as so many Goats in a *Welsh* Gentlemans Stable, or rather a Litter of Piss-tail Children under the Care of a Parish Nurse; and look'd with as much Modesty as so many *Newgate* Saints Canoniz'd at the *Old-Baily*; being all as Chearful over their Shameful Drudgery, notwithstanding their Miserable Circumstances, as so many Jolly *Crispin's* in a Garret o'er St. *Hugh's* Bones, or *Vulcan's* in a Cellar o'er the merry Clinks of the Sledge and Anvil. Some seem'd so very Young, that I thought it very strange they should know Sin enough at those Years to bring them so early into a State of Misery. . . . Being now both tired with, and amazed at, the Confidence and Loose Behaviour of these Degenerate Wretches, who had neither Sense of Grace, Knowledge of Virtue, Fear of Shame, or Dread of Misery, my Friend Reconducted me back into the first Quadrangle, and led me up a pair of Stairs into a Spacious Chamber, where the Court was sitting in great Grandeur and Order. A Grave Gentleman, whose Awful Looks bespoke him some Honourable Citizen, was mounted in the Judgement-Seat, Arm'd with a Hammer, like a *Change-Broker* at *Loyds-Coffee-House*, when selling *Goods* by Inch of Candle; and a Woman under the Lash in the next *Room*; where Folding Doors were open'd, that the whole Court might see the Punishment Inflicted'; at last down went the Hammer, and the Scourging Ceas'd; that I protest, till I was undeceiv'd, I thought the Offenders had been Popish Penitents, who by the Delusion of their Priests, were drawn thither to buy Lashes by Auction. The Honourable Court, I observ'd, were chiefly Attended by Fellows in Blew-Coats, and Women in Blew-Aprons. Another Accusation being then deliver'd by a Flat-Cap against a poor Wench, who having no Friend to speak in her Behalf, Proclamation was made, *viz. All you who are willing E—th T—ll, should have present Punishment, Pray hold up your Hands:* Which was done accordingly: And then she was order'd the Civility of the House, and was forc'd to shew her tender Back, and tempting Bubbies, to the Grave Sages of the August Assembly, who were mov'd by her Modest Mein, together with the Whiteness of her Skin, to give her but a Gentle Correction.*

---

* The London-Spy, *London*, MDCCIV, pp. 129, 136, 139, 140.

By Bridewell all descend,
As morning pray'r and flagellation end.*

My purpose is to bring together a few additional facts and observations in illustration of this strange propensity, considered as a sensual pleasure, as regards both recipient and administrator. To the uninitiated, or to those unread in the literature of the subject,† it may seem incredible that any pleasure can be found in being flogged, but we cannot shut our eyes to the abundant evidence which exists that the patient, whether young or old, does really in many instances derive satisfaction when the chastisement is administered by a skilful or a sympathetic hand. In any case it cannot be denied that to some constitutions flagellation is a powerful aphrodisiac, an active inciter of sensual enjoyment. JOHN DAVENPORT‡ remarks:

As an erotic stimulant, more particularly, it may be observed that, considering the many intimate and sympathetic relations existing between the nervous

---

* GARTH, *Dispensary, a Poem &c. London*, 1703.

† The two most important works on the subject are *De Usu Flagrorum in Re Medica & Veneria*, by J. H. MEIBOMIUS; and the *Traité du Fouet*, by F. A. DOPPET; upon which has been compiled a small bibliographical pamphlet, entitled: *Essais Bibliographiques sur deux ouvrages* &c. 1875. Both works, together with the *abbé* BOILEAU'S *Histoire des Flagellans*, have been analysed by the Marquis DU ROURE in his *Analectabiblion*, vol. 2, p. 316.

‡ *Aphrodisiacs and Anti-aphrodisiacs*, p. 113.

branches of the extremity of the spinal marrow, it is impossible to doubt that flagellation exercised upon the buttocks and the adjacent parts, has a powerful effect upon the organs of generation.

M. SERRURIER* tells us of one of his schoolfellows who found an indescribable pleasure in being flogged, and who purposely and wilfully neglected his duty in order to draw upon himself the correction, which never failed to produce an emission of semen. J. J. ROUSSEAU's† testimony as to his sensations on being whipped are unequivocal:

Comme mademoiselle LAMBERCIER avoit pour nous l'affection d'une mère, elle en avoit aussi l'autorité, et elle la portoit quelquefois jusqu'à nous infliger la punition des enfans quand nous l'avions méritée. Assez long-temps elle s'en tint à la menace, et cette menace d'un châtiment tout nouveau pour moi me sembloit très-effrayante; mais après l'exécution, je la trouvai moins terrible à l'épreuve que l'attente ne l'avoit été: et ce qu'il y a de plus bizarre, est que ce châtiment m'affectionna davantage encore à celle qui me l'avoit imposé. Il falloit même toute la vérité de cette affection et toute ma douceur naturelle pour m'empêcher de chercher le retour du même traitement en le méritant; car j'avois trouvé dans la douleur, dans la honte même, un mélange de sensualité qui m'avoit laissé plus de désirs que de crainte de l'éprouver derechef par la même main. Il est vrai que, comme il se mêloit sans doute à cela quelque instinct précoce du sexe, le même châtiment reçu de son frère ne m'eût point du tout paru plaisant.

That adults, whether in the prime of life or of advanced age, especially such as have enfeebled their constitutions by excess,

---

* Dict. des Sciences Médicales, art. *Pollution*. Cited by J. Davenport, *ut supra*.

† Les Confessions, *Partie* I. *Livre* I.

take delight in being birched, and even crave for it, the books which I have elsewhere noticed, even were other evidence wanting, are sufficient to prove.

> Delicias pariunt Veneri crudelia flagra,
> Dum nocet illa juvat, dum juvat, ecce nocet.*

A very extraordinary instance of an old man, confined in the Bastille, to whom flagellation had become a second nature, is recorded by De Renneville.† Seeing a birch-rod in the chimney-piece, he enquired whether it was not kept to chastise a dog then in the room:

> Non, me dit notre féroce Philosophe, c'est le violon de ce vieux foû, en me montrant l'antique Docteur de la Faculté. Et soudain ce barbare Correcteur, empoignant le redoutable faisseau: allons, dit-il au puerile Vieillard, dans l'instant, sans replique, chausses bas. Ce bon-homme tout tremblant se jetta à genoux devant l'impitoïable Satyre, & son bonnet à ses genoux, en se grattant la tête des deux mains, il lui dit en pleurant: pourquoi me voulez vous foüeter? je n'ai pas encore fait de mal aujourd'hui. Faut-il me supplier en vous grattant la tête? lui répondit l'arrogant Pédant, & lui donnant des verges rudement sur les doigts: allons encore une fois chausses bas; vous n'amendez pas votre marché, en vous faisant tirer l'oreille. Je cru d'abord que ce n'étoit qu'un jeu; ce qui ne m'émut pas beaucoup. Mais quand je vis le pauvre imbecille, (sic) redoublant ses pleurs, détacher sa culotte, &, troussant sa chemise sanglante, découvrit des fesses toutes flêtries & décharnées, & tout en galle par la violence des flagellations, je me mis au devant pour

---

* Meibomius, *ut supra.*

† **L'Inquisition françoise**, *ou l'Histoire de la Bastille*, vol. 3, p. 256. A curious wood-cut illustrates the scene.

empêcher cet extravagant Bourreau d'outrager un Vieillard qui auroit bien été son Grand Pere. Monsieur, me dit ce foû furieux, élevant sa voix de Stentor, ARIAGA dit; *correctionem esse necessariam: sic opinor: ergo plectetur Petulans iste.* Ariaga, lui repondis-je, diroit s'il vous voïoit faire, que non seulement il y a de la folie, mais encore une cruauté outrée, de foüeter un Vieillard plus que septuagénaire, sans le moindre sujet: vous ne le maltraiterez pas en ma présence. Retirez vous, continua la Bête philosophique, en me regardant de travers comme un taureau qui veut joüer de la corne, si vous ne voulez pas que je vous traitte (sic) comme ce foû. Mr. *L'Ens irrationalis*, lui répondis-je, je souffrirai chrétiennement toutes vos folies, comme incurables, mais si vous vous avisez de me donner seulement une chiquenaude, je vous mettrai en un état de ne foüeter plus votre Aïeul: pensez y plus d'une fois, avant que de vous joüer à moi. En achevant ces paroles, je lui arrachai le Docteur décrepit d'entre les mains, qui après s'être essuïé les yeux commençoit à rattacher ses chausses; lorsque DU WAL vint à moi, son chapelet à la main, me dire du plus grand serieux de monde, que j'allois apporter dans la chambre un désordre épouvantable, si j'empêchois que ce Vieillard ne fût corrigé qui étoit d'une malice insuportable. J'allois lui répondre & lui faire connoître l'injustice qu'il y avoit dans un procédé si extravagant: lorsque le Médecin radoteur me dit. Mêlez vous de vos affaires; je veux être foüetté moi: c'est cette correction paternelle qui me tient en vigueur; & courant vers GRINGALET ses chausses détachées, il lui abandonna son derriére, qui fut fustigé par le Pédant à double reprise; car mon opposition avoit redoublé sa fureur. Après quoi le Docteur flagellé, demanda du pain & du beure au Philosophe bouru, qui lui en donna aux charges d'être plus sage à l'avenir.

GIOVANNI PICO DELLA MIRANDOLA, or PICUS MIRANDULÆ,* relates the following remarkable case:

Vivit adhuc homo mihi notus prodigiosæ libidinis et inauditæ: nam ad

---

* **Disputationes adversus astrologiam divinatricem**, lib. v., cap. 27. Cited in a translated form by John Davenport, *ut supra.*

Venerem nunquam accenditur nisi vapulet. Et tamen scelus id ita cogitat: saevientes ita plagas desiderat, ut increpet verberantem, si cum eo lentius egerit, haud compos plene voti, nisi eruperit sanguis, et innocentes artus hominis nocentissimi violentior scutica desaeverit. Efflagitat miser hanc operam summis precibus ab ea semper faemina quam adit, praebetque flagellum, pridie sibi ad id officii aceti infusione duratum, et supplex a meretrice verberari postulat: a qua quanto caeditur durius, eo ferventius incalescit, et pari passu ad voluptatem doloremque contendit. Unus inventus homo qui corporeas delicias inter cruciatus inveniat; et cum alioquin pessimus non sit, morbum suum agnoscit et odit.

The following adventure of NED WARD* is curious, and affords us at the same time a picture of the brothels in his day. Being one night with his friend, at the *Widows Coffee-House*, in conversation with the "Airy Ladies" of the establishment,

who should grovel up Stairs, but, seemingly, a Sober Citizen, in *Cloke* and *Band*, about the Age of *Sixty*. Upon which the Old *Mother* of the *Maids*, call'd hastily to *Priss*, and Whispering, ask'd her if there were any *Rods* in the House? I sitting just by, overheard the Question: The Wench answer'd, *Yes, yes, You know I fetch'd six penny worth but Yesterday*. Upon the Entrance of this grave *Fornicator*, our Ladies withdrew themselves from our Company, and retir'd like *Modest Virgins* to their Secret *Work-Room* of Iniquity; and left the *Old Sinner*, in the *Winter* of his *Leachery*, to warm his *Grey-Hairs* with a Dram of *Invigorating* Cordial, whilst we pay'd our Reckoning, were lighted down Stairs, and left the Lustful *Satyr* (to the Shame of his Age) a Prey to the two *Strumpets;* who I believe, found himself in a much worse Condition then a *Breech* between two *Stools*, or *Lot* in *Sodom*, between the Merry Cracks his Buxom Daughters. . . . I ask'd him what was the meaning, when the *Old Leacher* came into the *Coffee-Room*, that *Mother Beelzebub* ask'd

* The London-Spy, pp. 32, 33.

the Wench whether they had any *Rods* in the House? He smil'd at my Question; and told me he believ'd he should discover a new Vice to me which I scarce had heard of. That Sober seeming Saint, says he, is one of that Classis in the Black School of *Sodomy*, who are call'd by Learned Students in the Science of Debauchery, *Flogging Cullies*. This Unnatural Beast gives Money to those Strumpets which you see, and they down with his Breeches and Scourge his Privities till they have laid his Leachery. He all the time begs their Mercy, like an Offender at a *Whipping-Post*, and beseeches their forbearance; but the more importunate he seems for their favourable usage, the severer Vapulation they are to exercise upon him, till they find by his Beastly Extasie, when to with-hold their Weapons.

In THOMAS SHADWELL'S play of *The Virtuoso*, act IV, there is a scene of a similar nature. The old libertine, *Snarl*, who comes to be flogged, is asked by the girl: "I wonder that should please you so much, that pleases me so little?" He replies: "I was so us'd to't at *Westminster-School*, I cou'd never leave it off since." OTWAY, in his *Venice Preserved*, act III, scene I, has illustrated this propensity. The servile senator, *Antonio*, visits his mistress, *Aquilina*, to "have a game at romp;" and desires her to spit in his face. He plays the part of a dog, and gets under the table, begging her to use him like a dog, to kick him, &c.; until the courtesan fetches a whip and flogs him out of the room. The following epigram of KIT MARLOWE* is to the point:

---

* Works of CHRISTOPHER MARLOWE, *London:* M.DCCC.XXVI., vol. 3, p. 454.

When Francus comes to solace with his whore,
He sends for rods and strips himself stark naked;
For his lust sleeps, and will not rise before
By whipping of the wench it be awaked.
I envy him not, but wish I had the power,
To make myself his wench but one half hour.

That the executioner, whether male or female, not unfrequently finds pleasure in administering castigation, or in witnessing its infliction, even to one of his or her own sex, there can be no doubt. This opinion has been expressed by numerous authors. P. L. COURIER writes:

Tous ces célibataires fouettant les petits garçons et confessant les filles me sont un peu suspects. Je voudrais que les confesseurs fussent au moins mariés, mais les frères fouetteurs, il faudrait, sauf meilleur avis, les mettre aux galères, il me semble. Ils cassent les bras aux enfants qui ne se laissent point fouetter. Quel rage! *Flagellandi tam dira cupido!*

Many and various are the men who have left us reminiscences of their school miseries. From their descriptions of the fustigations inflicted by their preceptors,* and in some instances by their parents, we may gather that these "fouetteculs"† took a delight in the exercise. It will suffice to

* "BUCHANAN, tutor to King JAMES the first, used to whip his Majesty freely: when asked whether he did not fear to strike the Lord's Anointed? 'Nae,' said he, 'I never touch his anointed end.'"

† See Dict. de la Langue Verte, A. DELVAU, *Paris*, 1867.

enumerate here ERASMUS,* DESFORGES,† S. T. COLERIDGE,‡ CHARLES LAMB,§ ALEXANDER SOMERVILLE,‖ CAPEL LOFT,¶ Colonel WHITETHORN,** LEIGH HUNT. A similar conclusion must be arrived at after perusal of the floggings described by numerous writers of fiction, whose narratives, be it remarked, are generally based upon actual experience and observation.†† Indeed, such teachers as Dr. GILL‡‡ and Dr. COLET of St. Paul's School, Dr. DRURY and Dr. VAUGHAN of Harrow, Dr. BUSBY, Dr. KEATE, Major EDGEWORTH of Eton, The Rev. JAMES BOWYER§§ of Christ's Hospital, have become by-words

---

* De Pueris. † Le Poëte, *Paris.* 1819. vol. 1.

‡ Specimens of Table Talk, May 27, 1830.

§ *Essays of Elia*; and *Recollections of Christ's Hospital.*

‖ Autobiography of a Working Man. *London,* 1848.

¶ Self Formation; *or, the History of an Individual Mind*: *London.* 1837.

** Memoirs of a Cape Rifleman. I have not seen this work.

†† Vide RICHARD HEAD'S English Rogue; FIELDING'S Tom Jones; SMOLLETT'S Roderick Random; Capt. MARRYAT'S Rattlin the Reefer; DICKENS'S Nicholas Nickleby; KINGSLEY'S Westward Ho; TIECK'S Reisende; the *abbé* BORDELON'S Gomgam, *ou l'Homme prodigieux*; &c. Some very forcible descriptions of floggings will also be found in Settlers and Convicts, *London,* 1847; Twelve Years a Slave, *London,* 1853.

‡‡ See Gill upon Gill, *or Gill's Ass uncased, unstript, unbound,* MDCVIII; also DAVENANT'S lines *On Doctor Gill, Master of Paul's School.*

§§ "It is told of COLERIDGE that when he heard of his old master's (BOWYER'S) death, he remarked that it was lucky that the cherubim who took him to Heaven were nothing but faces and wings, or he would infallibly have flogged them by the way." The Blue-Coat Boys, p. 90. In the same vol. there are anecdotes of LAMB, COLERIDGE, and LEIGH HUNT. The above story has also been told, I believe, of Dr. Busby.

in this respect. They seem to have held with EDGAR ALLEN POE that: "Children are never too tender to be whipped: like tough beef-steaks, the more you beat them the more tender they become."

> Oh ye! who teach the ingenuous youth of nations,
> Holland, France, England, Germany, or Spain,
> I pray ye flog them upon all occasions,
> It mends their morals, never mind the pain: . . .*

I produce, from a MS. by an unknown hand, a short tale which has not yet, as far as I know, appeared in print. It is written with some humour, and, as it illustrates the proposition which I have just advanced, may not be altogether out of place here:

THE SCHOOLMASTER'S LITTLE DINNER.

At the time I kept a school in the North Riding of Yorkshire, I was once invited to a "little dinner," at the house of a neighbouring Schoolmaster, with whom I had hitherto had little acquaintance. He had the reputation of a clever man, of amiable disposition, but with a decided taste for the birch, and a fancy for using it in the strangest ways. He was a widower, and his home was kept by a housekeeper who went by the name of Mother Birch, from her supposed ability in the fabrication of rods that had a fine sting in them. When I arrived, I found the party consisted of two other pedadogues and myself, The one, whom I will designate as Dr. S., was the Master of the large Grammar School in the town of B—t, which he conducted with great ability and severity, and which had the peculiarity that all the assistants had licence to flog as well as the head-master, and were encouraged by his example to indulge that licence as far as possible. But the result was generally good, and as the boys were,

---

* BYRON, *Don Juan*, Canto II, stanza I.

many of them, successful at the Universities, nobody cared for the dunces whose posteriors passed from usher to usher on to the final arm of the Doctor himself, which he proudly asserted to be still the most vigourous in the school. The other guest, whom I will call Mr. T., was a younger man than myself, of a most agreeable exterior, but, from the shortness of his figure, the clearness of his complexion, and the curliness of his light hair, wearing an almost boyish appearance. He had been tutor in a noble family, who had enabled him to set up a small genteel school, and had entrusted their own children to his care. After the usual salutations, talk about the weather, and an enquiry of the Doctor, "whether he had had sufficient exercise in school this damp day;" to which the sage replied, "only fifteen, and two of them babies;" we entered the dining room. It was a spacious apartment, and, looking round, I saw that, besides the lights on the table, there were four candelabras in the corners of the room, which appeared to be held up by four boys, with their faces to the wall, their trowsers down to their heels, and their shirts pinned up to their shoulders. I never saw four chubbier or whiter bottoms. On a nearer inspection it was seen that their hands were so fastened as to give them the appearance of holding up the candles. As the master of the house made no remark on these singular pieces of furniture, and the servants took no notice, except pricking them with a fork as they passed, we guests said nothing, though I observed the Doctor casting ogrish eyes on one lad who turned his head round with an expression of manifest terror. The conversation turned on ancient sculpture, and when the first course was removed, our host said, "I am desirous to colour those statues of mine bright red, if these gentlemen will help me;" and the servant presented each of us with a long springy rod, decked with a hundred buds. The Doctor rushed at his choice, who reasonably shrieked at his approach. For some time no sound was heard, but the swishing of the twigs, and the roaring of the twigged. The backsides consigned to Mr. T. and myself were only prettily striped; that of our host was well reddened; but the Doctor's was a mass of gore, and we tore him off from it with some difficulty. When the lads were let down, their schoolmaster sent them to bed, saluting the sore burns with a vigorous kick, telling those which had come off best that "he would make all even to-morrow morning." We certainly sat down to our partridges with monstrous appetites, and Dr. S. crunched the bones with his teeth as if they had been those of the boy he had been flogging!

Nothing remarkable occurred till dessert, when four small plates were placed at the corners of the table, which were occupied by four charming boys of twelve or thirteen, dressed in light-blue jackets trimmed with silver-braid, and very tight white trousers. These Acolytes or Ganymedes, or whatever you please, handed round the fruit, cake, and wine, and cheerfully partook of the portions given to them. I saw them however eye with anxiety a long pasteboard box at the end of the table, which our host now opened, saying, "These are the sweet-meats for which my housekeeper is justly famous," and took out four most beautiful small rods, tied-up with blue riband. He then made over the biggest lad, his eldest nephew, to the Doctor's tender mercies, took the younger nephew to himself, and gave the other two, his own children, to Mr. T. and myself. They were across our knees in a trice: we smacked the tight white trousers for some time in an Epicurean way, before we untrussed them, while the salacious Doctor could not stand the covering for a moment, but got to the nakedness at once, and, setting to with the rod, had worked it to a stump, while we were still enjoying the urchins' struggles. The Housekeeper now came to carry off the little fellows, sobbing and puling, and was highly commended by the Doctor: "He had never used a nicer rod; he should never be tired, if he could always get such rods;" and so on, till she offered him a present of a dozen, which he accepted with gratitude, adding, "that he should reserve them for his own children in the holydays."

The conversation then naturally turned upon whipping: our host, an old Etonian, taking off the grotesque manner of Dr. KEATE, and Mr. T. imitating the absurd contortions of a school-fellow at Winchester, which had the effect of making the master laugh so much, he could not go on flogging. "Ah! no wriggling would have stopped old Keate," said Dr. S., but said it would be great fun, to act what Keate would have done in such a case. "I've no objection," said T., and helped our host to bring out a horse from behind the curtain. "I should like you to try that horse," said he, "a boy is as comfortable on it as in bed." T. was tied on, his breeches taken down, and the drama begun. His gestures and grimaces were most ludicrous; but it was soon evident from the marks on his skin that there was no fiction in the strokes of Dr. Keate. T. took a few cuts as part of the play, but as they became severer and showed no symptoms of cessation, he took a serious tone and desired to be let down. Dr. Keate however took all this remonstrance as part of the performance, and Dr.

S. and I, with great laughter, affected to do the same. "Let *me* try," said Dr. S., "whether I can't stop this fellow's impudence—let him down indeed! A pretty notion! won't stand it—won't he? we'll see that;" and, taking a fresh rod, he laid four or five dozen into him, without a comma: his handsome buttocks bled freely.

I now saw that the thing had gone too far. T. was furious at the pain and the trick; I therefore pushed the Doctor aside, and, with a new birch in hand, cried out: "It is my turn now. What say you, Master T., is this a joke, or are you fool enough to be angry?" "It's no joke," said he, "as you all shall find to your cost." "Well, then," said I, "if it's no joke, do your worst, and I'll cut your arse off." He looked in my face, and saw I meant what I said. "It is a joke, but a very bad one; untie me and I will say nothing about it." I unfastened his right hand, made him shake hands with all of us, wiped his buttocks, and covered them with a napkin to keep his shirt from being blooded, pulled up his trousers, and set him on his legs again, As, after this incident, the talk did not flow very easily, we sat down to whist, and it was very ludicrous to see poor T. every now and then putting his hand behind him and then playing the wrong card. After a rubber or two, the party broke up, Dr. S. declaring he had never spent a more charming evening; but said "he still hoped to whip a boy he had left to sit up to do an exercise, and who boarded in his house, before he betook himself to his conjugal duties." I told T., I hoped his fundamental experiences would make him merciful in his inflictions on others, and that I only regretted we had not had the Doctor in his place to complete the diversions of our "little dinner."

THACKERAY PÆDAGOGUS.

Women, as I have elsewhere remarked, delight in administering the birch; and innumerable are the tales of schoolmistresses whipping their pupils, mothers, and especially mothers-in-law, their children, and taking grim pleasure in the operation.*

---

* In illustration of this subject I reproduce two engravings, of which one

Indeed women are more cruel and relentless than men, especially to those of their own sex. The Marquis DE SADE,* whose testimony may be taken for what it is worth, but who, it cannot be denied, had paid much attention to the subject, after mentioning ZINGUA, queen of Angola, ZOÉ, wife of a Chinese emperor, THEODORA, wife of Justinian, MESSALINA, *la* VOISIN, *la* BRINVILLIERS, adds:

L'histoire, en un mot, nous fournit mille et mille traits de la cruauté des femmes, et c'est en raison du penchant naturel qu'elles éprouvent à ces mouvements que je voudrais qu'elles s'accoutumassent à faire usage de la flagellation active, moyen par lequel les hommes cruels apaisent leur férocité. Quelques-unes d'entre elles en usent, je le sais, mais il n'est pas encore en usage parmi ce sexe au point où je le désirerais. Au moyen de cette issue donnée à la barbarie des femmes, la société y gagnerait; car, ne pouvant être méchantes de cette manière, elles le sont d'une autre, et, répandant ainsi leur venin dans le monde, elles font le désespoir de leurs époux et de leur famille.

After this edifying elucubration, read the impressive words of J. MICHELET,† if I may be permitted to place them on the same page with those of the "joli marquis." Upon the subject of the cruel corrections inflicted on nuns in convents, he writes:

---

faces this page, the other page xvi, ante; concerning both consult note 8 on p. xvi.

* La Philosophie dans le Boudoir, *troisième dialogue.*

† Le Prêtre la Femme et la Famille, part 2, chap. 5.

Quoi ! lorsque dans les bagnes même, sur des voleurs, des meurtriers, sur les plus féroces des hommes, la loi défend de frapper,—vous, les hommes de la grâce, qui ne parlez que de charité, *de la bonne sainte Vierge et du doux Jésus*, vous frappez des femmes . . . que dis-je, des filles, des enfants, à qui l'on ne reproche après tout que quelques faiblesses.

Comment ces châtiments sont administrés ? C'est une question plus grave encore peut-être . . . Quel genre de composition la peur y fait-elle faire ? A quel prix l'autorité y vend-elle l'indulgence ? . . .

Qui règle le nombre des coups ? Est-ce vous, madame l'abbesse ? ou bien le père supérieur ? . . . Que doit être l'arbitraire passionné, capricieux, d'une femme sur une femme, si celle-ci lui déplaît, d'une laide sur une belle, d'une vieille sur une jeune ! On n'ose y penser. . . .

On a vu des supérieures demander et obtenir plusieurs fois des évêques le changement de confesseur, sans en trouver d'assez durs, à leur fantaisie. Il y a encore grande distance de la dureté d'un homme à la cruauté d'une femme. La plus fidèle incarnation du diable en ce monde, quelle est-elle à votre avis ? . . . Tel inquisiteur, tel jésuite ? Non, c'est une jésuitesse, une grande dame convertie, qui se croit née pour le gouvernement, qui, parmi ce troupeau de femmes tremblantes, tranchant du Bonaparte, use à tourmenter des infortunées sans défense la rage des passions mal guéries.

The following experience is extracted from a letter, dated March 13, 1859, written by a gentleman whose name I am not at liberty to divulge, but whose veracity may be relied upon :

In my boyish days it was customary in preparatory schools to have boys and girls together under a woman, and where the rod was used on all occasions with the utmost severity. We used to be birched in the presence of each other, the girls across the knee, or held under the arm, the boys on the back of a maid servant. This latter used often to come to our rooms, and play the schoolmistress, so did most of the girls. I have a vivid recollection of some extraordinary scenes in this line which have given me the perfect conviction of numerous women possessing the taste in question. In the school mentioned

above, the female who always assisted the mistress was evidently most fond of seeing the operation, though she liked us all, and was herself a great favourite with the boys, but it was always with a giggle and a joke that she told several boys almost every morning that they were not to get up until *Missus* had "paid them a visit," or after seeing them in bed telling them they were to keep awake until *Missus* should have had "a little conversation with them," that moreover she might be expected every moment with a couple of tremendous rods. This girl put us up to a great deal, and I fear developed our puberty far too precociously; she had a very large breast, and she arranged her dress so that while being horsed we had our hands completely slipped into, and feeling her bubbies; and the rocking and plunging used repeatedly to bring on emission. Many of the boys used to try to get whipped merely to experience this sensation. Although 40 years have elapsed since all this, yet the remembrance is as vivid as if it had occurred only yesterday.

In the **Memoirs of a Schoolmaster,** *Bath*, MDCCXC, there is a remarkable chapter, *My Marriage*, in which the pedagogue narrates how he fell in love with a widow whom he surprised whipping her daughters, and married forthwith. After which: "I made over absolutely to her authority and use all the bums in my establishment under thirteen years of age, the number of which was much increased by my advertising my marriage and 'the advantages of maternal care to my more tender pupils.' Tender indeed she kept their hinder parts, whipping them in her boudoir, with all sorts of pretty dodges and curious fancies." The following passage, which I extract from the **Memoirs of John Bell,** *a Domestic Servant, London*, MDCCXCVII,* is still more to the point:

* I have not seen either of these volumes, but use the MS. extracts made by a gentleman who took a special interest in all matters connected with the Rod.

The next service in which I found myself was that of a widow lady of fortune, whose family consisted of two nieces in their teens and a nephew twelve years old. She had been a handsome woman, and had still a fine person. When she engaged me, she said she should expect me to assist her in any thing that she required, which I at once promised to do. What this "anything" was soon appeared, for when I brought in breakfast the next morning, she asked me whether I had ever been servant in a school, and helped to whip the children? I answered I had not, but had often whipt my brother, whom I had taught to read. Some half-hour after, her nephew ran against me when I had a plate in my hand, which fell to the ground and was broken. "Now, John," said she, "hold that boy fast, while I get a good rod for his impudent bottom." Which she speedily produced out of a press, and handed to me, adding, "Sit down, and give it him, as you did your brother." I lost no time in stripping the little fellow and administered to him a proper correction, my mistress looking on with evident satisfaction. "Very well," she said, "you see what that boy wants, and you can give it him whenever he deserves it, but only in my presence, mind that." I now perceived she had a violent passion for seeing children whipt, but I own my astonishment was excessive, when, the same evening after tea, she ordered me to perform the same ceremony on the two nieces. It was indeed something novel for the young ladies of a house to be flogged by the footman, and to have their white thighs brought into contact with his red plush breeches. When my mistress perceived that I hesitated, she looked sternly at me and cried, "Instantly, on that sofa, or you leave the place," and pulling up the elder girl's petticoats, and pinning her shift high up, she pushed her towards me. I laid her gently across my knees, and though pretending to use force, tickled her so lightly that she was soon up again, more frightened than hurt. Not so the younger sister, who was short and stout, with a cross ugly face, but magnificent posteriors, which I am ashamed to say I lashed vigorously with far different feelings from those I experienced in chastising her slim and handsome companion. A slight second whipping for the boy closed the day's entertainment. I need not detail the various modes in which I executed my new and unexpected duties. In the morning she generally liked them whipt, while she sat at her work, counting the cuts and her stitches. In the evening she usually took it over her tea, sipping it out of her saucer, saying quietly, "Please, John, a little more on that right buttock—

that will do !" This occupation however took up so much of my time that I required the assistance of a page to get through my work. This my mistress at first refused, but acquiesced when I remarked that he would probably require a great deal of correction. So I chose a lad from the workhouse, sturdy and chubby, who, the master said, "took a deal of hiding." I made him sleep in my room, so that I could keep him always clean, and his backside fit to be exhibited to a lady. As he was hard to hold, four staples were, at my suggestion, driven into the drawing room wall, to which he was attached like a spread eagle. These were concealed from notice, the two upper by pictures, the two lower by a footstool. You may imagine that a stout urchin of fifteen, inured to punishment, afforded my mistress more occasions for her favourite diversion than the three genteel young people put together.

But these scenes, as far as I was concerned, drew rapidly to a close. Notwithstanding this lewd taste, my mistress was practically a dragon of virtue, and, on discovering that a tender relation existed between her pretty waiting-maid and myself, she turned us both out of the house at a moment's warning, and at great discomfort to herself. How she got on afterwards I don't know, as another service took me into a distant part of the country. I heard, however, that my two pupils, having considerable fortunes, made good marriages. I have frequently seen them in their carriages in London streets, and thought how little their husbands knew of the part I had taken in their education.

Evidence there is then, more than sufficient, to show that women take delight in chastising others, that they are more prone to it, and more insatiable and obdurate than the sterner sex. Should this not have been already proved, I will adduce two cases which have come before the public tribunals, of France and England; those of Rose Defert, and of Elizabeth Brownrigg. The former is so extraordinary, and of such peculiar atrocity, that the account of the trial reads more like a chapter of *Justine*, than anything which could really have

happened in the present century. On the 3rd of December, 1859, NICOLAS and ROSE DEFERT, man and wife, inhabiting the village of "Ripont, canton de Ville-sur-Tourbe," were tried before the "Cour d'Assises de la Marne," and condemned to "travaux forcés à perpétuité," for flogging and otherwise barbarously illtreating their daughter, Adelina, 17 years of age. I transcribe a few passages from the trial* with which my readers may not be generally acquainted:

Chaque jour, matin et soir, ADELINA était fouettée sur les reins et sur les cuisses, à nu, avec un martinet. Il est même arrivé que son père l'a suspendue, par les poignets au plafond, et, dans cette situation, après lui avoir préalablement relevé les vêtements, il lui appliquait sur toutes les parties du corps de nombreux coups de martinet.

Enfin un soir, au mois de mars, les accusés la firent venir dans un fournil, situé derrière la cuisine. Là, Defert l'attacha solidement avec des cordes sur un établi, sa poitrine et son ventre étaient fixés contre le bois; puis, il prit dans un brasier, qu'il avait préparé, des charbons ardents, et les promenant sur les jambes de sa fille, il la brûlait çà et là par places, renouvelant les charbons à mesure qu'ils s'éteignaient. Déjà il l'avait brûlée au cou par le même procédé. . . .

Le lendemain soir, elle fut de nouveau liée sur l'établi, flagellée avec le martinet, et, quand ce premier supplice fut fini, sa mère entra, armée d'un bâton, à l'un des bouts duquel était enroulé un linge imbibé d'acide nitrique, et, à l'aide de cette espèce d'éponge, elle baignait lentement les plaies produites par les brûlures de la veille. . . .

On ne flagellait pas seulement ses plaies vives avec un martinet, on frappait aussi les chairs sanglantes avec une planchette garnie de clous. Dès le lende-

* As reported in La Presse, Dec. 7, 1859.

main, on lui infligeait ce supplice; bien plus, sa mère lui brûlait la fesse droite en y tenant apposées, jusqu'à leur entière combustion, des allumettes enflammées; après quoi elle arrosait la blessure d'acide nitrique. . . .

Defert tenait à sa fille des propos grossiers, cyniques, et il avait essayé de l'initier, dans des conversations significatives, à la connaissance de tout un ordre d'idées qu'il eût dû lui cacher soigneusement. Il avait même tenté des attouchements sur sa personne; mais là s'arrêtent les révélations d'Adelina, qui a refusé de s'expliquer davantage à cet égard. Toutefois, il est certain que sa mère a été informée par elle de tout ce qui s'était passé.

Quoi qu'il en soit, il lui était réservé de subir un nouvel outrage et un nouveau supplice. Un soir, au mois d'avril, ses frères étant couchés ou occupés ailleurs, les accusés la firent déshabiller dans la cuisine; quand elle fut deminue, on la coucha par terre sur les reins; l'un de ses pieds fut attaché à une table, l'autre à la poignée de la serrure d'une porte: elle avait ainsi les jambes écartées et relevées. Alors son père lui introduisit de force un morceau de bois dans les organes sexuels et l'y maintint pendant plusieurs minutes; sa mère, elle, assistait son mari et l'avait aidé dans les préparatifs de ce crime. Le morceau de bois, une baguette de sureau, a été retrouvé. Le médecin avait pu constater les étranges désordres que cet acte de barbarie avait apportés dans l'organe. Il en avait soupçonné la cause, en raison même de la nature des ravages qu'il avait observés. Les aveux d'Adelina ont, à la fin, expliqué les conjectures.

The case of Mrs. BROWNRIGG of Fleur-de-luce Court, London, will be too familiar to my readers to need any details; suffice it to mention that she was executed at Tyburn, in 1767, for the murder of her apprentice, MARY CLIFFORD, who had died of the effects of the inhuman treatment which she had received at the hands of her mistress. A writer of the time was bold enough to print an apology for this wretched female, and to argue in defence of excessive fustigations on all oc-

casions.* I extract a few of his remarks which have special reference to the matter in hand, and from which it would appear that the whipping of apprentices was very general in that day:

I have thought (observes this cynical writer) I should do a good Work to my fellow-citizens and to the Public if I could establish the following propositions:

First.—That Mrs. Brownrigg did not suffer in consequence of merely whipping with severity her faulty apprentices.

Secondly.—That the death of Mary Clifford, following on her punishment, has nothing in it which should deter Parents, Guardians, Masters and Mistresses, Schoolmasters and Schoolmistresses, from using all the modes of correction, which the good old customs of this country allow, and by which the peace and order of this community are chiefly maintained.

First.—It is evident to any man of sense that Mrs. Brownrigg was the victim of her own imprudence. She might have whipt her apprentices all she did, and even more, and attracted no public notice whatever, if she had only fed them well, lodged them commodiously, treated them with general kindness, when not correcting them, and, before all, paying due and proper attention to the healing of their sores and their general health. Her neglect of their bodies after whipping is positively surprising. If not from humanity, yet even for the gratification of her own taste, one would imagine that she would prefer to have clean and fresh skin to flog, rather than corrupt and ulcerated flesh: it is quite unexcusable. In all well-ordered Seminaries the Bottoms are *dressed* as regularly and as neatly as the pupils. When the Rogue has been flayed at the Cart's-arse, or the soldier scarified at the triangle, he receives the best medical assistance to promote his recovery. A good Master or Mistress will have Rags

---

* Mrs. Brownrigg's Case fairly considered. *Addressed to the Citizens of London. By* One of Themselves. *London.* M.DCCLXVII. Apply note at p. 459, ante.

and Ointment ready as Rods, and although it may be sometimes necessary to return to a Back or Backside, before the marks of a former flogging have disappeared (else a sore bottom would be an excuse for any fault), yet the repeated punishment should always be followed by redoubled care. The evidence of the surgeon of the hospital, to which Mary Clifford was conveyed, was to the effect "that the wounds she had received at the whippings, *for want of proper care*, occasioned her death." There is no reason to believe but that, if she had been humanely and skilfully attended to after her six whippings, she would have been as well as ever: though, no doubt, six successive whippings in one day are sharp practice; yet on this point we can form no opinion till we know the amount of each whipping, and the separate provocations: the whole may not have been three dozen lashes, and we remember, in our school-experience, seeing a lad, now an Alderman of this City, horsed ten different times till he confessed that he had told a lie: he perhaps owes it to those ten successive whippings that he has been so honest a man ever since: but he was three days in the hands of the Doctors, and looked very rueful, when he returned to school. MARY JONES, another prentice girl, seems to have been none the worse for her punishments, the mode of which was both convenient and ingenious, and will certainly be adopted in many households, when they come to hear of it. Two chairs were laid down on the kitchen-floor in such a manner that one supported the other: the girl was then fastened tight on their backs, either naked or with her clothes over her head, and received her allowance.

The conduct too of the jury in the case of JOHN BROWNRIGG proves that they did not connect the death of Mary Clifford with the whippings she had got. For this young man, either from pleasure in the sport, or out of affection to his mother (who was much beloved by her fifteen children, though she probably did not spare the Rod in bringing them up) took a large and frequent part in the chastisement of the prentices, and was nevertheless acquitted of the charge of murder. He had several times flogged MARY MITCHELL with great *gusto*—tying her up to a staple on one occasion stark naked, for stealing some chestnuts, and using the horsewhip vigorously; nor did he pay less attention to Mary Clifford, whipping her, one day, till he was quite tired, for not putting up a bed, and, another time, when his mother's strength was quite exhausted, topping up the punishment with twenty cuts.

KKK

All this would, I am convinced, have been set down to the lot of workhouse-girls who had fallen upon a hard family and were being taught the means of an honest livelihood, through their hinder skin, in somewhat of a rough fashion. But this foolish woman, in addition to the plentiful flogging, shut them up in horrid cellars, starved them, beat them with sticks and other hard substances over the head, and allowed the wounds on their heads and bodies to grow and putrify. For this she was properly hung and her family disgraced, but this must not be confounded with just discipline. This cruelty and ferocity have nothing in common with the honest satisfaction with which the Master, the Schoolmaster, and even the Parent wields the Rod or the Whip over the posteriors of the wrong-doer, and imprints his moral lessons in fair red characters on the person of the offender. Providence has evidently implanted this instinct in the human breast to counteract the excessive fondness of parental affection, and the torpid carelessness which would leave the young people under our care to grow up in idleness, ignorance and vice. The Rod has the "quality" applied elsewhere by our immortal bard—

"It blesses him that gives and him that takes."

I now come to my second Proposition, viz. that the sole event of the *death* of Mary Clifford should not in any degree limit the Quantum of castigation to be administered in our establishments and in our homes. The Londoners are not deprived of their diversion of seeing a villain whipped through their streets, because a fellow occasionally catches a jail fever and dies before his scabs are healed, &c.

Both these cruel women were aided, it is true, by men, and more directly so in the former than in the latter instance. But the crime of the woman in both cases, and more particularly in that of the Deferts, is much more heinous, and the cruelty far greater than of the man. One can understand a man, should the brutality of his nature be such as to admit of his attempting the chastity of his own child, seeking to avenge the

affront and disappointment of a repulse by the infliction of excessive punishment, but it surpasses the flight of the most savage and misanthrophic imagination to conceive a mother, the natural protector of her offspring even against the father, assisting in the defloration of her own daughter, and that in the atrocious and unnatural manner already described.

It has been seen that men take pleasure in flagellation, both as dispensers and recipients, and that the opposite sex are even more prone than they to administering the rod. It remains to be shown that women share the proclivity of being flagellated.* I have elsewhere† noticed a work, **The Merry Order of St. Bridget,** in which are detailed the pranks of a society of ladies who meet together for the mutual application of the birch. That book may not improbably have had its origin in the following description of a female whipping club which is said to have assembled every Thursday evening in Jermyn Street.‡

These female fœderates are chiefly matrons; who, grown weary of wedlock in its accustomed form, and possibly impatient of that cold neglect and indifference which, after a certain term, become attendant upon Hymen, determined to excite, by adventitious applications, those extasies which in the earlier period of marriage they had experienced. . . .

---

* In the seventh *tableau* of **La Galerie des Femmes,** E. Jouy depicts a mutual flagellation by three women. An etching illustrates the scene in the Brussels reprint of 1869.

† **Index Librorum Prohibitorum,** p. 305.

‡ **The Bon Ton Magazine,** Dec. 1792.

The respectable society, or club, of which we now treat, are never less than twelve in number. There are always six down, or stooping down, and six up. They cast lots for the choice of station, and after a lecture which is every evening read or spoken extempore, upon the effects of flagellation, as experienced from the earliest days to the present moment, in monasteries, nunneries, bagnios, and private houses, the six patients take their respective situations, and the six agents placing bare those parts which are not only less visible, but less susceptible of material injury, and also most exquisite in point of sensation, begin the courses of practice. The chair-woman for the meeting accommodates each with a stout engine of duty, and being herself the *fugal-woman* in the evolutions, takes the right hand of line, and pursues the manual exercise in what manner, and with whatever variety she pleases: the rest of rank keeping a watchful eye upon her performance, and not daring, under a penalty of a double dose of the same nostrum, which is sometimes more than the offenders can endure, either at, or after the ceremony (sic).

Agreeably to the fancy of the chair-woman, sometimes the operation is begun a little above the garter, and ascending the pearly inverted cone, is carried by degrees to the dimpled promontories, which are vulgarly called buttocks; until the whole, as Shakespear says, from a milky white,

'Becomes one red!!'

Sometimes the wanton, vagrant fibres are directed to the more *secret* sources of painful bliss! sometimes the curious, curling tendrils bask in the Paphian *grove!* and sometimes, as the passions of the fair directress rise, they penetrate even the sacred *cave of Cupid!*

There it is that the submissive patients generally, with one voice, cry out 'It is too much!' and rising from their stations, express in the most feeling language, their several sensations.

The fair president now resigns her rod, the emblem and engine of her office, to whom she thinks the most adroit and capable, and together with the remaining five, take the several stations of their predecessors.

The course is recommenced with whatever additions and improvements the new performer pleases; sometimes the process is reversed, and beginning at the grove and cave already mentioned, with gentle applications proceeds to the swelling mountains, where the strokes growing more fierce and frequent, the second file of patients cry out in their turn for mercy!

Towards the end of the seventeenth century the streets of London were haunted by an individual whose diversion it was to truss, and slap or whip the women he met. So adroit was he, that popular belief endowed him with supernatural powers. I have before me a curious broadside, "London, Printed for EDWARD BROOKS, 1681," headed: *Whipping Tom Brought to light, and exposed to View: In an Account of several late Adventures of the pretended Whipping Spirit.* Whipping Tom, we are told:

for some weeks past, has lurked about in Alleys, and Courts in *Fleet-street, Chancery-lane, Shoe-lane, Fetter-lane,* the *Strand, Holbourn,* and other places, and at unawares seazes upon such as he can conveniently light on, and turning them up as nimble as an Eeel (sic), makes their Butt ends cry *Spanko;* and then (according to the Report of those who have felt the weight of his Paws) vanished; for you must know, that having left the Country, he has not the advantage of getting Rods, and therefore is obliged to use his hands instead thereof: His first Adventure, as near as we can learn, was on a Servant Maid in *New Street,* who being sent out to look her Master (sic), as she was turning a Corner, perceived a Tall black Man standing up against the wall, as if he had been making water, but she had not passed far, but with great speed and violence seized her, and in a trice, laying her cross his knee, took up her Linnen, and lay'd so hard upon her Backside, as made her cry out most pitiously for help, the which he no sooner perceiving to approach (as she declares) but he vanished; and although diligent search was made, no person could be found.

Flagellation has also its ludicrous episodes, as the following passage from a book of travels of the last century will show:

Don't take an English lady to the Dutch Fairs. The chief dramatic exhibition there is a large-arsed woman who plays a sort of Female Pantaloon.

She is whipped on her naked bottom by both Harlequin and Clown, on every occosion and in every attitude. A favorite notion is for Harlequin to take her across one of his shoulders, while the other personages spank her backside. This must be an agreeable and lady-like profession: bless her fat bum!

I will conclude these cursory, disjointed remarks, and indeed my present undertaking, with the notice of a somewhat curious poem* on the subject:

---

* By no means the only one; several specimens will be found in the **History of the Rod.** Among those there cited I may mention more particularly: *The Terrors of the Rod* from **Donum Amicis,** "a small collection of poems printed solely for private distribution in 1815, by the late FRANCIS NEWBERY, Esq., the friend of Dr. Johnson, and Goldsmith's publisher;" **The Rod,** *a Poem in Three Cantos, by* HENRY LAYNG, *Fellow of New College, Oxford,* MDCCLIV, with a frontispiece. Mr. Layng gives most minute instructions about making the rod. The schoolmaster is described as follows:

> "Thus to his School the furious tyrant strode,
> "And all impatient shook his sounding Rod
> "With more than Classic Wrath, and thirst of Infant Blood."

The part castigated is thus graphically portrayed:

> "As when a Dairy-Maid with all her Art,
> "Prepares a Treat to fix her Lover's Heart,
> "The bleeding Rasberries with many a Vein
> "Of crimson dye the curdling milk distain;
> "So look'd, me seems, bedropt with purple Gore,
> "Poor Snowden's milk-white Bum unwhipp'd before."

In the *Notice of the Life and Works of Thomas Gent,* prefixed to the edition of his *History of Hull,* published a few years ago in "fac-simile of the original of 1735," by PECK AND SON of that town, there are some lines in which

Library Illustrative of Social Progress*

The Rodiad. By GEORGE COLEMAN.

"The schoolmaster's joy is to flog."—GRAY.

London: CADELL & MURRAY, Fleet Street. 1810.

Small square 8vo.; pp. 62; there is a frontispiece representing an arm and hand brandishing a birch; at the end of the volume, under the last lines of text, is a flagellum;† published by JOHN CAMDEN HOTTEN in 1871, at 12s. 6d.; issue 250 copies, of which about 200 were, in 1873, sold to a bookseller of New York. The date 1810 is entirely false, as are the names of author and publishers. The poem could not have been written earlier than 1820, because at p. 27, line 4, we find:

I read his bill of "penalties and pains;"

and again at p. 61, line 3:

Cut up with red-hot wire adulterous Queens,

GENT describes the salutary castigation he received from his mother. A short, but curious little poem will be found in the **Chansons de Gaultier Garguille** (HUGUES GUERU) 1631, in which "un gentil galand" asks his mother-in-law's advice respecting the manner in which he should correct his wife:

"Fessez, fessez, dit la commère,
"La peau du cul revient toujours."

* For other works issued under this rubric see p. 239 of my **Index Librorum Prohibitorum.**

† The same as that reproduced at p. 540 of Dr. SMITH'S **Dict. of Greek and Roman Antiquities.**

which evidently refer to the queen CAROLINE scandal; and her trial took place in 1820. Nor was the poem written by either the elder or younger COLMAN (the name, be it remarked, is misspelt, an *e* being erroneously inserted), but by one of the clients of the notorious SARAH POTTER,* alias Stewart, from whom it was obtained by a well known London collector; he lent the MS. to Hotten who printed it *without* permission. The volume is not free from errors, a list of which, made from collation with the original MS., may not be out of place here:

ERRATA IN *The Rodiad.*

Page	14,	line	4,	for	tobby	read	toby
„	14,	„	6,	„	in	„	on
„	16,	„	3,	„	Now	„	How
„	20,	„	2,	„	efforts	„	effort's
„	26,	„	2,	„	comrade	„	comrades
„	26,	„	3,	„	hinder	„	tender
„	26,	„	7,	„	Nerve	„	Revive
„	29,	„	6,	„	tightly	„	lightly
„	29,	„	7,	„	delays	„	relays
„	41,	„	2,	„	tittilation,	„	titillation
„	46,	„	6,	„	homely	„	hourly.

In his publication, **A History of the Rod,** Hotten used,

* I have given an account of her in the Index Librorum Prohibitorum.

among other materials, *The Rodiad;* at p. 485, a full analysis of the poem is given; it opens thus: "This poem, said to have been written by George Coleman (sic) the younger, is by far the most elaborate defence of the Rod that we have met with. The author describes all the varieties of flagellation—domestic, scholastic, penal, and eccentric—and is very enthusiastic in his praise of the Rod. Unfortunately it is impossible to give it entire, as many parts of it are altogether unsuitable for modern ears polite." The extracts there given afford however a correct idea of the style and character of the poem. Whoever the author may have been, he was no mean scribbler; the poem throughout is written with spirit, humour, and unction; its chief object is to show that "the schoolmaster's joy is to flog." The writer describes himself and his proclivities thus:

> But don't think me a sentimental fool;
> I'm a schoolmaster of the good old school,—
> One to whose ear no sound such music seems
> As when a bold big boy for mercy screams—
> Mercy, which with my will he will not get
> Till his low breeches with his blood be wet,—
> One who enjoys far more than any farce
> The writhings of a flagellated —;
> When the sharp ends of long fresh-budded rods
> Wrap round the thighs and twinge the burning cods;
> Or the more spicy play of waxy whips,
> Dissects the buttocks and tattoos the hips.
> For want of better sport, I hold with glee
> Some naughty urchin tight across my knee;

And while his puny pipe for pardon begs,
Stripe the white skin between his straddling legs.

* * * * * *

Oh, hour that comes too late and goes too soon,
My day's delight,—my flogging hour at noon;—
When I count up the boys that stay behind,
And class their bottoms in my cheerful mind!
I whipped *him* yesterday the *first*—to-day,
He's the *bonne bouche* with which to close the play,—
For nothing charms the true schoolmaster more
Than tickling up afresh the half-healed sore.

The poem terminates with the following rhapsody:

Delightful sport! whose never failing charm
Makes young blood tingle and keeps old blood warm—
From you I have no fancy to repair
To where *unbottomed* cherubs haunt the air;
Rather, methinks, I could with better grace
Present myself at some inferior place—
There offer, without salary, to pursue,
The business that on earth I best could do—
Propose to scourge the diabolic flesh,
For ever tortured and for ever fresh;
Cut up with red-hot wire adulterous Queens,
Man-burning Bishops, Sodomizing Deans;
Punish with endless pain a moment's crime,
And whip the wicked out of space and time;
Nor if the "Eternal Schoolmaster" is stern,
And dooms me to correction in my turn,
Shall I complain. When better hope is past,
Flog and be flogged—is no bad fate at last.

AUTHORITIES CONSULTED.

Note.

In quoting authorities, I would invite atttention to the following remarks: 1. The title should be given in full, or at any rate enough of it to show the nature or subject of the work, and to insure immediate reference in any catalogue arranged alphabetically, or by subjects, the author's name, and the place and date of publication. 2. When a book is published anonymously or under a pseudonym, the author's real name, when known, should be added in order to facilitate reference to catalogues arranged by names of authors. 3. When an author is one of several of the same name, some indication, sufficient to fix his identity, is desirable. 4. Abbreviations should be avoided, although those which are patent to the whole world, such as *Cat.* for *Catalogue*, *Dict.* for *Dictionary*, *Biog.* for *Biography*, &c. may be permitted; such contractions as *o. O.*, *o. J.*, *s. l.*, *n. r.*, *br.*, &c., are confusing to those imperfectly acquainted with the German or French languages. The bibliographer's object should be to render his work, in whatever language it may be compiled, useful and easy of consultation for members of every country, and he should keep in view the requirements of foreigners as much as of compatriots. I will adduce one single instance: In citing the *Political and Literary Anecdotes of his own times. By Dr. William King, Principal of St. Mary Hall, Oxon. London: John Murray*, 1819., one would be tempted to shorten the reference into *King's Anecdotes*. This would evidently be insufficient: a. The alphabetical reference would be lost. b. The reference by subject would be destroyed, for the work might figure under *Politics* or *Literature*. c. As three Doctors William King flourished at the same time (vide note at p. 322, ante) confusion is easy. d. As the *Anecdotes* were first published in 1818, a page reference without giving the date of the edition would be misleading.

A List of Authorities Consulted.*

Alcibiade Enfant A l'Ecole &c. Amsterdam Chez l'Ancien Pierre Marteau 1866.

See **Bibliographie des Ouvrages relatifs à l'Amour**, vol. i, p. 53; **Index Librorum Prohibitorum**, p. 23. The interesting *Avant-propos* by Poulet-Malassis, which I have used, was reproduced by Sacré-Duquesne of Brussels in his reprint, issued in 1875; 12mo. (counts 6); pp. xx and 120; with an etching, after Coypel, as frontispiece; title, date and contents same as the above noted edition of Gay.

Allgemeine Deutsche Biographie.

This work, now in course of publication at Leipzig, by aid of the King of Bavaria, promises to be one of the noblest biographical dictionaries produced by any country. The articles are signed; and the authorities appended at the foot of each memoir add materially to their value.

Theophili Georgi **Allgemeines Europäisches Bücher-Lexicon**, &c. Leipzig, 1742-53.

Folio; with three supplements. See **Bibliotheca Bibliographica**, p. 281.

---

* I do not repeat works already noted elsewhere, except when a different edition has been used; any authorities not found in the above list should be sought in the **Index Librorum Prohibitorum**, pp. 439 to 476.

Les Amoureux du Livre Sonnets d'un Bibliophile, Fantaisies, Commandements du Bibliophile, Bibliophiliana, Notes et Anecdotes. Par F. FERTIAULT Préface du Bibliophile Jacob (PAUL LACROIX) Seize Eaux-Fortes de JULES CHEVRIER Paris A. CLAUDIN M DCCC LXXVII

Large 8vo. (counts 4). A very handsome volume. The verses are not of a high order, but the preface, by M. Paul Lacroix, is interesting; and the etchings are clever. Briefly noticed in **The Academy**, No. for Oct. 12, 1878.

Amours et Intrigues des Prêtres Français, depuis le xiiie siècle jusqu'à nos jours, ou Désordres, Malheurs, Crimes, qui sont le fruit du célibat des prêtres. &c. Par E. M. MASSÉ. Paris, Chez Les Marchands de Nouveautés. 1837.

Anecdotes of Celebrities of London and Paris. To which are added The Last Recollections of Captain GRONOW, formely of the First Foot Guards. A New Edition. London: SMITH, ELDER & Co., 1873.

8vo. A reprint, with additions, of **Celebrities of London and Paris**; &c. *London*: 1865; the preface and frontispiece are however omitted.

Annales de la Société d'Émulation pour l'Histoire et les Antiquités de la Flandre Occidentale, Publiées par les soins du Comité Directeur. Bruges. VANDECASTEELE-WERBROUCK, Imprimeur de la Societé.

Annales de l'Imprimerie des Elsevier, ou Histoire de leur Famille et de leurs Éditions. Par CHARLES PIETERS, &c. Seconde Édition, revue et augmentée. A Gand, &c. 1858.

Annales de l'Imprimerie des Estienne ou Histoire de la Famille des Estienne et de ses éditions, par ANT. AUGS. RENOUARD. Deuxième Édition. Paris, M.DCCC.XLIII.

Areopagitica. The reprint by Mr. EDWARD ARBER, 1868.

L'Arsenal de la Dévotion Notes pour servir à l'Histoire des Superstitions Par PAUL PARFAIT Septième Édition Paris DECAUX

Large 12mo. (counts 6); published in 1876; 3 francs.

L'Art de Désopiler La Rate, *Sive de modo C. prudenter.* En prenant chaque feuillet pour se T. le D. Entremêlé de quelques bonnes choses. *Non est ingenii cymba gravanda tui.* A Gallipoli de Calabre; L'an des Folies 175886.

By A. Jos. PANCKOUCKE. Vide **Bibliographie des Ouvrages relatifs à l'Amour,** vol. 1, p. 314.

Aspects of Authorship: or, Book Marks and Book Makers. By FRANCIS JACOX, &c. London: HODDER & STOUGHTON. MDCCCLXXII.

8vo. A very pleasant volume on literary matters.

The Autobiography of A Working Man, by "ONE WHO HAS WHISTLED AT THE PLOUGH." London: &c. 1848.

Large 12mo. By ALEXANDER SOMERVILLE.

Bentley's Miscellany.

The Bibliographical and Retrospective Miscellany, containing notices of, and extracts from, rare, curious, and useful books, in all languages; original matter illustrative of the history and antiquities of Great Britain and Ireland; abstracts from valuable manuscripts; unpublished autograph letters of eminent characters; and notices of book sales. London: JOHN WILSON. 1830.

8vo. This small volume contains a few useful things, but is not so important a work as its title would lead one to suppose.

A Bibliographical Antiquarian and Picturesque Tour in the Northern Counties of England and in Scotland. By The Reverend THOMAS FROGNALL DIBDIN, D.D. &c. London: MDCCCXXXVIII.

Bibliographie des Sciences Médicales Bibliographie— Biographie— Histoire— Épidémies— Topographies— Endémies Par ALPONSE PAULY, &c. Paris TROSS 1874.

Large 8vo.; double columns. The work is arranged in divisions, as indicated in the title, and the contents of each division put in alphabetical order; the volumes terminates with a *Table des Auteurs.*

A Bibliography of Bibliography or a Handy Book about Books which relate to Books being an Alphabetical Catalogue of the most important Works descriptive of the Literature of Great Britain and America, and more than a few relative to France and Germany By JOSEPH SABIN &c. New York SABIN 1877

8vo. This carefully done and well printed volume owes its existence, as its author tells us, to Mr. POWER's **Handy Book about Books** (see **Index Librorum Prohibitorum**, p. 462), which very poor compilation Mr. SABIN found "so disappointing that he determined to endeavour an improvement." In this he has succeeded, and his work may be fairly recommended as a companion and supplement to the more important labour of Dr. Petzholdt.

Le Bibliophile Français Gazette Illustrée des Amateurs de Livres, d'Estampes et de haute curiosité Paris BACHELIN-DEFLORENNE 1868.

4to. This publication, full of interesting matter not to be found elsewhere, and adorned with numerous fac-similes, portraits, &c., came to an end with its seventh volume in 1873; it is furnished with four alphabetical *Tables* embracing the 7 vols.

Bibliotheca Belgica, sive Virorum in Belgio Vitâ, Scriptorisque Illustrium Catalogus, &c. JOANNIS FRANCISCI FOPPENS &c. Bruxellis, M.D.CC.XXXIX.

4to.; 2 vols; with portraits.

Bibliotheca Hispana Nova sive Hispanorum Scriptorum qui ab Anno MD. ad MDCLXXXIV. floruere Notitia. Auctore D NICOLAS ANTONIO &c. MDCLXXXIII. 4to.; 2 vols.; double columns.

Bibliotheca Grenvilliana; or Bibliographical Notices of Rare and Curious Books, forming Part of the Library of the Right Hon. THOMAS GRENVILLE. By JOHN THOMAS PAYNE and HENRY FOSS. London: 1842. 8vo.; 4 vols.

Bibliotheca Uffenbachiana, seu Catalogus Librorvm, quos collegit ZACHAR. CONRADUS AB UFFENBACH, qvorvm pvblica habebitvr auctio in ædibus defuncti die VII. Martii. 1735. &c. Francofurti ad Moenum M DCC XXXV.

Small 8vo. (counts 4); 3 vols.

Bibliothecae Uffenbachianae universalis, complectens historicos ac caeteros, qui ad studia historica pertinent, &c., exhibet ZACH. CONRADUS AB UFFENBACH &c. Francofurti ad Moenum. 1730.

8vo.; 2 vols.; with an engraved frontispiece. Consult **Bibliotheca Bibliographica**.

Bibliothèque des Auteurs Ecclésiastiques du Dix-Huitième Siècle. Pour servir de continuation à celle de M. Du-Pin. Par M. l'Abbé GOUJET, &c. Paris, M.DCC.XXXVI. 8vo.; 3 vols.

Bibliothèque Dramatique de Monsieur DE SOLEINNE—Catalogue rédigé Par P. L. JACOB, &c. Paris Administration de l'Alliance des Arts, 1843

8vo.; 5 vols.; the second part of vol 5, or *Dernière Partie* contains *Livres doubles et Livres omis;* another part however containing two *Tables par* M. GOIZET must be added. Amateurs sometimes join to the set a serial volume, by JOSEPH DE FILIPPI: **Essai d'une Bibliographie générale du Théatre** *ou Catalogue raisonné de la bibliothèque d'un Amateur complétant Le Catalogue Soleinne Paris* TRESSE 1861, although it has no affinity with the noble compilation of Messrs. PAUL LACROIX and GUSTAVE BRUNET. The following catalogue may with more propriety be united with that of Soleinne, and indeed forms a natural supplement to it:

Bibliothèque Dramatique de PONT DE VESLE formée avec les débris des bibliothèques de SAINT-ANGE, de CROZAT, de M^me^ DE POMPADOUR, etc., continuée par M^me^ DE MONTESSON, possédée depuis par M. DE SOLEINNE, augmentée et remise en ordre par LE BIBLIOPHILE JACOB. Vente le Lundi 10 Janvier 1848, &c. Paris Administration de l'Alliance des Arts. 1847.

Biographia Medica; or Historical and Critical Memoirs of the Lives and Writings of the Most Eminent Medical Characters &c. By BENJAMIN HUTCHISON, &c. London: 1799. 8vo.; 2 vols.

Biographie Médicale. &c. Paris, PANCKOUCKE.

7 vols. This biographical dictionary, although issued separately, forms part of the **Dict. des Sciences Médicales**, see that title.

Biographie Médicale par ordre chronologique d'après DANIEL LECLERC, ÉLOY, etc. Mise dans un nouvel ordre, revue et complétée par MM. BAYLE et THILLAYE Paris 1855 8vo.; double cols.; 2 vols.

Biographie Pittoresque des Jésuites, ou Notices Théologiques et Historiques sur les Jésuites Célèbres. Par. M. COLLIN DE PLANCY. Bruxelles, 1839

Small 8vo. The names are arranged in alphabetical order; and the peculiar doctrines or remarkable deeds of each jesuit set forth in the concisest possible form. The volume contains also *Tablettes Chronologiques* showing the chief events connected with the order from the birth of Loyola, 1491, to the reestablishment of the jesuits in 1801 by Pius VII.

Biographisch Woordenboek der Nederlanden, &c., door A. J. VAN DER AA, &c. Haarlem, J. J. VAN BREDERODE. 1852.

Concerning this compilation. Mr. J. I. ARNOLD, in his article upon Adriaensen (vide p. 217, ante), remarks: "Hoe voorzichtig men moet zijn met het gebruik van dit *Biographisch Woordenboek*, kan o. a. blijken uit de omstandigheid dat men, onder de tallooze fouten en onnauwkeurigheden die in dit werk voorkomen, ook deze kan opmerken, dat in de lijst van boeken geschreven door ANTONIUS MATTHAEUS II, dezelfde titels voorkomen als in de lijst der werken geschreven door diens vader, ANTONIUS MATTHAEUS I."

The Blue-Coat Boys; or, School Life in Christ's Hospital. &c. By WILLIAM HARNETT BLANCH, &c. London: ALLEN. 1877.

8vo.; with an illustration showing the respective sizes and weights of the birches as used at Eton and at Christ's Hospital.

The Book-Hunter etc. By JOHN HILL BURTON WILLIAM BLACKWOOD & Sons Edinburgh and London MDCCCLXII

8vo. This pleasant and beautifully got up volume, full of pertinent and instructive matter concerning books, book-societies, book-collecting, and collectors, is deficient in one thing—it wants an index. It has now become uncommon, and it is to be hoped that a new edition, furnished with an alphabetical table of contents, may soon be issued.

The Book of God. The Apocalypse of Adam-Oannes. By ⊙ &c. London: REEVES & TURNER.

Large 12mo. Two other volumes, published by TRÜBNER & Co.: *An Introduction to the Apocalypse*, and *A Commentary on The Apocalypse*, complete the work. The volumes are without dates, but the third was issued in October, 1870. To *The Book of God* should be added a supplementary and serial work: **Enoch** *The Second Messenger of God. London* TRÜBNER & Co. 2 vols. These five very remarkable volumes, displaying a vast amount of erudition, were written by Dr. EDWARD VAUGHAN KENEALY, whose object and mission, he tells us, were: "that mankind should be embraced within one fold of faith: and, although this may at first sight appear a dream to one who contemplates the infinite variety, opposition, and dissension, which characterise the various forms of Christianity, nevertheless I see no reason why the followers of JESUS, should not be as united as those of FOHI, BRIGOO, LAO, or MOHAMMED: mighty masses, to be counted by hundreds of millions, and who are more completely united in faith, more absolutely sincere in their belief, than Christians ever have been."

British Artists from HOGARTH to TURNER; being a Series of Biographical Sketches By WALTER THORNBURY, &c. London: HURST and BLACKETT. 1861. 8vo.; 2 vols.

Caprices d'un Bibliophile par OCTAVE UZANNE Paris ROUVEYRE 1878

8vo.; with a finely etched frontispiece by AD. LALAUZE; issue 572 copies. A well got-up and pleasantly written volume, not profound, but light and amusing. Mr. A. LANG, in a short notice in **The Academy** for Oct. 19, 1878, considers it "disappointing," and adds, concerning the most characteristic sketch in the book, *Le Cabinet d'un Eroto-Bibliomane:* "There is little pleasure in reading about such a poisonous creature and his scrofulous collection."

Catalogue de Livres Anciens et Modernes &c. de la Librairie AUGUSTE FONTAINE précédé d'une notice Par M. P. L. JACOB, bibliophile Paris FONTAINE 1877

This bookseller's catalogue is worth preserving if only on account of the very interesting introduction of 20 pages by M. PAUL LACROIX, entitled: *Les Catalogues de Livres et Les Bibliophiles Contemporains.* "Tout est à lire (observes C. GRELLET in **Le Conseiller du Bibliophile**, vol. 1, p. 325) dans cet excellent travail, dont l'une des particularités les plus curieuses est le rapprochement fait, par le savant bibliophile, entre le prix d'un livre aujourd'hui et le prix de ce même livre à différentes époques." The notice of the living book-collectors of France is also valuable.

Catalogue des Livres Imprimés, Manuscrits, &c. composant la bibliothèque de M. C. LEBER: &c. Paris TECHENER. 1839. 8vo.; 4 vols.

Catalogue des Livres, Manuscrits, &c. formant le cabinet de feu M. BORLUUT DE NOORTDONCK. Dont la vente aura lieu à Gand, le 19 Avril 1858 &c. Gand.

2 vols., with an additional vol., pp. 50, of *Prix d'Adjudication.* A portrait of M. de Noortdonck, designed and engraved by ROY, faces the title-page of the first volume.

Catalogue des Livres précieux, singuliers et rares, tant imprimés que manuscrits, qui composaient la Bibliothèque de M. * *, *dont la vente se fera le 15 novembre* 1803 &c. Paris, chez BLEUET jeune, &c. An XII.—1803.

This catalogue of the library of MÉON, *commis au Ministère de la Guerre,* composed of more than 4000 articles, comprises many most rare and curious works on woman, the relations of the sexes, sorcery, &c., and is exceedingly rich in satirical and anti-clerical productions.

Catalogue des Livres rares et curieux composant la bibliothèque de feu M. C. F. KOFOED &c. Bruxelles OLIVIER MDCCCLXXVII

The sale of M. Kofoed's library took place at Brussels, in February, 20th to 24th, 1877. This catalogue is particularly rich in illustrated books. M. KOFOED's plan of illustration is thus set forth in the *Avant-propos:* "L'honorable bibliophile dont nous produisons ici le cabinet eut le mérite d'entrevoir une nouvelle voie et une voie plus sérieuse. L'illustration des auteurs, a dit un spécialiste accrédité, est un art délicat et splendide, qui suppose à la fois la richesse et la distinction de l'esprit. On n'avait jusqu'alors recueilli des estampes qu'au point de vue exclusif de la gravure, des états, des sujets, et souvent à tous ces points de vue assez confusément. M. Kofoed donna à ses recherches un objectif plus sérieux, plus philosophique: il s'attacha surtout à l'intérêt historique des images, au développement successif de la pensée créatrice et de l'interprétation des sujets. Il établit méthodiquement la série de figures anciennes et modernes, depuis la conception originale de l'œuvre jusqu'aux compositions les plus récentes, et il réunit ainsi, comme en un faisceau, tout ce que l'art du dessin a produit sous l'inspiration littéraire. Tel fut le plan que s'imposa cet amateur vraiment éclairé et la manière intelligente dontil comprit l'illustration des livres."

Catalogue des Livres Rares &c. et des Manuscrits Anciens (du x^e^ au xviii^e^ siècle) composant la bibliothèque de M. VICTOR LUZARCHE dont la vente aura lieu à Paris, le 9 Mars 1868 &c. Paris CLAUDIN 1868

2 vols.; with 10 fac-similes.

Catalogue des Ouvrages, Écrits et Dessins de toute nature Poursuivis, Supprimés ou Condamnés depuis le 21 Octobre 1814 jusqu'au 31 Juillet 1877 &c. Par FERNAND DRUJON Paris ÉDOUARD ROUVEYRE. 1878.

In course of publication. The numerous bibliographical notes, which it contains, gives this catalogue special interest and value.

OOO

Catalogue Général de la Librairie Française &c. Par Otto Lorenz &c. (1866-1875.) Paris O. Lorenz, 1876

8vo.; 2 vols.; forming vols. 5 and 6 of the former issue.

A Catalogue of the Library of the London Institution: &c. M.DCCC.XXX.V.

4 vols. "One of the completest Catalogues ever published. It is classified and has an Index of Authors." H. B. Wheatley, **What is an Index?**, p. 35.

A Catalogue of the Royal and Noble Authors of England, with Lists of their Works, &c.

Forms part of *The Works of* Horatio Walpole, *Earl of* Orford. *In Five Volumes. London.* MDCCXCVIII. 4to. A sixth volume, in 2 parts, of letters must be added.

Catalogue Raisonné de la Bibliothèque Elzévirienne 1853-1870 Nouvelle Edition Paris Daffis 1870

Causes Célèbres et Intéressantes, avec les Jugemens qui les ont décidées. *Rédigées de nouveau par* M. Richer, &c. Amsterdam. Michel Rhey. 1772.

12mo.; 22 vols. Criminal trials, of which there are several collections, form a peculiar feature in French literature. Mr. John Hill Burton remarks: "All our literature of that nature must, however, yield to the French Causes Célèbres, a term rendered so significant by the value and interest of the book it names, as to have been borrowed by writers in this country to render their works attractive. It must be noted as a reason for the success of this work, and also of the German collection by Feuerbach, that the despotic Continental method of procedure by secret inquiry affords much better material for narrative than ours by open trial. We make, no doubt, a great drama of a criminal trial. Everything is brought on the stage at once, and cleared off before an audience excited so as no player ever could excite; but it loses in reading; while the Continental inquiry, with its slow secret development of the plot, makes the better novel for the fireside." **The Book-Hunter**, p. 138.

Causes Célèbres, intéressantes et peu connues, concernant les Ecclésiastiques et les Matières Religieuses, précédées d'un Essai sur les Causes des Crimes, Délits et Excès en fait de Matières Religieuses, Par M. GODEFROID. &c. Paris, Au Bureau des Causes Célèbres, Rue de l'Arbre-sec, N. 22. 1828.

12mo. (counts 6). The most interesting items in this small vol. are the trials of MINGRAT, DUGAS, CLAUX, MOLITOR, SIBFFRID, and CONTRAFATTO, whose names appear on the title-page; there are also one or two interesting articles concerning the Jesuits.

The Church Review.

The Church Times.

Le Citateur. Par PIGAULT-LEBRUN. &c. A Paris, Chez BARBA, &c. 1803.

8vo. (counts 4); in two parts; original edition. Other editions are: 1811; 1829, forming the 21st, or supplementary vol. to the *Œuvres Complètes*; 1836; and finally, *Bruxelles*, GAY et DOUCÉ, 1879, printed in green. *Le Citateur* has been translated into Spanish and Portuguese. During the Restoration it was frequently seized, and was "mis à l'index" in 1825 and 1827; it has also been condemned by the authorities at Rome. We are told that NAPOLEON I, displeased at papal aggression, projected the distribution, in 1811, of 10,000 copies of *Le Citateur* among the public; but it does not appear that his intention was carried out. See Cat. des Ouvrages Condamnés, *Paris*, 1874; Cat. des Ouvrages &c. Condamnés, F. DRUJON; Index Librorum Prohibitorum, *Romae*, MDCCCLXXVI.

Compendium Code des Jésuites. See p. 87, ante.

A Compendium of Irish Biography: comprising sketches of Distinguished Irishmen, and of Eminent Persons connected with Ireland by Office or by their Writings. By ALFRED WEBB. Dublin: GILL. MDCCCLXXVIII.

De la Confession et du Célibat des Prêtres ou la Politique du Pape Par FRANCISQUE BOUVET. Paris, Comptoir des Imprimeurs unis. 1845.

Il Convito Borghesiano in cui si raccontano dieci piacevolissime novelle Opera di Tommaso Grapputo Avvocato Veneto &c. Londra Per Isac Jacson (sic) 1800.

Large 8vo,; published either at Venice or Milan, with the pseudonym of Grappolino. Only a few copies have his real name, and a dedication, on the title-page, to Count Giulio Bernardino Tomitano.

The Coventry Herald.

Le Couvent de Baïano, Chronique du Seizième Siècle, extraite des Archives de Naples, et traduite littéralement de l'Italien, Par M. J.... C.... o; précédée de Recherches sur les Couvens au Seizième Siècle, Par M. P.-L. Jacob, Bibliophile. Paris, H. Fournier Jeune. M DCCC XXIX.

Les Crimes des Papes, par Louis de la Vicomterie, &c. Illustrés de 8 belles planches, &c. Bruxelles, Hausman. 1857.

A Critical Dictionary of English Literature and British and American Authors Living and Deceased &c. By S. Austin Allibone. London: Trübner. 1872.

Large 8vo.; 3 vols. This noble work is particularly valuable for the extracts from reviews, and the opinions of other writers appended to Mr. Allibone's own notices. It embraces also many items not generally found in a bibliographical dictionary: I will mention only, the interesting gathering of quotations from authors who have eulogised books; and the judicious remarks, and pertinent citations concerning indices, at vol. 1, pp. 13 and 85.

Crockford's Clerical Dictionary. London: Horace Cox.

Curiosités de l'Histoire des Croyances Populaires au Moyen Age par P. L. Jacob Bibliophile. Paris Delahays, 1859

Découvertes d'un Bibliophile, ou Lettres sur Différents Points de Morale enseignés dans quelques Séminaires de France. Deuxième Édition. Strasbourg, G. SILBERMANN. 1843.

8vo.; pp. 41. This able and trenchant pamphlet, chiefly directed against the obscenities of LIGUORI and MOULLET, figures erroneously in **La Littérature Française** and the **Cat. Général de la Librairie Française** among the works of Libri; it is however from the pen of M. FRÉDÉRIC BUSCH, and will be found noticed at some length in **Les Supercheries Littéraires,** vol. 1, col. 523; in **Dict. des Anonymes,** vol. 1, col. 849; in **La Littérature Française,** vol. 2, p. 482, &c. It should be completed by 4 pages, issued separately, and headed *Note,* not *Supplément* as given in **Les Supercheries.** At the time of its publication the *Découvertes* created much sensation. In his **Lettres sur le Clergé,** p. 76, M. LIBRI, who cites it as *Documents,* instead of *Découvertes,* remarks: "Je ne sais de quelle source il est parti, mais certes ce trait a été lancé par une habile main, et il a eu pour résultat de forcer les pieux assaillants à défendre leur propre morale, mise à nu par des citations irréprochables."

Dénonciation des Crimes et Attentats commis par Les Jésuites dans toutes les parties du Monde, publiée Par C. LISKENNE. Paris, chez Les Marchands de Nouveautés. 1826.

Small 8vo.; pp. 268. This little volume comprises a succinct epitome of jesuitical misdeeds. It is arranged chronologically, and, from 1491 to 1760, gives the chief crimes and disorders of which the order were guilty. Were it furnished with an alphabetical index, it would be a valuable and convenient hand-book of the subject. A brief note upon Ch. Liskenne, concerning chiefly his personal appearance, will be found in **L'Intermédiaire,** xi., 669.

Description Raisonnée d'une Jolie Collection de Livres (Nouveaux Mélanges tirés d'une petite bibliothèque) Par CHARLES NODIER &c. Précédée d'une Introduction par M. G. DUPLESSIS De la Vie de M. Ch. Nodier, par M. FRANCIS WEY et d'une Notice Bibliographique sur ses Ouvrages. Paris J. TECHENER. 1844.

Les Dessinateurs d'Illustrations au Dix-Huitième Siècle Par le Baron Roger Portalis Paris Damascène Morgand 1877

8vo.; 2 parts, with continuous pagination; embellished with a well etched frontispiece by Jacquemart.

Le Diable peint par lui-même, ou Galerie de petits romans et contes merveilleux, Sur les aventures et le caractère des démons, leurs intrigues, leurs malheurs et leurs amours, et les services qu'ils ont pu rendre aux hommes, extrait et traduit des écrivains les plus respectables. Par M. Collin de Plancy. Seconde Édition. Avec une belle figure en taille-douce. Paris, P. Mongie aîné. 1825.

Dictionary of American Biography, including Men of the Time; &c. By Francis S. Drake. Boston: Osgood, 1876.

Dictionary of English Literature &c. By W. Davenport Adams Cassell London. 8vo. Published in 1877.

A Dictionary of Greek and Roman Antiquities. By Various Writers. Edited by William Smith, D.C.L., LL.D. Illustrated. London: John Murray. 1875.

Dictionnaire contenant Les Anecdotes Historiques de l'Amour, Depuis le commencement du Monde jusqu'à ce jour. Seconde Édition Revue, corrigée et augmentée par l'Auteur. Troyes, Gobelet. 1811.

8vo.; 5 vols. This remarkable work, compiled by M. Mouchet, a magistrate of Troyes, contains a vast quantity of most interesting matter, and deserves to be more universally known than it is.

Dictionnaire critique des Reliques et des Images Miraculeuses; Par J.-A.-S. Collin de Plancy. &c. Paris, Guien. 1821. 8vo.; 3 vols.

Dictionnaire de Biographie Chrétienne et Anti-Chrétienne, &c. Par François Pérennès, Publié Par M. L'Abbé Migne. Paris. 1851.

Large 8vo.; 3 vols.; form part of the *Nouvelle Encyclopédie Théologique.*

Dictionnaire de la Folie et de la Raison, &c. Par J.- A.- S. C*** De P***, &c. Paris THÉOPHILE GRANDIN. 1820.

Small 8vo.; 2 vols. Author COLLIN DE PLANCY.

Dictionnaire de la Langue Verte Argots Parisiens comparés Deuxième Édition Entièrement refondue et considérablement augmentée Paris E. DENTU, 1867 12mo. Author ALFRED DELVAU.

Dictionnaire des Sciences Médicales, par une Société de Médecins et de Chirurgiens: &c.

1812 to 1822; 8vo. 60 vols. including indices. To these should be added 7 vols. of **Biographie Médicale** 1820 to 1825; see p. 482, ante.

Dictionnaire Général de Biographie Contemporaine Française et Étrangère &c. Par BITARD Paris DREYFOUS. 1878

Dictionnaire Historique de la Médecine Ancienne et Moderne, Par J. E. DEZEIMERIS. Paris, 1839. 8vo. 4 vols.

Dictionnaire Historique de la Médecine Ancienne et Moderne, ou Mémoires disposés en Ordre Alphabétique pour servir à l'Histoire de cette Science, &c. Par N. F. J. ELOY, &c. Mons, M.DCC.LXXVIII. 4to; 4 vols.

Dictionnaire Historique et Critique de PIERRE BAYLE. Nouvelle Édition, augmentée de notes extraites de CHAUFEPIÉ, JOLY, LA MONNOIE, LEDUCHAT, L.- J. LECLERC, PROSPER MARCHAND, etc. Paris, DESOER, 1820.

8vo.; 16 vols.; the most complete, and most convenient edition of this great dictionary; edited by BRUCHOT.

Dictionnaire Universel des Littératures &c. Par G. VAPEREAU Paris HACHETTE 1876

De Dietsche Warande Nederlandsch Tijdschrift voor Aesthetische Beschaving, bestuurd door Jos. A. ALBERDINGK THIJM. Amsterdam, C. L. VAN LANGENHUYSEN.

Disputationes Joannis Pici Mirandulæ adversus astrologiã divinitricem, quibus penitus subnervata corruit. Bononiæ &c. MCCCCLXXXXV.

Folio; 2 vols.

Dissertation sur les Maléfices et les Sorciers *Selon les principes de la Théologie et de la Physique,* ou (sic) l'on examine en particulier l'état de la Fille de Tourcoing. &c. Lille, Leleu. 1862.

12mo. (counts 6); a reprint of the original edition of *Tourcoing*, 1752; issue 200 copies.

Domestic Annals of Scotland From the Reformation to the Revolution. By Robert Chambers, &c. Chambers, Edinburgh and London. MDCCCLVIII. 8vo.; 3 vols

Donum Amicis. Verses on Various Occasions. By Francis Newbery, Esquire. London: Printed for the Author, by Thomas Davison, Lombard-Street, Whitefriars. 1815.

Eccentric Biography; or Lives of Extraordinary Characters; whether remarkable for their splendid talents, singular propensities, or wonderful adventures. London: Thomas Tegg, &c. 1826.

Large 12mo.; with a pretty frontispiece, designed by Stothard, and engraved by Shenton.

The Edinburgh Review.

L'Enfer Essai Philosophique et Historique sur les Légendes de la Vie Future Par Octave Delepierre &c. London Trübner 1876

8vo.; issue 250 copies, of which 20 are furnished with 4 photographs each, having no special reference to the text. This volume is a new and enlarged edition of: *L'Enfer Décrit par ceux qui l'ont vu*, a paper contributed to the Philobiblon Society.

English Convents, What are they? or, Is there any necessity for conventual inspection? London: MACINTOSH. Brighton: SMITH. Worthing W. PAINE. 1870.

This pamphlet, printed at Worthing, contains some striking revelations concerning English nunneries, and extracts from recent trials. Title on outer wrapper only.

Enoch. See p. 483, ante.

Essai Philosophique sur le Monachisme. Par Mr. L. A Paris. M.DCC.LXXV.

8vo. This work, according to BARBIER and QUÉRARD, comprises the first 24 chapters of *L'Histoire impartiale des Jésuites* by S.- N.- H. LINGUET; the volume before me contains however 19 chapters only.

Essais Bibliographiques sur deux ouvrages &c. 1875.

Although purporting to be printed in London, this pamphlet was got up and published at Brussels, and is in fact from the pen and shop of VITAL PUISSANT. It is a pure bookseller's speculation: its chief object being to bring to notice a reprint, by the same publisher, of the works on Flagellation of MEIBOMIUS and DOPPET combined. It is full of errors, and, like nearly every publication from the same source, is devoid of either typographical merit or literary value. See note at p. 445, ante.

Études sur le Seizième Siècle en France &c. Paris G. CHARPENTIER 1876

Large 12mo. (counts 6); forms one volume of the *Œuvres de* PHILARÈTE CHASLES.

A Few Reminiscences of the Life and Labours of that Eminent Servant of Christ, Pastor Chiniquy; &c. Compiled and edited by Mrs. FAULKNER BIRD.

The object of this tract, printed at Leeds, and issued in 1878, was to raise funds to aid Pastor Chiniquy in his labours. It contains little else than *The Substance of Two Addresses delivered in the Metropolitan Hall, Dublin, September 19th*, 1860, in which the "Canadian Luther" gives an account of himself and his doings.

Der Flagellantismus und die Jesuitenbeichte. Historisch-psychologische Geschichte der Geisselungs-Institute, Kloster-Züchtigungen und Beichtstuhl-Verirrungen aller Zeiten. Nach dem Italienischen des Giovanni Frusta. Stuttgart: J. Scheible.

8vo.; published in 1873. There is an earlier edition of 1834.

La Flandre Libérale. Newspaper of Ghent.

Fusains et Pastels—Le Collectionneur Par Louis Judicis Paris Alphonse Lemerre M DCC LXXV

La Gazette. Newspaper of Brussels.

Le Grand Dictionaire Historique, ou Le Mêlange Curieux de l'Histoire sacrée et profane; &c. Par Mre Louïs Morreri, Prêtre, Docteur en Théologie. Dix-Huitieme et Derniere Edition, &c. Amsterdam &c. M.DCC.XL. 4to. 8 vols.

Die Hamburger Nachrichten.

Histoire Critique de l'Inquisition d'Espagne, Depuis l'époque de son établissement par Ferdinand V, jusq'au règne de Ferdinand VII, &c. Par D. Jean-Antoine Llorentr, &c. Traduit de l'espagnol sur le manuscrit et sous les yeux de l'Auteur; Par Alexis Pellier. Paris. 1817.

8vo.; 4 vols.; with portrait of Llorente. The best edition of the most esteemed work on the subject.

Histoire de France au XVIIIe Siècle. Michelet. Paris.

8vo.; 3 vols.; 1863-1867.

Histoire de la Magie en France, depuis le Commencement de la Monarchie jusqu'à nos jours; Par M. Jules Garinet. Paris Foulon et Cie. 1818.

8vo.; with a frontispiece.

Histoire D'Héloise et D'Abailard Paris Chez tous les Libraires M DCCC LXXIII

Small 8vo. (counts 4); by Marc de Montifaud (Mme. Marie Quivogne).

Histoire des Fantomes et des Démons qui se sont montrés parmi les hommes, ou Choix d'Anecdotes et de Contes, &c. Par Mme Gabrielle de P*****. Paris. 1819.

12mo.; with a curious frontispiece representing *Le Chanoine Normand revenant de Rome.*

Histoire des Papes Mystères d'Iniquités de la Cour de Rome &c. Par Maurice Lachatre Paris Docks de la Librairie

4to; double columns; illustrated with wood cuts on the page and steel engravings; 3 vols.; published in 1877.

Histoire dramatique et pittoresque des Jésuites, depuis la fondation de l'ordre jusqu'à nos jours. Par Adolphe Boucher, Illustrée de 30 magnifiques dessins par Théophile Fragonard. Paris D. Cavaillès. 1846

4to.; 2 vols.

An Historical Sketch of the Art of Caricaturing. With Graphic Illustrations. By J. P. Malcolm, F.S.A. &c. London: Longman 1813.

A History of Caricature & Grotesque In Literature and Art. By Thomas Wright, &c. With Illustrations by F. W. Fairholt. London: Virtue.

Small 4to.; published in 1864.

The History of the Confessional Unmasked.

A pamphlet published by the Protestant Evangelical Union.

The History of the Flagellants, or the Advantages of Discipline; Being a Paraphrase and Commentary on the *Historia Flagellantium* of the Abbé Boileau, Doctor of the Sorbonne, &c. By One who is not a Doctor of the Sorbonne. London 1777.

8vo. By J. L. Delolme. Reissued in 1784, as **Memorials of Human Superstition**; &c.

Hours with Men and Books. By William Mathews LL.D. Chicago: S. C. Griggs and Co. 1877.

8vo. Besides interesting notices on Thomas De Quincey, Robert South,

CHARLES H. SPURGEON, and Judge STORY, this volume contains some very pleasant articles, such as: *Professorships of Books and Reading, The Illusions of History, Literary Triflers, Book-Buying,* &c.

The Incubi of Rome and Venice. Or, the Criminal History of the Popes, and the Martyrdom of Venice. Two Volumes in one. Second Edition. Printed for the Author. Published by J. CLEMENTS, Little Pulteney Street, Regent Street. 1864.

Large 12mo (counts 6); pp. xxvi, 666, 171; with portrait of the author. This clumsy book contains a vast amount of curious matter concerning the subject it treats of; but the materials are undigested, and are thrown together without system or order; further, the want of a proper alphabetical index renders it practically valueless. The author is Dr. F. O. BEGGI, who describes himself as "Commissary-Director of Police in the City and Province of Modena under the Provisional Government, and under the late King Charles Albert, in the year 1848; and Medico-Chirurgo Applicato alla Questura di Torino, in 1849-50." Dr. Beggi thus apologises for the shortcomings of his work: "You (he is addressing his book) will remember also that, as a stranger in this free land, and unacquainted with the language of the people, I applied for counsel to some of my so-called friends, begging them to listen to your infantile story, and to suggest or correct some of your rude expressions, and how I failed to find anyone who could or would undertake to listen to more than a few of your pages, adducing by way of excuse their incapacity or want of time, and other reasons, contrary to my expectations. The consequences of this disappointment must be evident throughout your pages, though against my wishes."

Index Librorum Prohibitorum: being Notes Bio-Biblio-Icono-graphical and Critical, on Curious and Uncommon Books. By PISANUS FRAXI. London: Privately Printed: MDCCCLXXVII.

4to.; pp. lxxvi and 542 including titles, and 4 unnumbered pages of *Additional Errata* and *Contents*. The work to which the present vol. is a sequel, see p. xi, ante. Noticed by M. G. BRUNET in the **Bulletin du Bibliophile**, No. for Aug.-Sept. 1877.

Index Librorum Prohibitorum Sanctissimi Domini Nostri Pii IX. Pont. Max. Iussu Editus Editio Novissima in qua libri omnes ab Apostolica Sede usque ad annum 1876 proscripti suis locis recensentur. Romae Ex Typographia Polyglotta S. C. De Propaganda Fide MDCCCLXXVI.

8vo. This is the last official *Index* of the Church of Rome; from it however are omitted many works which are to be found in earlier editions. In 1877 M. E. Rouveyre of Paris issued a reprint of the *Index* of Gregory XVI (1559-1851), which has no *raison d'être* after the publication above mentioned.

L'Inquisition Française ou l'Histoire de la Bastille par Mr Constantin de Renneville. A. Amsterdam, Chez Etienne Roger. M.D.CC.XIX.

12mo.; 4 vols, and one supplementary vol. which contains Dellon's **Relation de l'Inquisition de Goa**; see p. 146, ante. There are numerous quaint illustrations.

Les Intrigues de Molière et celles de sa femme ou *La Fameuse Comédienne* Histoire de La Guérin Réimpression conforme à l'Édition sans lieu ni date suivie des variantes Avec Préface et Notes Par Ch.-L. Livet Nouvelle édition, considérablement augmentée et ornée d'un Portrait d'Armande Béjart. Paris Isidore Liseux 1877

8vo. (counts 4); pp. xxii, and 247. Noticed at some length by M. Gustave Brunet at p. 93 of his **Livres Cartonnés**

Der Jesuitenkrieg gegen Oesterreich und Deutschland. Von Franz Schuselka, Doktor des Rechts. Leipzig. 1845.

Jésuites! Cinquième Édition Paris MDCCCLXXVII

Forms one vol. of the *Œuvres de* Paul Féval.

Les Jésuites par J. Huber &c. Traduit par Alfred Marchand Quatrième Édition Paris 1878. 8vo.; 2 vols.

Des Jésuites par MM. MICHELET et QUINET Cinquième Édition, Paris Comptoir des Imprimeurs-unis, 1843

Les Jésuites depuis leur origine jusqu'à nos jours Histoire, Types, Mœurs Mystères par M. A. ARNOULD Édition Illustrée. Paris. 1846.

4to. 2 vols.

Les Jésuites remis en cause, ou Entretiens des Vivans et des Morts, &c. Drame Théologique en Cinq Journées. Par M. COLLIN DE PLANCY. Paris, DONDEY-DUPRÉ. M DCCC XXV

8vo. "Rare, ce volume ayant été recherché et détruit." **Bibliothèque Soleinne**, No. 3820. See ante, p. xxx, note 36.

The Jesuits: their constitution and teaching. An Historical Sketch. By W. O. CARTWRIGHT, M.P. London: JOHN MURRAY. 1876.

Das Kloſter. Weltlich und geiſtlich. Meiſt aus der ältern deutſchen Volks-, Wunder-, Curioſitäten-, und vorzugsweiſe komiſchen Literatur. Zur Kultur- und Sittengeſchichte in Wort und Bild. Von J. SCHEIBLE. Stuttgart, 1845.

Small 8vo.; 10 vols; the tenth volume dates 1848. This voluminous, and (in England) little known publication contains a vast quantity of curious and interesting oddments, many of which are valuable from a historical point of view. It is full of quaint illustrations reproduced from ancient originals. A complete set of the work is not now easily obtainable.

The Leader.

Leaves of Grass. Washington, D. C. 1872. Large 12mo. By WALT WHITMAN.

IOHAN. WOLFII I. C. **Lectionum Memorabilium et Reconditarum Centenarii** XV &c. Lauingæ sumtibus (sic) Autoris impressit LEONHARDUS RHEINMICHEL Typogr. Palatinus, anno 1600.

Fol. (counts 6); 2 vols.; with allegorical, engraved title-pages. As this remarkable compilation is little known, at least in England, the enumeration of

a few of the most curious items which it contains may not be uninteresting: Vol. 1. *De Sibyllis*, pp. 76, 82; *De Origine Monachorum Eremitanorum*, 104; Story of EINHARDUS and IMMA, daughter of Charlemagne, p. 208: Enumeration of the various authors who have written about Pope JOAN, p. 224; Concerning ecclesiastical depravity, p. 241; Caricature of Pope BENEDICTUS IX, p. 277; Curious satirical verses on Rome, p. 376; *Apocalypsis* GOLIAE *Pontificis, super corrupto sui temporis, Ecclesiæ statu, edita rhythmis facetis, per* GUALTHERUM MAPES, p. 430; *Epistola*, and verses satirizing ecclesiastical manners, pp. 654, 657; NICOLAUS CLEMANGIS, *de corrupto Ecclesiæ statu*, p. 765; Anecdotes of POGGIUS FLORENTINUS, p. 796; Women compared to priests by ANTONIUS CODRUS, p. 899; Satirical verses on Pope ALEXANDER VI., p. 912; *De Paparum in Cœlo, Inferno, & in Terris maiestate & potentia*, p. 990. Vol. 2, from the title-page of which "Centenarii XV" is omitted, comprises a complete chronicle of the 16th century, interlarded with anecdotes, verses, &c.; among the most noteworthy pieces are LÆLII CAPILUPI *Cento Vergilianus de vita Monachorum, quos vulgò Fratres appellant*, p. 407; *Antitheses. De Præclaris Christi et Indignis Antichristi Facinoribus: &c. à* SIMONE ROSARIO, p. 711; *Taxa sacræ pœnitentiariæ*, p. 825; *Testimonia ex triginta maximæ authoritatis scriptoribus, qui Romam Babylonem, eiusq. Episcopum Antichristum certò statuerunt: à* SIMONE SCHARDIO. Wolf, it will be remarked, was a bitter enemy of Rome; and the most striking pieces in his vast and valuable collection are those directed against clerical arrogance and corruption. Both volumes are full of the most curious wood-cuts, most of which are caricatures of popes, priests, or monks.

Letters of HUMPHREY PRIDEAUX sometime Dean of Norwich to JOHN ELLIS sometime Under-Secretary of State. 1674-1722. Edited by EDWARD MAUNDE THOMPSON barrister-at-law and assistant-keeper of MSS. in the British Museum. Printed for the Camden Society. M.DCCC.LXXV.

Letters on Demonology and Witchcraft, addressed to J. G. LOCKHART, Esq. By Sir WALTER SCOTT, Bart. London: JOHN MURRAY. MDCCCXXX.

Lettres sur le Clergé et sur la Liberté d'Enseignement, Par M. LIBRI, Membre de l'Institut. Paris, PAULIN. 1844.

The Library Journal [Monthly] New York F. Leypoldt.

The first number appeared Sept. 30, 1876, under the title of **The American Library Journal**; but with the commencement of the second vol. the word "American" was omitted. This valuable publication, unique as far as matters of library-management, &c. are concerned, is most beautifully printed on the very best paper.

Les Libres Prescheurs Devanciers de Luther et de Rabelais Etude Historique, Critique et Anecdotique sur les xiv^e^, xv^e^ et xvi^e^ siecles par Antony Meray Paris A. Claudin, M.DCCC.LX.

12mo. This pleasant little work, which had become scarce, has now been extended by its author into two 8vo. vols.: **La Vie au temps des Libres Prêcheurs** &c. *Paris* A. Claudin M.D.CCC.LXXVIII.

The Literary Gazette and Journal of Belles Lettres, Science and Art for the year 1851. London MDCCCLI.

The Literature of the Kymry; being a critical essay on the History of the Language and Literature of Wales, &c. By Thomas Stephens. Llandovery, W. Rees; London, Longman. MDCCCXLIX.

The Lives and Characters of the English Dramatic Poets. &c. First begun by Mr. Langbain, improv'd and continued down to this Time, by a Careful Hand. London: &c.

8vo.; published in 1698; continued by Charles Gildon.

The Lives of the Chief Justices of England. &c. By John Lord Campbell &c. London: John Murray. 1849. 8vo.; 3 vols.

Le Livre par Jules Janin Paris H. Plon MDCCCLXX

Les Livres Cartonnés Essais Bibliographiques Par Philomneste Junior Bruxelles Gay et Doucé. 1878 Author M. Gustave Brunet.

The London Magazine.

The London-Spy compleat, In Eighteen Parts. *The First Volume of the Authors Writings.* The Second Edition much Enlarg'd and Corrected. London, J. How, MDCCIV. 8vo. Author EDWARD WARD.

Manuel des Confesseurs &c. Par Mgr GAUME Dixième Edition Paris GAUME 1872

Les Marchandes D'Amour par ADÈLE ESQUIROS Paris 1865

Les Matinées du Roi de Prusse ou Le Passe-Temps Royal. A Berlin. 1871.

8vo. (counts 4); pp. xxx and 56; printed and published at Brussels; the size of the vol. admits of its forming a supplementary vol. to the *Œuvres de* FRÉDÉRIC *le Grand Berlin* MDCCCXLI to MDCCCLVI. 30 vols., 8vo., with a 4to. vol. of *Plans*. The doubts which have hitherto existed as to the authenticity of the maxims embodied in *Les Matinées* have been definitely swept away by M. PAUL LACROIX, who writes: "Mais aujourd' hui (1860) le doute n'est plus même permis à cet égard, Frédéric II est bien l'auteur avoué de ces *Matinées royales*, puisqu'il a osé en assumer la responsabilité, en adressant vers 1782 un manuscrit autographe à BUFFON, qu'il priait de vouloir bien le corriger. Ce manuscrit s'est trouvé dans les papiers de l'illustre écrivain, qui ne parait pas avoir obtempéré aux désirs du monarque; quoi qu'il en soit, M. NADAUD DE BUFFON a publié textuellement ledit manuscrit à la suite des Lettres de son illustre ancêtre. Ainsi, c'est bien réellement le grand Frédéric qui a écrit, pour l'instruction de son héritier, ces maximes un peu compromettantes: 'L'amour est un dieu qui ne pardonne à personne. Quand on résiste aux traits qu'il nous lance de bonne guerre, il se retourne, etc.' Et voici quelles étaient les *Matinées royales* de ce grand capitaine. Hélas!" p. xii of the vol. in question, less the typographical errors.

Medical Bibliography. A. and B. By JAMES ATKINSON, Surgeon to H.R.H. the Late Duke of York; Senior Surgeon to the York County Hospital, and the York Dispensary; and late Vice-President of the Yorkshire Philosophical Society. London: JOHN CHURCHILL. 1834.

Small 4to.; pp. iv., 379, and vii, ex title and dedication. This very remarkable, but completely ignored compilation, dedicated "To all idle medical students in Great Britain," was never carried beyond the first vol. In it are combined deep research and (what is not generally desirable in a work of the kind) sarcastic humour. To disunite however these ingredients would be to annihiliate Atkinson's labour altogether. We must then accept the book as he has given it us, and be thankful for a very original production. Had the work been brought to a consistent termination, it would undoubtedly have been the most extraordinary bibliography ever written. Atkinson offers the following strange apology for his labour: "For the endless imperfections of my work, I have a feeble excuse. It is a corseless exuvium, irregularly collected, by bits and scraps of leisure and pleasure, from the indispensable occupations of a medical man; who, like some others, is in the actual enjoyment of all the horrors and irritations of three separate professional departments." "What follows (writes DIBDIN enthusiastically), betrays at once a candour, frankness, epigrammatical point and antithesis—humour, drollery, and originality—such as can scarcely elsewhere be found. As specimens of elaborate investigations of editions of out-of-the-way authors, consult the articles *Albertus Salomon*, *Aldern John*, *Berengarius Jacobus*, *Botallus*, *Leon*:—but enough. My copy of this truly original performance—the gift of the author—revels in a luxuriant Russia-coated, silk-lined binding, by the 'cunning' art of GEORGE SUMNER: *Bibliopegus Eboracenis.*" The vol. in question was presented to Dibdin. Aug. 1, 1836; and Dibdin gave it, Aug. 26, 1843, to M. O. Delepierre, in whose possession it now is, much shorn, alas! of its former splendour. Concerning Atkinson's life and labours I find nothing recorded. Dibdin, who knew him personally, speaks of him as: "a gentleman and a man of varied talent: ardent, active, and of the most overflowing goodness of heart. In his retirement from an honourable profession (medicine and surgery) he knows not what the slightest approximation to *ennui* is. The heartiest of all the Octogenarians I ever saw, he scorns a stretch, and abhors a gape. It is 'up

and be doing' with him, from sun-rising to sun-set. His library is suffocated with *Koburgers*, *Frobens*, the *Ascensii*, and the *Stephens*." **A Bibliographical Tour in the Northern Counties.** vol. 1, pp. 211 to 213. "James Atkinson died at Lendal in the city of York on March 14, 1839, aged eighty years, and was buried near his father in the family vault at the church of St. Helen, Stonegate, York. His funeral was followed by the Council of the Philosophical Society of York (of which society he was a member) and by the members of the Musical Society. His charity to the poor of the city and his eminent position in his profession made his funeral almost a public one." **Notes and Queries**, 5th S., x, p. 474.

Mélanges D'Histoire et de Littérature par D. NISARD Première Série Paris MICHEL LÉVY 1868

Mélanges tirés d'une petite bibliothèque, ou Variétés Littéraires et Philosophiques Par CHARLES NODIER. Paris, CRAPELET. M DCCC XXIX.

Mémoires de Grammont.

Occupies the first volume of the *Œuvres du Comte* ANTOINE HAMILTON. *Paris*, A.-A RENOUARD. M.DCCC.XII. 8vo.; 3 vols.; with portraits and engravings.

Mémoires de Litterature A La Haye, Chez HENRI DU SAUZET. 1715.

8vo.; 2 vols. in 4 parts: with engraved frontispiece by F. BLEYSWYK, and portraits. Author A.-H. DE SALLENGRE. In this estimable little work are given, "sans passion & sans prévention," the history of, and many interesting details concerning authors and books:—"Livres imprimez depuis long-tems, qui sont recommandables ou par leur mérite, ou par leur rareté, ou enfin par le bruit qu'ils ont fait."

Mémoires de PHILARÈTE CHASLES Paris G. CHARPENTIER 1876

12mo. (counts 6); 2 vols.

Memoires Historiques sur l'Orbilianisme; et les Correcteurs des Jesuites; Avec la relation d'un meurtre tout-à-fait singulier, commis depuis peu dans un des Colleges de Paris, & quelques autres Anecdotes &c. 1764.

12mo.; pp. 191; an engraved frontispiece, *Copie fidèle des Executions qui se font chez les Jésuites de la Provinᵉᵉ de Toulouse*, with 12 lines of verse underneath, described at p. 56 of the vol. This is a long, dull, rambling dissertation on flogging as practised upon their pupils by the jesuits in France, and in great part concerning one BERGER, *correcteur* of the College de Clermont, afterwards Louis le Grand. It is not wanting in erudition, but is essentially flat and unreadable. Although very cruel (as many as two or three hundred stripes being administered at a time) the jesuits, we are informed, do not strike their scholars with their own hands, but employ a person not of their order to perform the office. The murder mentioned in the title of the book was committed in August, 1759, by one PILLERON, scholar of the College de Montaigu, who stabbed the man called in by his preceptor in order to constrain him to undergo the flogging to which he was sentenced. Tedious and uninteresting as this book is, it contains information upon jesuitical castigations not to be found, as far as I know, in any other work. The derivation of the word *orbilianisme*, coined by the author, is thus explained: "ORBILIUS étoit un Pédagogue extrêmement sévere. Le surnorm de *Plagosus* qu'Horace lui donne, fait assez sentir qu'il n'écorchoit pas tant ses Ecoliers par devoir & par état, que par inclination & par goût. Une telle passion, si on y prend garde, est beaucoup moins rare qu'on ne pense; & il devroit bien y avoir pour l'exprimer quelque dénomination qui en fût le mot propre. Le nom d'*Orbilianisme* que nous lui donnons ici, paroîtra peut-être assez juste: on ne pourra du moins en méconnoître ni en attaquer la formation. En le tirant d'Orbilius on a suivi les mêmes regles, que lorsque de Pélage ou Pélagius, par exemple, on forma Pélagianisme, & de Molina Molinisme."

Memoires Pour Servir A l'Histoire des Mœurs du XVIII. Siecle. M.DCC.LI.

Small 8vo.; pp. 233 ex title; fleuron on title-page.

Miscellanées Bibliographiques. A monthly publication by ÉDOUARD ROUVEYRE of Paris, of which the first number appeared in January, 1878.

Modern Jesuitism; or, the Movements and Vicissitudes of the Jesuits in the Nineteenth Century, in Russia, England, Belgium, France, Switzerland, and other parts. By Dr. Edw. H. Michelsen, etc. London: Darton and Co. MDCCCLV.

Large 12mo.; pp. xxiv and 286 in all. The same book was, in 1860, re-offered by the same publishers, with the following modifications: the preface was cancelled; the last leaf, pp. 285-6, was reprinted; twelve pages, pp. 287 to 298, of new matter, headed *The Popes*, were added; and the title-page of the volume was altered into **The Popes and the Jesuits** *of the Present Century*, &c. This work deserves to be more generally known; it is carefully written, in a temperate, truthful spirit; and the system adopted of adding a date to each event enhances its value.

E. H. Michelsen, whose family name was, I believe, Michaelowitz, was the son of a Lutheran minister; he was born at Dresden, in 1795; and died in London, June 24, 1870. He took his degree at Heidelberg, in 1827. In 1832 he came to England, where he remained but a short time; and passed over to America, whence he returned in 1840, and definitely took up his abode in England. He was twice married; without issue by the first wife, he had a son and a daughter by the second. Besides numerous contributions to the literary and political periodicals of both Germany and England, we have from the pen of Dr. Michelsen the following works: 1. **The Ottoman Empire and its Resources**; &c. *London:* Simpkin, Marshall, & *Co.*. MDCCCLIII. A second edition appeared the year following. 2. **The Life of Nicholas I.** *Emperor of all the Russias, &c. London:* William Spooner. MDCCCLIV. 3. **England since the Accession of Queen Victoria.** *&c. Edinburgh:* A. & C. Black MDCCCLIV. 4. **A Manual of Quotations,** *from the Ancient, Modern, and Oriental Languages, &c. London* John Crockford. 1856. 5. **The Merchant's Polyglot Manual** *in Nine Languages &c. London* Longman 1860.

Monasticon Anglicanum: or, the History of the Ancient Abbies, &c. in England and Wales: &c. By Sir William Dugdale, Kt. London: MDCCXVIII.

Le Moniteur du Bibliophile Gazette littéraire, anecdotique et curieuse Paraissant le 1er de chaque mois Directeur: JULES NORIAC—Rédacteur en chef: ARTHUR HEULHARD Paris.

This publication, of which the first number appeared March 1, 1878, is remarkable for the quality of its paper, the beauty of its type, and the elegance of its ornamentations; it follows in the wake of *Le Conseiller du Bibliophile*, which "came to an abrupt termination by the premature and lamented death (Sept. 27, 1877) of its proprietor, editor and chief contributor, M. M. C. GRELLET." Vide **Notes and Queries**, 5th S., ix., p. 224.

The Monthly Record of The Protestant Evangelical Mission and Electoral Union. London.

Mystères des Couvents de Naples Mémoires de Mme ENRICHETTA CARACCIOLO Princesse de FORINO, ex-Bénédictine Paris E. DENTU. 1865

Large 12mo.; pp. 404, ex title; with portrait. There is a reprint in 3 vols., small 8vo., without portrait: *Deuxième Édition. Paris*, 1865. *Naumbourg, chez* G. PAETZ. M. ANGÉLY FEUTRÉ notices the work as follows: "Connaissez-vous ces pages consciencieuses? Je ne pense pas. C'est pourquoi je vous engage à les consulter. Il est peut-être inutile d'ajouter que nous venons de les lire, ou plutôt de les dévorer; mais nous tenons à manifester notre opinion: les *Mémoires* de Mme Caracciolo sont dramatiques, lugubres, très-attachants et surtout très utiles. Nous remercions donc chaleureusement la princesse de Forino; nous la remercions au nom de la démocratie française, et nous la félicitons humblement du rare courage et du vrai patriotisme dont ses émouvants et curieux *Mémoires* sont empreints presque d'un bout à l'autre." **Le Passe-Port d'un Inconnu**, p. 150.

Delle Novelle Italiane in prosa Bibliografia di BARTOLOMMEO GAMBA Bassanese Edizione Seconda con correzioni et aggiunte Firenze Tipografia all'Insegna di Dante M.DCCC.XXXV.

The Novitiate; or, A Year among the English Jesuits: A Personal Narrative. With An Essay on The Constitutions, The Confessional Morality, and History of the Jesuits. By ANDREW STEINMETZ. London: SMITH, ELDER and Co. 1846.

La Nymphomanie, ou Traité de La Fureur Utérine, &c. Par M. D. T. DE BIENVILLE, Docteur en Médecine. Nouvelle Édition. Amsterdam. M.DCC.LXXXIV.

Œuvres Complètes de J. J. ROUSSEAU avec des notes historiques et une table analytique des matières *Nouvelle Edition, Ornée de 25 Gravures.* &c. Paris, ALEXANDRE HOUSSIAUX. M DCCC LII.

Large 8vo.; double columns; 4 vols.

Œuvres de DENIS DIDEROT. &c. Paris, J. L. J. BRIÈRE. M DCCC XXI.

8vo.; 21 vols.

Œuvres de P. L. COURIER *Publiées en trois volumes* et précédées d'une Préface par F. SARCEY &c. Paris Librairie des Bibliophiles &c. M DCCC LXXVI

8vo. (counts 4).

Œuvres de RABELAIS Précédées de sa Biographie et d'une Dissertation sur la prononciation du français au XVI^e^ siècle, et accompagnées de Notes explicatives du texte par M. A.-L. SARDOU Nouvelle édition &c. San Remo J. GAY et Fils 1874 Small 8vo. (counts 4); 3 vols.; with portrait.

Once a Week.

Le Passe-Port d'un Inconnu suivi de Mélanges Bibliographiques &c. Paris ACHILLE FAURE, 1866

12mo. The author's name, ANGÉLY FEUTRÉ, heads the title-page.

Angelo's Pic Nic; or, Table Talk including numerous Recollections of Public Characters, &c. London: John Ebers. 1834.
8vo.; with a frontispiece by George Cruikshank.

Le Poëte, ou Mémoires d'un Homme de Lettres, écrits par lui-même. Nouvelle Édition, &c. Paris, Émile Babeuf. 1819.
12mo. Forms 3 vols. of the *Œuvres complètes de* Desforges (22 vols.). One of the most entertaining autobiographies ever penned; it is full of adventure, and sparkles with wit at every page.

La Police de Paris dévoilée, Par Pierre Manuel, *L'un des Administrateurs de* 1789. Avec Gravure et Tableaux. &c. A Paris &c. *L'an second de la Liberté.* 8vo.; 2 vols.

Political and Literary Anecdotes of His Own Times. By Dr. William King, Principal of St. Mary Hall, Oxon. Second Edition. London: John Murray. 1819.
8vo. "Edited by P. R. Duncan, LL.D., who died Nov. 12, 1863." See Notes and Queries, 5th S., ix., p. 14. These "very interesting" anecdotes are written with ease; they teem with judicious, pungent observations, and deserve to be more generally known. The vol. wants, unfortunately, an index.

La Presse.

Le Prêtre la Femme et la Famille nouvelle édition Paris Michel Lévy 1875
There is an English translation of this most mordant work: Priests, Women, and Families. *By* J. Michelet. *Translated by* C. Cocks. *London:* Longman 1846. 8vo.

The Quarterly Christian Spectator: conducted by an Association of Gentlemen. New Haven: Published by Stephen Cooke.

Querelles Littéraires, ou Mémoires *Pour servir à l'Histoire des Révolutions de la République des Lettres, depuis* HOMERE *jusqu'à nos jours.* A Paris, chez DURAND. M.DCC.LXI.

12mo.; 4 vols. Author the *abbé* AUGUSTIN SIMON IRAILH. "Ces Mémoires sont divisés en trois parties distinctes: la première traite des querelles d'auteur à auteur; la seconde, des querelles générales, ou sur de grands sujets; la troisième, de querelles des corps contre d'autres corps, ou même contre un seul particulier. L'intérêt que l'auteur a su répandre sur l'exposé des divers incidents de ces tournois littéraires, les anecdotes singulières ou piquantes dont il est semé, expliquent suffisamment le succès du livre, qui a le mérite d'être si bien écrit qu'il fut d'abord attribué à Raynal et ensuite à Voltaire. L'abbé SABATIER assure même qu'on n'y peut méconnaître en plusieurs endroits la touche et les idées de l'historien du siècle de Louis XIV; c'est sa manière d'écrire, sa tournure d'esprit et sa façon de penser.'" **Nouvelle Biographie Générale.**

The Reader.

Recollections, Political, Literary, Dramatic, and Miscellaneous, of the Last Half-Century, &c. By The Rev. J. RICHARDSON, LL.B. In Two Volumes. London: C. MITCHELL. 1856.

The Record.

Reflections on Communities of Women and Monastic Institutes, by A FRIEND OF RELIGIOUS AND CIVIL LIBERTY. &c. Taunton: J. POOLE &c. 1815.

8vo. (counts 4); pp. 142 ex title. This little vol. is temperate, although entirely in the Catholic interest.

Relics of Literature. By STEPHEN COLLET, A.M. London: THOMAS BOYS. 1823.

8vo.; title-page printed in green and black; with a folding sheet of *Characteristic Signatures.*

Remarkable Biography; or the Peculiarities and Eccentricities of the Human Character Displayed. By PAUL PINDAR, Esq. London: H. ROWE. 1821. 8vo. (counts 4); with portraits.

Reminiscences of HENRY ANGELO, with Memoirs of his late Father and Friends, &c. London: HENRY COLBURN &c. 1830. 8vo.; 2 vols.; with a portrait.

Revue des Deux Mondes.

In 1875 a *Table Générale*, 1837-1874, was issued, which, divided as it is into 14 sections, is far too complicated for easy reference.

The Rock.

The Rod, A Poem. In Three Cantos. By HENRY LAYNG, Fellow of New College, Oxford. &c. Oxford: Printed by W. JACKSON, in the High-Street. MDCCLIV.

4to.; pp. 46; with a well engraved, allegorical frontispiece signed JA^s GREEN Sculp. Oxon.

The School of Venus, or, Cupid restor'd to Sight; being A History of Cuckolds and Cuckold-makers, Contain'd in an Account of the Secret Amours and pleasant Intrigues of our *British* Kings, Noblemen, and others; with the most incomparable Beauties, and famous Jilts, from HENRY the Second, to this present Reign. The whole interspersed with curious Letters of Love and Gallantry. By Capt. ALEXANDER SMITH. London: Printed and sold by J. MORPHEW near *Stationers-Hall*, and E. BERINGTON without *Temple-Bar*, 1716.

12mo.; 2 vols. The title-page of vol. 2 reads: *The second volume of the* **Court of Venus**, &c.

Self-Formation; or, the History of an Individual Mind: intended as a guide for the intellect through difficulties to success. By A FELLOW OF A COLLEGE. &c. London: CHARLES KNIGHT. 1837.

Large 12mo.; 2 vols. By CAPEL LOFT the Younger.

Sermons Facétieux ou Ridicules, et Anecdotes Curieuses sur les Predicateurs. Paris, Chez DELARUE, Libraire, Quai des Augustins, 11.

8vo. (counts 4); pp. 272; without date; printed at Lille. This little known collection comprises some curious pieces.

Settlers and Convicts: or, Recollections of Sixteen Years' Labour in the Australian Backwoods. By AN EMIGRANT MECHANIC. London: C. COX. 1847.

A Short History of Monastical Orders, In which the Primitive Institution of Monks, their Tempers, Habits, Rules, and The Condition they are in at Present, are Treated of. By GABRIEL D'EMILLIANNE. London, Printed by S. ROYCROFT, for W. BENTLEY, in Russel-street Covent-Garden. 1693.

Les Sociétés Badines Bachiques Littéraires et Chantantes leur Histoire et leurs Travaux Ouvrage posthume de M. ARTHUR DINAUX Revu et Classé par M. GUSTAVE BRUNET. *Avec un portrait à l'eau-forte par* G. STAAL. Paris BACHELIN-DEFLORENNE MDCCCLXVII. 8vo.; 2 vols.

Some Passages in the Life and Death of the Right Honourable John Earl of Rochester. Reprinted in facsimile from the Edition of 1680. With an Introductory Preface by Lord RONALD GOWER. London: ELLIOT STOCK. 1875. 8vo.; with a facsimile portrait.

Somerset House Gazette and Literary Museum; or, Weekly Miscellany of Chat. London. 1824. 4to.; 1824-5. By W. H. PYNE.

La Sorcière Paris E. DENTU 1862

This *editio princeps*, which M. LORENZ notes as "ayant été saisi en France," although M. F. DRUJON says: "nous croyons que l'intervention de l'autorité s'est bornée à un simple avis officieux de ne pas tirer une seconde édition à Paris," was followed, in 1867, by a *Nouvelle Édition*, printed by A. LACROIX, VERBOECKHOVEN *et Cie* of Brussels. Neither of these editions contains the whole of J. MICHELET'S MS. This has been pointed out by POULET-MALASSIS in the *Preface* to his reprint (1862) of **Thérèse Philosophe**. As *La Sorcière* is a work of more than ordinary value and importance, I make bold to transcribe the passage in question which will serve at the same time to amplify the history of GIRARD and CADIÈRE which I have narrated at p. 239, ante. Poulet-Malassis writes:

"Les lecteurs trouveront profit à rapprocher le roman érotico-philosophique du xviii^e^ siècle du récit historique de Michelet dans *la Sorcière*, édition de Bruxelles, s'il est possible; elle est plus complète que celle de Paris, quoiqu'elle-même expurgée, notamment d'un passage important que nous pouvons restituer ici, en faveur des curieux.

"De la page 322 à la page 324 de l'édition de Bruxelles, la série de paragraphes commençant par ces mots: 'Nous n'avons pas le courage' et terminant par ceux-ci: 'Comment lui expliqua-t-il' a été fort atténuée dans ses termes. La première rédaction était:

"'Le récit choquant qu'on va lire est tiré textuellement des trois dépositions de la Cadière (si naïves d'évidente véracité). Nous aurions voulu l'abréger, pour le rendre moins pénible. Mais alors il eût été de nulle importance et de nulle utilité.

"'L'histoire, la justice commandent. Obéissons, le voici:

"'Girard fut sans pitié. Il dit: 'Puisque vous avez refusé d'être revêtue des dons de Dieu, il faut que vous soyez nue. Et vous mériteriez de l'être devant toute la terre, au lieu de l'être devant votre confesseur, qui n'en dira rien . . . Mais jurez-moi le secret . . . Si vous en parliez, vous me perdriez . . .'

"'Sans la dépouiller entièrement encore, il la fit monter sur le lit, et dit: 'Vous mériteriez non ce lit, mais l'échafaud que vous avez vu à Aix!' Effrayée et frissonnante, elle ne disputa pas, s'humilia. Elle avait les jambes enflées, et une petite infirmité qui devait la désoler. Alors, d'une discipline, il lui donna quelques coups.

"'Elle avait été étonnée de voir, qu'au milieu de tant de menaces, il lui avait pourtant mis un coussin sous chaque coude. Mais elle le fut bien plus, quand ce juge, ce père irrité, la surprit d'un baiser étrange, impudique, inattendu.

"'Monstrueuse inconséquence! Folle adoration dont l'amour n'est point ici l'excuse! Ce qui fait horreur, c'est qu'alors, il l'aimait peu, ne la ménageait guère. On a vu ses cruels breuvages, et l'on va voir son abandon. Il lui en voulait de valoir mieux que ces femmes avilies. Il lui en voulait de l'avoir tenté (si innocemment), compromis. Mais surtout il ne lui pardonnait pas d'avoir gardé son âme. Il ne voulait que la dompter, mais accueillait avec espoir le mot qu'elle disait souvent: 'Je le sens, je ne vivrai pas.' Libertinage scélérat! Il donnait de honteux baisers à ce pauvre corps brisé qu'il eût voulu voir mourir!

"'Elle était hors d'elle-même, ne savait plus que penser. Il lui dit: 'Ce n'est pas tout. Le bon Dieu n'est pas satisfait.' Il la fit descendre du lit, mettre à genoux, lui signifia qu'il fallait qu'elle fût toute nue. A cela, elle poussa un cri, et demanda grâce . . . Mais c'était trop d'émotions, elle tomba dans ses défaillances, et fut à sa discrétion. Tout hébétée qu'elle était, elle sentit au contact 'certaine divine douceur,' qui ne dura guère. Au moment où elle reprit connaissance, il l'étreignit et lui fit une douleur toute nouvelle qu'elle n'avait jamais éprouvée.'" Consult **L'Intermédiaire** xi., 276; **Les Livres Cartonnés**, p. 96; **Cat. des Ouvrages &c. condamnés** *par* F. DRUJON, p. 364; **Cat.** LORENZ, vol. 3, p. 469, vol. 6, p. 270.

The Star.

Storia Fiorentina di Messer BENEDETTO VARCHI. Milano. 1803. 8vo. Forms 5 vols. of the *Classici Italiani*.

Tableau de la Littérature du Centon, chez les Anciens et chez les Modernes. Par OCTAVE DELEPIERRE, &c. Londres: TRÜBNER. 1874

Square 8vo.; 2 vols.; vol. 2 dates 1875. A new and amplified edition of the **Revue Analytique** *des ouvrages écrits en centons, &c.* *Par* UN BIBLIOPHILE BELGE. *Londres:* TRÜBNER. MDCCCLXVIII. Small 4to.

Table-Talk: being the Discourses of JOHN SELDEN Esq.; &c. MDCLXXXIX. Reprint of Mr. EDWARD ARBER, 1868.

Taxes des Parties Casuelles de la Boutique du Pape, Rédigées par JEAN XXII, et publiées par LÉON X, Selon lesquelles on absout, argent comptant, les assassins, les parricides, les empoisonneurs, les hérétiques, les adultères, les incestueux, etc. Avec la Fleur des Cas de Conscience décidés par les Jésuites, Un faisceau d'anecdotes *y relatives*, de commentaires aux Taxes, des Pièces antidotiques, composées par les Jésuites de Picardie, et le texte latin du Tarif; publié par M. JULIEN DE SAINT-ACHEUL. Paris, chez les Libraires de Théologie. 1820.

8vo. The completest and most convenient edition with which I am acquainted of this notorious book which has been reprinted frequently. The editor explains the objects of his publication as follows: "L'ouvrage que nous publions n'est pas tout-à-fait notre ouvrage. Ce n'est qu'une nouvelle édition des Taxes papales, avec un choix de décisions des Jésuites sur les Cas de conscience, et un recueil de diverses pièces relatives aux Parties casuelles . . . En exposant de nouveau au grand jour les turpitudes de la cour de Rome, il fallait aussi faire connaître la honte des Jésuites. Nous avons pris, avec réserve, ce qu'on pouvait transcrire de leurs livres, sans révolter tous les cœurs honnêtes; et ces Cas de conscience, aussi-bien que les Taxes apostoliques, sont si horribles qu'ils exciteront sans doute chez nos lecteurs l'indignation qu'ils nous ont inspirée. Quant aux variétés qui suivent, si l'on y trouve des choses trop choquantes, nous supplions qu'on veuille bien comparer ce que nous avons rassemblé avec les originaux; on verra que, sans rien changer au reste du texte, nous avons adouci ou supprimé une foule d'expressions et de passages qui révolteraient des esprits comme les nôtres; car notre siècle ne soupçonne pas toutes les horreurs qui souillèrent les siècles anciens; et le seizième seul, s'il était connu, nous semblerait un roman aussi monstrueux qu'incroyable."

"In the year 1564, ANTONY DU PINET, Sieur de Noroy published an edition of this work, with some very free notes, &c. The following is an extract: 'I have only set before the assessment of their souls, according to the rates which their terrestial God has set upon them: and lest any dataries, auditors, bullists, copyists, expeditionary bankers, and such like, should fancy that this is a *quid*

pro quo, I have truly set down the Latin text of the Tax of the Papal Chamber; the contents of which are so shameful and detestable. But it behoves us to show a vilain his villany, and a fool his folly. In the Book of Taxes, a good Catholic sees a low price set upon sins, and knows in a moment what he is to pay for them.'" **The Bibliographical and Retrospective Miscellany**, p. 65.

Thackerayana Notes & Anecdotes Illustrated by nearly Six Hundred Sketches by WILLIAM MAKEPEACE THACKERAY &c. London CHATTO and WINDUS, 1875

8vo. Compiled by Mr. JOSEPH GREGO. The publication of this volume occasioned an action, SMITH v. CHATTO, which was tried before Vice-Chancellor, Sir C. HALL, Dec. 18, 1874.

Theologiæ Cursus Completus, &c. Fr. J. P. et V. S. M****. Parisiis. 1839.

8vo.; 8 vols.

Therese Philosophe ou Memoires &c. Nouvelle édition, revue sur celle originale sous la rubrique de La Haye, sans date. La Haye—186. .

12mo. (counts 6); pp. xii and 180; with 20 illustrations, including frontispiece, copied from those of the edition by Cazin. This edition was published at Brussels in 1862, and has an interesting preface by POULET-MALASSIS.

Traité historique et dogmatique du Secret Inviolable de la Confession. Où l'on montre quelle a toûjours été à ce sujet la doctrine & la discipline de l'Eglise. Avec La resolution de plusieurs difficultez, qui surviennent tous les jours sur cette matiere. *Par* M. LENGLET DU FRESNOY, &c. Seconde Edition, &c. A Paris, Chez CHARLES-ESTIENNE HOCHEREAU, &c. M.DCC.XV. *Avec Approbation & Privilege du Roi.*

12mo. This little known, but well written treatise is valuable, if on no other account, for the information it affords concerning the jesuitical writers who flourished before the author's time.

The Treasury of Modern Biography A Gallery of Literary Sketches of Eminent Men and Women of the Nineteenth Century Compiled and Selected by ROBERT COCHRANE &c. W. P. NIMMO London and Edinburgh 1878

Twelve Years a Slave. Narrative of SOLOMON NORTHUP, a Citizen of New-York, Kidnapped in Washington City in 1841, and Rescued in 1853, from a Cotton Plantation near the Red River, in Louisiana. London: SAMPSON Low, Son & Co. Auburn DERBY & MILLER. 1853.

The Universal Biographical Dictionary; &c. By JOHN WATKINS, LL.D. A New Edition brought down to the present time. London: LONGMAN.

8vo.; published in 1829. This work has passed through several editions; the first of 1800 has been translated into French: **Nouveau Dictionnaire Universel,** *&c. Traduit de l'anglais de* JOHN WATKINS *&c. augmenté par* M. L'ECUY, *&c. Paris,* DESRAY. *An* XI=1803.

Valentinian: A Tragedy. As 'tis Alter'd by the late Earl of ROCHESTER, And Acted at the Theatre-Royal. Together with a Preface concerning the Author and his Writings. By ONE OF HIS FRIENDS. London: Printed for TIMOTHY GOODWIN at the *Maiden-head* against St. *Dunstans-Church* in *Fleetstreet.* 1685.

4to.; pp, 82, with 33 unnumbered pages of title, preface, epilogue, &c. The preface is a most remarkable production, written with much force and warmth, and extremely eulogistic; it should not be passed over by any one desirous of forming an estimate of Rochester's writings. It is from the pen of ROBERT WOLSELEY, a younger son of Sir CHARLES WOLSELEY of Staffordshire. Robert "was very much a man of pleasure," and boon companion and admirer of Rochester. He translated the meeting of Æneas and Dido from the sixth book of the *Æneidos;* wrote a character of the English in allusion to *Tacitus, de Vitâ Agricolæ,* and other small pieces.

Varittés Littéraires Morales et Historiques Par M. S. De Sacy &c. Paris Didier et C°. 1858 8vo.; 2 vols.

The Venal Indulgences and Pardons of the Church of Rome, exemplified in a summary of an indulgence of Sixtus IV. for the repair of a cathedral; with an account of the forms called confessionalia, applicable both to the living and the dead; and observations confirmatory of the authenticity of the *Taxæ Pœnitentiariæ*. With a plate. By the Rev. Joseph Mendham, M.A. &c. London: &c. MDCCCXXXIX.

Les Vestales de l'Eglise &c. Bruxelles Chez tous les Libraires — 1877

Large 8vo.; pp. ii and 277 ex titles and *Table*. There is a *Deuxième Édition Bruxelles* Janssens, 1877, large 12mo. (counts 6), pp. iii and 314 ex titles. Authoress Mme. Marie Quivogne, whose pseudonym, Marc de Montifaud, heads the title-page of the first edition, and appears in the body of that of the second.

Vindiciæ Ecclesiæ Anglicanæ. Letters to Charles Butler, Esq. comprising Essays on the Romish Religion and vindicating *The Book of the Church*. By Robert Southey, Esq. LL.D. Poet Laureate, &c. London: John Murray. MDCCCXXVI.

Voyage Pittoresque de la Flandre et du Brabant, avec des réflexions relativement aux arts et quelques gravures par J.-B. Descamps. Nouvelle Édition augmentée de notes par M. Ch. Roehn. Paris, J.-N. Barba, 1838.

What is an Index? A few Notes on Indexes and Indexers. By Henry B. Wheatley, F.S.A. &c. London: MDCCCLXXVIII.

8vo.; pp. 96. In this cleverly written pamphlet, Mr. Wheatley has understood how to invest a naturally dry, and to most people uninteresting subject, with life, attractiveness and even amusement. His essay moreover is carefully and thoroughly done. Published for the Index Society. See Note 71, at p. lvii, ante.

WWW

Wine and Walnuts; or, After Dinner Chit-Chat. By EPHRAIM HARDCASTLE, citizen and dry-salter. In two Volumes. London: LONGMAN. 1823. 8vo. Author W. H. PYNE.

The Works of CHARLES LAMB. A New Edition. London: EDWARD MOXON. 1865.

Large 8vo.; double columns; with a portrait.

The Works of CHRISTOPHER MARLOWE. London: WILLIAM PICKERING. M. DCCC. XXVI. 8vo.; 3 vols.

The Works of HILDEBRAND JACOB, Esq; containing Poems on Various Subjects, and Occasions; with the Fatal Constancy, a Tragedy; and Several Pieces in Prose. The greatest Part never before publish'd. London, Printed for W. LEWIS in *Russel-Street, Covent-Garden*. MDCCXXXV. 8vo. pp. 461 and 18 unnumbered.

The World.

Bibliothèque des Écrivains de la Compagnie de Jésus, ou Notices Bibliographiques 1° De tous les Ouvrages publiés par les Membres de la Compagnie de Jésus, depuis la fondation de l'ordre jusqu'à nos jours; 2° Des Apologies, des Controverses Religieuses, des Critiques Littéraires et Scientifiques suscitées à leur sujet. Par AUGUSTIN et ALOIS DE BACKER, de la même compagnie. Liége, L. GRANDMONT-DONDERS. 1853

4to.; double columns; 7 *séries* or vols., the seventh dating 1861. . Although not yet completed, this is the most ample and useful work on the subject.

INDEX.

Note.

Nicolas Antonio has remarked: "indicem libri ab autore, librum ipsum à quovis alio conficiendum esse." Upon which Bayle observes: "On fait tout le contraire: les auteurs se déchargent sur le dos d'autrui de la peine de composer les tables alphabétiques, et il faut avouer, que ceux qui ne sont pas laborieux et dont le talent ne consiste qu'en un grand feu d'imagination, font bien de laisser composer à d'autres l'indice de leurs ouvrages; mais l'homme de jugement et de travail réussira mieux aux tables de ses écrits, qu'un étranger."

I have in another place (Index Librorum Prohibitorum, p. lxxiii., note 119) insisted upon the necessity of good indices. Every student is not equally endowed with David Ancillon of whom we are told: "Les indices, que d'autres grands hommes ont appellés *l'âme des livres*, luy estoient entièrement inutiles, parce qu'il les lisoit avec assez d'application et assez souvent pour posséder un ouvrage, et que d'ailleurs il avoit une mémoire fort fidèle, et en particulier une mémoire locale très-commode aux gens de lettres. Il les lisoit exactement; et jusqu'au titre, au nom de l'imprimeur, au lieu et à l'année de l'impression, tout avoit à son avis son usage."

This method of reading cannot be too highly extolled; but few students of the present day have the time to read their authors so thoroughly, or the memory so exactly to retain what they have read. I am inclined rather to endorse the opinion of a more modern and less known man, concerning whom Mr. William J. Thoms relates the following anecdote: "John Baynes, like all true lovers of books, dearly loved an index; and the mention of his name in the *Quarterly* has recalled to my memory the anathema which he pronounced against every author who ventured to publish his book without that, as he considered, indispensable accompaniment. The awful curse pronounced by the Cardinal of Rheims, as recorded by Ingoldsby, and Lord Campbell's well-known denunciation (vide note 3, p. xiii, ante) of all such offenders are very merciful, milk-and-water affairs, compared with that which John Baynes pronounced and dear old Francis Douce repeated to me in his grand sonorous voice, and with an emphasis which almost made me tremble: 'Sir, my friend John Baynes used to say, that the man who published a book without an index ought to be damned ten miles beyond Hell, where the Devil could not get for stinging nettles.'" Notes and Queries, 5th S., viii., P. 87. Let us hope, with Mr. H. B. Wheatley, "to see the time when it will be as rare to find a book without an Index as without a title-page." What is an Index?, p. 38.

General Alphabetical and Analytical Index.*

Aa. A. J. van der, Errors in his *Biographisch Woordenboek*, pointed out by Th. J. I. Arnold, 482.

Abailard, *Histoire d'*, 494.
Flagellates Héloise, 254 note.

Abbotshall, Lord, 53.

Abell, M., 29.

Ablaing van Giessenberg. R. C. d', *Étude biographique* on *J. Meslier*, xxx[37].

Abortion, procured by a Methodist Parson, 49.
Practised in nunneries, 154 note, 199.
Debreyne on abortion, 68.
Rousselot „ „ xxviii.
Sættler „ „ 63, 65.
Schurig „ „ 10.

Académie des Dames, 267.

Achazius, P., flagellates his penitents, 255 note.

Ackerbom, J., whips a young girl, 254 note.

Ackermann, publisher of T. Rowlandson, 396.

Actors. Absolution refused to, 75.

Adam, commits bestiality, xx[20].
A hermaphrodite, 2.

Adam. J. R. *The Pretty Girls of London*, 399.

Adams. R. Publication by, 424.

Adams. W. D. *Dictionary of English Literature*, 490.

Adken. J. Publication by, 391.

Adriaensen. B. Cornelis, *Historie van*, 213.

---

* The headings are printed in the following manner:

Names of Persons are printed in	-	Small Capitals.
Subjects „ „	- -	Antique.
Book-Titles „ „	- -	Old English.
Engravings and *Minor Pieces*	- - -	*Italics*.
Various „ „	- - -	Roman.

ADRIAENSEN. *Sermoenen*, 213.
De Seven Sacramenten, 224.
De Spieghel, 224.
In dit teghenwoordighe boecken, 224.
De Geest van broeder Cornelis Adriensen, 224, 442.
Authorities on, 217 to 221, 439 to 442.
Portraits of, 223, 441.
His sermons falsely attributed to him, 217.
Their coarseness and licence, 216 to 218, 223.
Sketch of his career, 216.
Whips his penitents stark naked, 217, 219.
An enthusiast, but not a libertine, 217, 218, 222, 223.
Adultery. Clement of Alexandria preaches on, 205.
Adventures of Isabella, 261.
Adventures and Intrigues of the Duke of Buckingham, &c., 344 note.
Adventures of the Bath, 260, 264.
AGNÈS, Mlle., 228.
AGRIPPA, H. C., ridicules the Romish preachers, xliv[54].
AGUIRE, Cardinal, condemns jesuitical teaching, xxiv[23].
Aix. Books published at, 226, 421.
ALAIN DE LA ROCHE, sucks the Virgin's breasts, 427.
ALBANO. F. Design by, 385.
ALBERT. EDM. Publication by, 87.
ALBERTUS MAGNUS. *De Secretis Mulierum*, xvii.
Alcibiade Enfant A l'Ecole, 477.
Alcoran des Cordeliers, 193 note.
Aletheia, 440.
ALEXANDER, the great, son of an Incubus, 78.
ALEXANDER VI, Pope, guilty of murder and incest, xxxiii[40].
La Bulle d'Alexandre vi, 268.
Satirical verses on, 499.
ALEXANDER VII, Pope, condemns jesuitical teaching, xxiv[23].
ALEXANDER, JOHN, 55.
ALEXIS. EMILE. *Immoralités des Prêtres Catholiques*, 201.
Horreurs, Massacres et Crimes des Papes, 207.
All Souls College. *Aretin's Postures* printed there, 211 note.
Allée des Veuves, frequented by Sodomites, 408, 413.
ALLEMANDE, L', seduced by Girard, 236, 242 note.
ALLEN. Publication by, 483.
ALLEN, JOSHUA, Viscount, 313.
ALLEN, Lady, mentioned in *The Toast*, 313.
ALLEN, Rev. P., fornicator, &c., 19.
Allgemeine Deutsche Biographie, 477.
Allgemeines Europäisches Bücher-*Lexicon*, 477.
ALLIBONE. S. A., *Critical Dict. of English Literature*, 488.
ALSOP, Rev. S., fornicator, 19.
ALSTON, Rev. E., fornicator &c., 20.
Alternative of Remitting or Retaining Sins, 294 note.

Amateur de l' Office, 400.
Ambrosius, St., quoted on *baptism*, 292.
America. Priestcraft in. See Priestcraft.
American Library Journal, 500.
Amitié de Pension, 401.
Amnes, Rev. John, drunkard &c., 20.
Amorous High Priest, 50.
Amourettes du Confessionnal, 234 note.
Amoureux du Livre, 478.
Amours de Sainfroid, 253.
Amours des Papes, 234 note.
Amours et Intrigues des Prêtres Français, 478.
Amours, Galanteries, &c. des Capucins, &c. 269.
Amours of Theresa and the Dwarf, 260, 424.
Amsterdam. Books published at, xxx[37], 115, 146 note, 193 note, 214, 215, 221 note, 222 note, 234, 269, 271, 425, 431 note, 432, 439. 440, 441, 442, 477, 486, 491, 494, 497, 507.
Amusemens de l'Innocence, 402.
Anatomy of Melancholy, 13 note.
Ancien Pierre Marteau, 477.
Ancillon. D. His wonderful memory, 520.
Anderson, parson and murderer, 45.
Andramytes, King, inventor of castration of women, 4.
Andreas. V. *Bibliotheca Belgica* 221 note.
Andreas Alciatus, 221 note.
Andrewes, Rev. N., tippler &c., 20.
Andrewes, Samuel, 40.
Andrieux, F.G.J.S. *La Bulle d'Alexandre* vi, 268.
Anecdotes of Celebrities, 478.
Ange d'or, 191.
Angelo, H., quoted on *Lady Hamilton*, 358 note.
Quoted on *T. Rowlandson*, 398.
Pic Nic, 508.
Reminiscences, 510.
Angelus, xxiv, 101.
Angelus. M. Design by, 384.
Anherst, Rev. Jeoffrey, swearer &c., 20.
Annales de la Société d'Émulation, 478.
Annales de l'Imprimerie des Elsevier, 478.
Annales de l'Imprimerie des Estienne, 478.
Annotations on the Sacred Writings of the Hindûs, xiii[4].
Anson, parson, swindler and adulterer, 45.
Antifactum critico-comique, 229.
Antimoine, Jean d', xxxiii[41].
Antithesis. De Præclaris Christi &c., 499.
Antonelli, Cardinal, xxxiv[42].
Antonio, Nic., quoted on *Indices*, 520.
Bibliotheca Hispana Nova, 480.
Antonius, St., 103, 108.

Antwerp. Books published at, 160, 221 note, 224, 326.
Aphrodisiacs, treated by A. de Villanova, xviii.
By Dr. Schurig, 5.
Aphrodisiacs and Anti-aphrodisiacs, 445 note.
Apocalypsis Goliae Pontificis, 499.
Apologie pour Herodote, 157, 198 note.
APOSTAT, UN, 234 note.
Apparatus, 69, 71.
Après le Péché, 401.
AQUIN, THOMAS D', xxv[26].
ARBER. E. Reprints by, 478, 514.
ARBRISSEL, ROBERT D', founder of the convent of Fonte-Evrault, sleeps with his nuns, xli[51].
Areopagitica, 478.
Aretin's Postures, printed at Oxford, 210 note.
ARGENS, Marquis d', 230 note.
ARIAGA, quoted on *flagellation,* 448.
ARISTOMENES, son of an Incubus, 78.
ARMSTRONG. Dr. *The Confessional must be Unmasked,* 134 note.
ARNOLD, TH. J. I., quoted on *Adriaensen,* 218, 221, 222, 439.
On *Tableau fidèle,* 440 note.
On *Biographisch Woordenboek,* 482.
Broeder Cornelis Adriaensz. een pleidooi, 217 note.
ARNOULD. M. A. *Les Jésuites,* 498.
ARSDEKIN, R. P. R. *Apparatus,* 69.
Arsenal de la Dévotion, 478.
Art de désopiler la Rate, 479.
ASHBURNHAM, Rev. E., drunkard, 20.
Aspects of Authorship, 479.
ASSISE, F. D'. See FRANÇOIS.
ASSOUCY, D', accused of sodomy, 411.
ASTLEY. T. Publication by, 235.
ASTRUC. J. *De Morbis Venereis* xviii.
Traité des Maladies des Femmes, xviii.
Athenae Belgicae, 221 note.
ATHERTON, Bishop, executed for sodomy, 45.
ATKINSON, JAMES, quoted on the *difficulty of authorship,* v.
On *bibliography,* vi.
On *A. de Villanova,* xvii[11], xviii[14].
Eulogised by Dibdin, 502.
His death and funeral, 503.
Medical Bibliography, 502.
AUBRY, Rev. Mr., 139.
Auburn. Book published at, 516.
AUGUSTIN, St., quoted on *books,* ix.
Mentioned, xxiv.
AUGUSTUS CÆSAR, son of an Incubus, 78.
Auricular Confession and Nunneries, 129.
Auricular Confession. See Confession.
Authentic Memoirs and Sufferings of Dr. W Stahl, 154.

Authorities. Observations on quoting, 476.
Authorship, difficulty of, J. Atkinson quoted, v.
Autobiography of a Working Man, 479.
Avant le Péché, 401.
Abantures de la Madona, 425.
Abertissement de Henri Estiene, 158, 162.
Awful Disclosures by Maria Monk, 149.
Awful Exposure of the Atrocious Plot, 156.
AYMES, Rev. JOHN, drunkard &c., 21.
AZORIUS, xxiv, 104.

B.

B*** Monacal,** 265, 267.
BABEUF. É. Publication by, 508.
BACHELIN-DEFLORENNE. Publications by, 480, 511.
BACKER. A. and A. DE, *Bibliothèque des Écrivains de la Compagnie de Jésus,* 518.
BAERDELOOS. G. *Toneel der steden van Hollandt,* 221 note.
BAERRE. J. V. D. Publication by, 224.
Baïano, Le Coubent de, 190 note, 195 note, 488.
BAILY, Rev. THOS., preacher of Popish doctrines, 21.
BALDWIN. A. Publication by, 208.
Ballet Girl (on the Stage); (Between the Acts), 399.
Balls, of sodomites, 416.
Baptism, of monsters, fœtus, &c. Bouvier quoted, 74.
Baptism, of monsters, fœtus, &c. Debreyne quoted, 66, 67, 68. Sættler quoted, 64, 65.
Bar Maid, 399.
BARBA. Publication by, 487.
BARBA. J. N. Publication by, 517.
Barcelona. Books published at, 402, 403.
BARELETE, mentioned, 169, 174. Quoted on the *Virgin,* 426 note.
BARKER. J. Publication by, 145.
BARNAUD. N. Notice of, 181. *Cabinet du Roy de France,* 177.
BARON. B. Engraving by, 303.
BARRINGTON, Bishop SHUTE, debauchee, 45.
BARRISTER, A, 294 note.
BARRYMORE, family, 364 note. *Lord Barr-res Great Bottle Club,* 364.
BARTOLOCCI, RABBI, on *Adam,* xx[m].

Barton, parson, fornicator, 45.
Basle. Book published at, xxi[21].
Bastille, Histoire de la, 497.
Batarelle, La, seduced by Girard, 236, 242 note.
Bate, Parson, 47.
Bateman, Rector, exciter to murder, 46.
Baterelle. La, See Batarelle.
Bates, Rev. R., practicer of indecencies, 46.
Bates, W., quoted on *T. Rowlandson*, 397.
Battle of the Students, 50.
Bauer, J. J., on *Le Cabinet du Roy de France*, 177.
Bauny, xxv.
Bawdry, defence of, by R. Wolseley and Rochester, x.
Bayle, P., on *H. Estiene*, 167.
On *C. Adriaensen*, 219.
Quoted on *Les Avantures de la Madona*, 431.
Quoted on *indices*, 520.
Dictionnaire, 491.
Bayle et Thillaye. *Biographie Médicale*, 482.
Baynes, John, denounces *books without indices*, 520,
Beaucourt de Noortvelde. P. A. *Tableau Fidèle*, 440.
Becker. J. Publication by, 1.
Bebvor, Rev. Aug., pugilist, 46.
Beggi, Dr. F. O., quoted on the *evils of priestcraft*, xlix[62].
Incubi of Rome and Venice, 496.
Behn, Aphra, quoted on *Rochester*, 343.
Poems upon several occasions, 343 note.
Béjart. Armande, Portrait of, 497.
Belgium, a priest-ridden country, 202, 224 note.
Bell, Memoirs of John, 459.
Bellalmo, 192.
Bellarmin, Cardinal, condemns *jesuitical teaching*, xxiv[23].
Bellew, John, Lord, 311.
Bellew, Richard, Lord, 311.
Belzébuth, 234 note.
Benbow. W. *Crimes of the Clergy*, 44.
Imprisoned, he describes the inmates, 50.
Benedictis, xxv.
Benedictus ix. Pope, Caricature of, 499.
Benedictus xiv. Pope, condemns *jesuitical doctrines*. xxiv[23], xxviii[32].
Bentley. W., Publications by, 129, 511.
Bentley's Miscellany, 479.
Benzi, "théologien mamillaire," xxv[26].
Berger, "correcteur de jésuites," 504.
Berington. E. Publication by, 510.
Berlin. Books published at, 287, 501.
Bernard, Col. P., xiv[4].
Bernard, St., sucks the Virgin's breasts, 430 note.
Bernardin of Sienna, flagellates his penitents, 254 note.
Beschrybinge der Stad Dordrecht, 221 note.

Bestiality, Instances of, offered by Schurig, 5, 6, 10, 11.
Committed by Rev. John Wilson, 40.
Committed by Major Thomas Weir, 51.
Dilated on by Bouvier, 74.
" " Claret, 70,
" " Sættler, 63, 64.
" " Sinistrari, 79, 80.
Betrügereyen derer Pfaffen, &c., 417.
BETTESWORTH. A. Publication by, 122.
BEUCHOT. *Dict. de P. Bayle*, 491.
BEVERLANDI *Otia Oxoniensia*, 327.
BEZE, T. DE, accused of sodomy, 411.
Bible, The, a prohibited book, xix[19].
Criticized by Milton, and Pigault-Lebrun, xx[19].
Bible and Church Absolution, 294 note.
Bibliographical and Retrospective Miscellany, 479.
Bibliography, dry and tedious, J. Atkinson quoted, vi.
Uselessness of bibliographies of standard books, li, lii.
Bibliographies of insignificant books needed, li.
Bibliography only a reproduction, lv.
Purposeless bibliographies should be avoided, lv.
Slipshod bibliographies easy to make, lvi.
Good bibliographies most difficult; Jules Janin quoted, lvi.
An useful bibliography proposed, lvii.
Bibliography.
Outsides only of books generally described, lvii.
Estimate of their insides really wanted, lviii.
Fine writing should be avoided, lviii.
The French frequently guilty of this error; M. P. Deschamps instanced and quoted, lviii[73].
Nodier eulogized by J. Techener, lviii[73].
A bibliographer's position defined, lix.
Cary compares bibliographers to sheep, lix[74].
Observations on quoting authorities, 476.
A bibliography should be made easy for foreigners, 476.
Works on bibliography, 477 to 517.
Bibliophile. The present vol. destined only for bibliophiles, iv.
Must be a student, liv.
A wise reader described by Dr. W. Mathews, liv[66].
BIBLIOPHILE BELGE, UN, 513.
Bibliophile Français, 480.
BIBLIOPHILE JACOB. See LACROIX, P.
Bibliotheca Belgica, Andreas, 221 note.
Bibliotheca Belgica, Foppens, 222 note, 480.
Bibliotheca Grenvilliana, 480.
Bibliotheca Hispana Nova, 480.
Bibliotheca Uffenbachiana, 481.
Bibliothecæ Uffenbachianæ, 481.

Bibliothèque des Auteurs Ecclésiastiques, 481.
Bibliothèque des Écrivains de la Compagnie de Jésus, 518.
Bibliothèque Dramatique de Soleinne, 481.
Bibliothèque Dramatique de Pont de Vesle, 481.
Biinkorf der H. Roomsche Kercke, 440.
Bienville, Dr. M. D. T., on *nunneries*, xxxviii[49].
La Nymphomanie, 507.
Big Ben, 49.
Billuard, xxv.
Binet, l.
Biographia Medica, 482.
Biographie Médicale, Bayle et Thillaye, 482.
Biographie Médicale, Panckoucke, 482.
Biographie Pittoresque des Jésuites, 482.
Biographisch Woordenboek, 482,
Biography. Various works on, 477 to 518.
Bird. Mrs. F. *Reminiscences of Pastor Chiniquy*, 493.
Birth. See Childbirth.
Bishops. See Priestcraft.
Bitard. Ad. *Dict. de Biographie*, 491.
Black. A. and C. Publication by, 505.
Black Besse, 39.
Blackwood and Sons. Publication by, 483.
Blacow, Rev., slanderer, 46.
Blacow, R., informs against Dr. W. King, 315, 319.
Blacow. R. *A Letter to William King, LL.D.*, 319 note.
Blake, methodist parson and adulterer, 46.
Blake, C. C., xiii[4].
Blanch. W. H. *The Blue-Coat Boys*. 483.
Blasphemy. Clergymen accused of, 19 to 43, 45 to 50.
Bleuet jeune. Publication by, 484.
Bleyswyk. F. Frontispiece by, 503.
Bloedig Tooneel, 440.
Blood. Work on the, 12.
Bloxam, Rev. N., drunkard, swearer &c., 21.
Blue-Coat Boys, 483.
Boccaccio, 261, 424.
Body-snatching, by a parson, 48.
Boekholt. A. Publication by, 215.
Boileau, Jacq., quoted on *Adriaensen*, 219.
Histoire des Flagellans, 445 note.
Historia Confessionalis Auricularis, xlii[53].
Historia flagellantium, 495.
Boileau, Nic., quoted on *criticism*, li[64].
Quoted on *flagellation*, xxxix[50].
Bollstoedt, Bishop Albert, xvii.
Bonacina, xxv, 101.
Boniface ix, Pope, promotes indulgences, xlvi[56].
Bononia. Book published at, 492.
Book-collectors, of different kinds, lii.

Book-collectors.
Several instanced, liii[65].
Book-Hunter, 483.
Book-illustrator. Kofoed's system explained, 485.
Book of God, 483.
Book of Sports, 42 note.
Book of the Church, 517.
Book-worm. See **Bibliophile.**
Books. Nodier quoted on the pleasure of speaking about books, v.
An author is the best judge of the difficulty of writing a book, J. Atkinson quoted, v.
J. Atkinson quoted on the impossibility of finding out scarce books, vi.
Books afford a never-to-be-exhausted occupation, J. H. Burton quoted, vi.
Charles Lamb's definition of "books which are no books," vi.
Universality recommended by Paul Lacroix, vii.
"Contain a potencie of life," Milton quoted, vii.
"Bad books serve to forewarn," Milton quoted, viii.
Some good may be derived from every book, Adèle Esquiros quoted, viii.
St. Augustin advises variety in books, ix.
What a book should not be, Marie Quivogne quoted, ix, x.
Books.
Worthless books must be taken into account, li.
They are stumbling-blocks to the student, lii.
Book-collectors described, lii.
Improper books sent by priests to nuns, 193, 195.
This is testified to by Enrichetta Caracciolo, 195 note.
Gurlino seduces his penitents by immoral books, 212.
A book-illustrator, 485.
Bordel Épiscopal, 267.
BORLUUT DE NOORTDONCK. See NOORTDONCK.
BORN, IGN. de, xxxiii[41].
BORROMÉE, CHARLES, xxvi[29].
BOSSUET, on the *casuists*, xxiii[23].
BOSSUS, xxv, 101, 103, 105, 106, 109.
Boston. Book published at, 490.
BOTTELLO, GIOVANNI, a licentious priest, 188.
BOUCHER. A. *Hist. des Jésuites*, 495.
BOUCHER. F. Design by, 400.
BOURDON, MARGARET, seduced by Thos. Weir, 54.
BOUVET, M. F., quoted on *priests*, xxxiv[42].
On *indulgences*, xlvi[56].
De la Confession et du Célibat, 487.
BOUVIER. Bishop, *Dissertatio in Sextum Decalogi Præceptum*, 71.
Manuel des Confesseurs, 71.
Mystères du Confessionnal, 71.

Bouwmeester. A. Publication by, 215.
Bovill, Chief Justice, 94.
Bowes, Solicitor General, mentioned in *The Toast*, 320.
Bowyer, Rev. J., noted flogger, 452.
Anecdote about him, 452 note.
Bowyer. W. Publication by, 121.
Boxhorn. M. S. *Toneel der steden van Hollandt*, 221 note.
Boys. Thos. Publication by, 509.
Bradford. J. Publication by, 344 note.
Bradshaw, Rev. Jas., false teacher, 21.
Braessem. D. Publication by, 191.
Braght. T. J. van, *Het bloedig tooneel*, 440.
Brandt. G. *Geshiedenis der Reformatie*, 221 note.
Bras dessus, Bras dessous, 401.
Brass. Rev. H. *Confession to God* &c., 294 note.
Brederode. J. J. van, Publication by, 482.
Brest. Curious trial at, 254.
Brett, Justice, 94.
Brewer, "Inch-rule," book-collector, liii[os].
Brewster, Rev. E., drunkard &c., 21.
Bridewell, described by Ned Ward, 443.
Whipping of prostitutes there, 444.
Garth quoted, 445.
Brière. E. Publication by, 81.
Brière. J. L. J. Publication by, 507.
Briève Réponse aux Memoires contre Girard, 228.
Brinvillers, a cruel woman, 457.
Bristow. R. R. *Liberty of Confession*, 295 note.
British Artists, 483.
Brockman. Lieut-Col. H. J. "*The Confessional Unmasked*," 89.
Brodhag. Publication by, 419.
Broeder Cornelis Adriaensz. een pleidooi, 217 note.
Brook, Lord de, 47.
Brooke. Rev. R. E. *Private Confession*, 295 note.
Brooks. E. Publication by, 469.
Brouërius van Nidek. See Nidek.
Brouillamini, word used by H. Estiene, 164 note.
Broussonet. *Essai sur l'Histoire Naturelle de quelques Especes de Moines*, xxxiii[es].
Brown, J., } jurymen on Thos.
Brown, R., } Weir's trial, 54.
Browne, Rev., defrauds Sir Colin Campbell, 46.
Browne. H. K. Book attributed to him, 309.
Browne, Nathaniel, 40.
Brownrigg, Elizabeth, hanged for whipping her apprentice to death, 461, 463.
Mrs. Brownrigg's Case fairly considered, 464 note.
Brownrigg, John, assists his mother, 465.
Brudenel, Lady Frances, the *Myra* of *The Toast*, 303.

Brudenel, Lady Frances, account of her, 311, 321.
Her person described by Dr. W. King, 316.
Bruges. Books published at, 213, 224, 440, 478.
Brugge. See **Bruges.**
Brunet, G., on *Index Librorum Prohibitorum*, 496.
On *Les Intrigues de Molière*, 497.
Catalogue de M. De Soleinne, 481.
Les Livres Cartonnés, 500.
Les Sociétés Badines, 511.
Brussels. Books published at, xliii[53], 66, 71, 73, 181, 189, 201, 207, 222 note, 233, 254, 265, 269, 287, 432, 440, 477, 480, 482, 485, 487, 488, 493, 500, 501, 512, 515, 517.
Bruxelles. See **Brussels.**
Bryce, D. *The Confessional Unmasked*, 88.
His death, 90.
Buchanan, whips his pupil, King James I, 451 note.
Buck, Rev. James, teacher of Romish doctrines, 22.
Buckner, Bishop, a libertine, 46.
Buffon, 501.
Buffon, N. de, 501.
Bull, Miss F., 46.
Bulle d' Alexandre VI, 268.
Buonamici, Irene, a depraved nun, 184, 186.
Burr. See De Burr.
Burgess, Rev. Thos., pugilist, &c., 46.
Burluguay. J. *Toilette de l'archevêque de Sens*, 191.
Burnet, Bishop, mentioned, 424.
Quoted on *Rochester*, 343.
Life of Rochester, 511.
Burton, J. H., quoted on *books*, vi, lv[68].
Quoted on *title-pages*, xi[2].
Quoted on *Causes Célèbres*, 486.
The Book-Hunter, 483.
Busby, Dr., severe flogger, 452.
Busch, F., on *Liguori*, 410.
Quoted on *Traités de morale*, 111.
Découvertes d'un Bibliophile, 489.
Busch. W. *Der Heilige Antonius*, 283.
Légende de Saint Antoine, 288.
Busembaum, xxv.
Bustum Sodomæ, 345 note.
Butler, Charles, 517.
Butler, Lieut., mentioned in *The Toast*, 321.
Byrne, James, 46.
Byron, Lord, quoted on *J. Wilkes*, xv[7].
Quoted on *flogging*, 453.

C.

C——, 235.
C - - n, 412, 415.
C . . . . o, J . . . . , 488.
C. B., 90.

C. G., 134 note.
Cabinet du Roy de France, 177.
Cabinet Noir, 401.
CADELL & MURRAY, 471.
CADIÈRE, E. T., 227, 228.
CADIÈRE, FRANÇOIS, 227.
CADIÈRE, MARIE CATHERINE, her person described, 240.
Portrait of her, 420.
Her *Procès* against Girard. See GIRARD.
CADOGAN, Lady, adulteress, 46.
Caen. Book Published at, xlii[53].
CÆSAR, AUGUSTUS, son of an incubus, 78.
Cæsarian Operation, treated by Dr. Schurig, 10.
Dilated on by Bouvier, 74, 75.
„ „ „ Cangiamila, 67 note.
„ „ „ Debreyne, 68.
„ „ „ Sættler, 64.
CAJETANO, xxv, 105, 108.
Camden Society. Publication by, 499.
CAMPBELL, Sir COLIN, 46.
CAMPBELL, JOHN Lord, quoted on *indices*, xiii[3].
Lives of the Chief Justices, 500.
CAMPBELL, Rev. Mr., a violent man, 46.
Canada. Priestcraft in, See Priestcraft.
CANGIAMILA. F. E. *Embriologia Sagrada*, 68 note.
Embryologia Sacra, 67 note.
Sacra Embryologia, 67 note.
CAPEL, Hon. Rev., horsedealer, 46.
CAPILUPI. L. *Cento de vita Monachorum*, xxii[21], 499.
Caprices d'un Bibliophile, 484.
Capuchins. See Priestcraft.
Capucins, ou le Secret du Cabinet Noir, 269.
CARACCIOLO, ENRICHETTA, quoted on *nunneries*, 190 note, 195 note.
Mystères des Couvents de Naples, 506.
CARDIGAN, Earl of, 311.
Cardinals. See Priestcraft.
CAREW, RICHARD, 165 note.
CAREW, THOMAS, 165 note.
CARLIER. E. J. Publications by, 71, 73, 233.
Carnival at Venice, 357.
CARPENTIER. L. M. G. See VALMONT.
CARSON. Publication by, 135.
CARTER. Rev. T. T. *The Freedom of Confession*, 295 note.
CARTERET, Lord JOHN, 321.
CARTWRIGHT, W. C., on *Gury*, xxvi[28].
Quoted on *jesuitical doctrines*, xxxiv[43].
The Jesuits, 498.
CARUS. AUG. Publication by, 62.
CARY, Rev. H. F., compares librarians to sheep, lix[74].
CASAUBON, J., a bad librarian, lix[74].
Case of Mary Katherine Cadiere, 236.
Case of Mrs. Mary Catherine Cadiere, 236.
Casi Reservati, 88.
CASSELL and Co. Publication by, 490.
CASTEELE, JEAN DE, 217.

Castelbyn. V. Publications by, 224, 440.
Castelius, 217.
Casti. *La Bulle d'Alexandre* VI, 268.
Castration, treated by Dr. Schurig, 1, 3, 4.
Women first castrated by King Andramytes, 4.
Men first castrated by Queen Semiramys, 4.
Castration of priests recommended, 207.
Priests castrated in Sweden, 210.
Reasons for Castration of Popish Ecclesiastics, 134 note, 208.
Casuists. Obscenity of their writings; Libri quoted, xxiii[23].
A few names cited, xxiv.
Catalogue, Borluut de Noortdonck, 484.
Catalogue, Drujon, 485.
Catalogue, Fontaine, 484.
Catalogue, Fortsas, xii[2].
Catalogue, Kofoed, 485.
Catalogue, Leber, 484.
Catalogue, Lorenz, 486.
Catalogue, Luzarche, 485.
Catalogue, M**, 484.
Catalogue de la Bibliothèque Elzévirienne, 486.
Catalogue of Royal and Noble Authors, 486.
Catalogue of the London Institution, 486.
Catalogues, various, 477, 479, 480, 481, 488, 489, 490, 496, 497, 500, 502, 503, 506, 518.
Catéchisme d'amour, 195 note.
Catéchisme des Gens Mariés, xliii[53].
Catholique, Un, 123.
Causerie, 401.
Causes Célèbres, 486.
Causes Célèbres, Ecclésiastiques, 487.
Cavaillès. D. Publication by, 495.
Caylus, Comte de, 230 note.
Cecil, Mrs., adulteress, 49.
Celebrities of London and Paris, 478.
Celibacy, causes immorality, Southey quoted, xxiii[22].
"Un blasphème contre la nature," P. Lacroix quoted, xlv[55].
Du Célibat, Bouvet, 487.
Du Célibat, Charlie, 438.
Cento de vita Monachorum, 499.
Centons, Revue des Ouvrages en, 513.
Tableau du Centon, 513.
Centuria Librorum Absconditorum, title, plan &c. explained, xi, xii.
Cesaire, 429.
Chalmot, A. de, on *Adriaensen*, 441.
Chamber Maid, 399.
Chambers Rev. J. C. *The Priest in Absolution*, 292.
His Death, 299.
Chambers. R. *Domestic Annals of Scotland*, 492.
Champs Elysées, frequented by sodomites, 407, 435.
Chandler, Rev. R., pugilist &c., 46.
Charlatanisme Sacerdotal, 234 note.
Charles, *le Grand*, 78.
Charles, Rudolf, xxx[37].

CHARLIE. R. *La Chasteté Clérícale*, 432.
CHARLY, xxv.
CHARPENTIER. G. Publications by, 493, 503.
CHASLES, PHILARÈTE, on *nunneries*, 72 note.
On *H. Estiene*, 168.
Études sur le Seizième Siècle, 493.
Mémoires, 503.
Virginie de Leyva, 73 note.
CHASTELET, Mme., mistress of Voisenon, 276.
Chastetè Clèrícale, 432.
Chastity, treated by Dr. Schurig, 4, 5.
Methods of proving chastity, 4.
CHATTO and WINDUS. Publication by, 515.
CHAUDON, *avocat*, 228, 229, 235.
CHAUFEPIÉ, 491.
Cheltenham. Book printed at, 192.
CHERRY, Rev. E., libeller, 22.
CHEVALIER & TIREL. Publication by, 431 note.
CHEVRIER. JULES, Etchings by, 478.
Chicago. Book published at 495.
Chief Justices, Lives of the, 500.
Childbirth, treated by Dr. Schurig, 9, 10.
Dilated on by Cangiamila, 67 note.
" " " Debreyne, 68.
" " " Schroeerus, xxix.
A woman pregnant during twenty-five years, 9.
Births of several children at a time, 9.
Childbirth.
Juvenile fecundity, 10.
Connection with animals, 10.
CHILDE, JOHN, hanged for sodomy, 46.
CHINIAUY, Pastor, quoted on *Moechialogie*, 67.
Quoted on *Vie de Scipion de Ricci*, 198.
Notices of, 143, 438.
Le Prêtre, la Femme et le Confessionnal, 144.
The Priest, the Woman, and the Confessional, 137.
A Few Reminiscences of, 493.
Chinon. Book published at, 225.
CHISHOLM, parson, adulterer, 46.
CHOUARD, catamite, 435 note.
CHRISTAENS. A. Publications by, 269, 272.
CHRISTIAN, BETSY, mistress of parson Barton, 45.
Christian Doctrine of Priesthood, 294 note.
Christian Testimony against Papal Wickedness, 89.
CHURCH, Rev. JOHN, sodomite, 46.
Church Review, 487.
Church Times, 487.
CHURCHILL, CHARLES, quoted on *Dr. W. King*, 324.
CHURCHILL. JOHN, Publication by, 502.
Chyle, treated by Dr. Schurig, 11.
Chylologia, 11.
CICERO, quoted, iii.
CIPRIANI. G. B. Designs by, 384, 386.

Circumcision, treated by Dr. Schurig, 1, 3.
Women circumcised by Queen Marqueda, 3.
Citateur, Le, 487.
CITOYEN SATAN, 234 note.
CLAESZ. C. Publication by, 214.
CLAPHAM, Rev. P., adulterer, 22.
CLARET. Archbishop, *Clé d'Or*, 73. *Llave de Oro*, 69.
CLARKE, ADAM, hypocritial preacher, 46.
CLARKE, Rev. ALEXANDER, sabbath-breaker, 22.
CLARKE, Rev. JOHN, drunkard, 22.
CLARKE. J. Publication by, 309.
CLAUDIN. A. Publications by, 478, 485, 500.
CLAUX, his trial, 487.
CLAY, Rev. M., drunkard, 22.
CLAY. R. Book printed by, 88.
Clé d'Or, 71, 73.
CLEMANGIS. N. *De corrupto Ecclesiæ statu*, 499.
Clémantine, La, 268.
CLEMENT VIII, Pope, condemns *clerical depravity*, xlii[53].
CLEMENT, of Alexandria. Sermon by, 202.
CLEMENTS. J. Publication by, 496.
CLEOPATRA, 5.
Clergé, Crimes, &c. du, 201.
Clergé, Lettres sur le, 499.
Clergy, Crimes of the, 44.
Clergymen adverse to the Parliament, 19 to 44.
CLERK, PIETER DE, 214.
CLIFFORD, MARY, murdered by Elizabeth Brownrigg, 463.
CLIGHORN, J., juryman on Weir's trial, 54.
Clitoris. See **Generative Organs.**
Cloisters laid Open, 260, 424.
Cloisters. See **Convents.**
CLUBB. W. P. Portrait by, 150.
COCHIN, teacher of Mme. de Pompadour, 400 note.
COCHRANE. R. *Treasury of Modern Biography*, 516.
COCKBURN, Chief Justice, 102.
COCKS. C. *Priests, Women, and Families*, 508.
COCLEUS, on *incubi*, 78.
CODRUS, A., compares *women to priests*, 499.
Coeln. See **Cologne.**
COLBURN. H. Publication by, 510.
COLEMAN, GEORGE, 471.
COLET, Dr., severe flogger, 452.
Collectionneur, Le, 494.
COLLET. S. *Relics of Literature*, 509.
COLLIN DE PLANCY, on *jesuits*, xxx[36].
On *relics*, xlvii[57].
Biographie des Jésuites, 482.
Dict. de la Folie et de la Raison, 491.
Dict. des Reliques &c., 490.
Les Jésuites remis en cause, 498.
COLLINGWOOD, J. F., xiii[4].
COLMAN, GEORGE, the younger, poem erroneously attributed to, 472.

Cologne. Books published at, 234, 265, 417, 418, 419.
Comes, Judge, xxxii[39].
Communities of Women &c., Reflections on, 509.
Compendium Code des Jésuites, 87.
Compendium of Irish Biography, 487.
Compendium Theologiae Moralis, xxvi[28].
Compleat History of the Intrigues &c., 423.
Compleat Translation of the Case of Cadiere, 237.
Compleat Translation of the Memorial of Girard, 238.
Compleat Translation of the Sequel of Cadiere, 238.
Compleat Translation of the Whole Case of Cadiere, 421.
Compton. B. *Alternative of Remitting or Retaining Sins*, 294 note.
Conception, treated by Dr. Schurig, 4, 5, 6, 7, 9, 10.
Without copulation, xlv[54], 4, 6, 9.
Of hermaphrodites, 6.
Without loss of virginity, 6.
During sleep, 7.
By old women, 9.
Time of conception, 10.
If conception can result from connection with animals, 10.
Immaculate Conception of the Virgin, 81.
Concina, against *probabilism*, xxiv[23].
Against the *mamillaries*, xxviii[32].
On *carnal intercourse*, 109.
Condé, *le grand*, accused of sodomy, 411.
Condom, explained, 76.
Confesseurs, Manuel des, Bouvier, 71, 73.
Confesseurs, Manuel des, Gaume, 110, 501.
Confesseurs, Pratique des, 110.
Confession, much abused, xli, xlii[53].
Great source of power, xlii[53], 293.
Several popes attempt reform, xlii[53].
Striking picture by P. L. Courier, xliii[53].
Questions put, 63, 67, 70 74, 94, 117, 123, 132, 135.
Women seduced, xlii[53], 117, 118, 131, 139, 141, 142, 184, 193, 261.
Confessions revealed, 193, 199.
Drunkenness of confessors, 199.
Flagellation at confession. See Flagellation.
Books on, xlii[53], xliv[53], 62, 66, 69, 71, 88, 110, 112, 122, 129, 134 note, 135, 137, 144, 234 note, 260, 292, 294 note, 487, 489, 515.
Confession &c., De la, 487.
Confession to God &c., 294 note.
Confession—What is it?, 134 note.
Confessional must be Unmasked, 134 note.
Confessional—Shall we Adopt it?, 134 note.
Confessional Unmasked, 88.

Confirmation of Maria Monk's Disclosures, 149.
Conflagratio Sodomæ, 345 note.
Congregation of the Redeemer, xxvi[29].
Congressus Muliebris, 5.
Conick, xxv, 108.
Connoisseur, The, 368.
Connoisseurs, 388.
Conseiller du Bibliophile, its end, 506.
Consutio, 4.
Contrafatto, his trial, 487.
Convent Education &c., 134 note.
Convents and the Confessional, 134 note.
Convents. Depravity in, xxxvi[47], xxxviii[49], 125, 151, 180, 184, 190 note, 193.
Acting of plays, 125, 183, 197.
Murder, 131.
Infanticide, 153, 208.
Cruelty, xxxviii[49], 286.
Immoral books, 195.
Marriages, 196.
Education of novices, 194.
Love-letters, 200.
Abortion, 154 note.
Count Ezobor's private nunnery, 286.
Books on, xxxiii[41], 129, 134 note, 149, 285, 506, 509, 511, 517.
Convito Borghesiano, 175 note, 488.
Cooke. S. Publication by, 508.
Coombe. W. *Dr. Syntax* written to Rowlandson's designs, 396.
Cooper, Ann, 19.
Cooper, Catherine, 55.
Cooper, Rector of Ewhurst, sodomite, 46.
Cooper, Rev., son of Sir Grey Cooper, adulterer, 46.
Copulation, treated by Dr. Schurig, 1, 3, 4, 5, 9, 10.
Discussed by Bouvier, 74, 75.
„ „ Dens, 98, 107.
„ „ Giordani, 88.
„ „ Liguori, 103, 107.
„ „ Sættler, 63, 65.
„ „ Sinistrari, 78.
Of eunuchs, 2.
Prevented by the size of the penis, 2.
Prevented by the size of the clitoris, 6.
With demons, 3, 6, 78, 88.
With animals, 4, 5, 6, 10.
With statues, 6.
With corpses, 6.
"Conjugium sine coitu," 6, 9.
"Voluptas in coitu," 6.
"Dolor in coitu," 6.
"Cohæsio in coitu," 6.
"In coitu morientes," 6.
Without loss of virginity, 6.
"Coitus per os," 6.
Frequent consecutive performances, 6.
Letter in which a lady complains of the excessive size of her husband's yard, 6.
"De stupratione in somno," 7.
"De gravidarum coitu, 9.
Between a devil and a witch, 80.

Corbin, James, 93.
Cordeliers, Factum contre les, 191.
Corneille de la Pierre, xxvii.
Cornelius a Marca. *Bustum Sodomæ*, 345 note.
Cornetto, Cardinal, xxxiii[40].
Cornuti, 5.
Corpse-profanation, 6, 63, 74, 175.
Costumbres Sociales, 402.
Cotesford, Rev. Dr. R., drunkard &c., 23.
Country Squire new Mounted, 347.
Courier, P. L., quoted on the *confessional*, xliii[53].
Quoted on *celibacy*, xlv[55].
„ „ *flagellants*, 451.
Œuvres, 507.
Court of Venus, 510.
Courtney, Lord, sodomite, 46.
Coustos, John, *Sufferings of*, 114 note.
Coubent de Baïano, 190 note, 195 note, 488.
Coubents de Naples, Mystères des, 190 note, 195 note, 506.
Coventry Herald, 488.
Cowen, Mr., on *The Priest in Absolution*, 294.
Cowper, W., quoted, 129.
Cox. C. Publication by, 511.
Cox. H. Publication by, 488.
Cox, Tom, brothel keeper, 46.
Coyne. R. Publication by, 110.
Crapelet. Publication by, 503.
Crasset, 428, 429.
Crayer. G. de, Painting by, 428 note.
Craysfort, Lady, 320.
Creswell, Rev., drunkard, &c., 46.
Crichley. J. Publication by, 236.
Cricket Match at the Three Hats, 439.
Crimes, Attentats &c. du Clergé, 201.
Crimes des Jésuites, 234 note.
Crimes des Papes par un Damné, 234 note.
Crimes des Papes, Vicomterie, 488.
Crimes of the Clergy, 44.
Criticism, necessary, Boileau quoted, li[64].
Crockford. J. Publication by, 505.
Crockford's Clerical Directory, 488.
Croft, Herbert, 46.
Crofton, Sir E., mentioned in *The Toast*, 321.
Crofton, Rev. Z., whips his maid-servant, 256 note.
Crossley J., quoted on *A World of Wonders*, 165 note.
Crozat, De, 481.
Cruelty, in English clergymen, 47.
In women, 456.
De Sade, and J. Michelet quoted, 457.
Cruikshank. G. Frontispiece by, 508.
Cugley, Capt., mentioned in *The Toast*, 320.
Cullen. A. *A Layman on the Three Priestcrafts*, 295 note.
Cundall, J., parson, 47.
Cunnyseurs, 375.
Curiosités de l'Histoire &c., 488.
Curious Maid, The, 353 note.

Curious Wanton, The, 353.
Curry, Rev. W. F., on *Maria Monk*, 154.
Curtis, Rev., drunkard, &c., 47.
Custine, Marquis de, accused of sodomy, 411.
Custis. C. *Jaarboeken*, 440 note.
Cythère, impress, 267.

D.

Dabin. Publication by, 268.
Dæmonialitate, De, 77.
Daffis, P. Publication by, 486.
Dairnvæll. G. *Compendium Code des Jésuites*, 87.
Dairy Maid's Delight, 379.
Dale, Rev. C., drunkard, &c., 23.
Daly, P., mentioned in *The Toast*, 322.
Damme, Jan van, 440.
Damné, Un, 234 note.
Dancing, in convents, 197.
Bouvier's opinion, 75.
Rousselot's „ xxviii[37].
Dandolo, 73 note.
Darnell, Rev. T., drunkard, adulterer &c., 23.
Darton & Co. Publication by, 505.
D'Assoucy, accused of sodomy, 411.
Dastipoteur, its derivation, 169.
Dausew, Rev. P., drunkard &c., 24.
Davenport, John, quoted on *flagellation*, 445.
His death, xiv.
Aphrodisiacs and Anti-aphrodisiacs, 445 note.
Daves, Rev. Joseph, drunkard, 24.
David. J. Publications by, 226, 421.
Davis. Rev. C. H. *Bible and Church Absolution*, 294 note.
Davis, W., on *The Toast*, 308, 309.
Davison, parson, drunkard &c., 47. 48.
Davison, Jane, 48.
Davison. T. Publication by, 492.
Davy, Rev. W., prints his *System of Divinity* with his own hands, lvi[69].
Dawes, Rev. H., drunkard &c., 24.
Day, Thos., parson, bigamist, 47.
De Dæmonialitate, 77.
De Frequentis Confessionis Utilitate, xlii[53].
De la Confession &c., xlii[53].
De la Démonialité, 77.
De Morbis Venereis, xviii.
De Nugis Curialium Distinctiones, xxii[21].
De Origine Monachorum, 499.
De Paparum in Cœlo, &c., 499.
De Præclaris Christi &c., 499.
De Secretis Mulierum, xvii.

De Backer. See Backer.
Debauchery, in convents. See Convents.
Debreyne. P. J. C. *Moechialogie*, 66.
Notice of, 68.
De Brook, Lord, 47.
De Bure, quoted on *Le Cabinet du Roy de France*, 177.
Decaux. Publication by, 478.
Decius, xxv, 105.
Découvertes d'un Bibliophile, 111, 489.
Defence of F. J. B. Girard, 237.
Defert, Adelina, flagellated and ravished by her parents, 462.
Defert, Nic. } abuse their daughter,
Defert, Rose } 462.
Delahays. Publication by, 488.
De la Hogue, xxv, 95.
Delarue. Publication by, 511.
Delatre, printer, 73 note.
De Legal, 115.
Delepierre, O., on *The Toast*, 310.
Quoted on *Adriaensen*, 220.
Criticised by Th. J. I. Arnold, 440 note.
L'Enfer, 492.
Revue des ouvrages en centons, 513.
Tableau de la Littérature du Centon, 513.
Delft. Book published at, 214.
Delle Novelle Italiane, 506.
Dellon, C., quoted on the *Inquisition*, 147.
L'Inquisition de Goa, 146.
Voyages, 146 note.
Delolme, J. L., on *Adriaensen*, 219.
Quoted on *flagellation*, 253 note.
Hist. of the Flagellants, 495.
Memorials of Human Superstition, 495.
Delvau. A. *Dict. de la Langue Verte*, 491.
D'Emillianne. See Emillianne.
Démonialité, De la, 77, 417.
Demonology &c., Letters on, 499.
Demons, copulate with men and women, xlv[st], 3, 6, 74, 75, 78, 88.
Denn, Rev. John, drunkard, 24.
Dénonciation des Crimes &c., 489.
Denoyer, bookseller, 121.
Dens, P., mentioned, xxv.
Specimens of his teaching, 94, 95, 96, 100.
Notice of, 109.
Theologia, 110.
Dens's Theology, 90.
Denton, Mrs., mentioned in *The Toast*, 321.
Dentu. E. Publications by, 491, 506, 512.
Depens de la compagnie, impress, 271.
De Potter. See Potter.
Depravity of the Roman Catholic Priesthood, 91.
De Quincey, 495.
Derby. Book published at, 156.
Derby & Miller. Publication by, 516.
De Renneville. See Renneville.
Derniers des Beaumanoir, 175 note.

De Sacy. See Sacy.
Descamps. J. B. *Voyage*, 517.
Deschamps, M. P., quoted on *bibliography*, lix[73].
Description Raisonnée d'une Jolie Collection de Livres, 489.
Desforges, P. J. B. C., on *flagellation*, 452.
Le Poète, 508.
De Soleinne. See Soleinne.
Desoer. Publication by, 491.
Desray. Publication by, 516.
Des Rues, *Abbé* C. N., rapes 133 maidens, 423, 424.
Dessinateurs d'Illustrations, 490.
Détails historiques sur le P. Girard, 232.
Deventer. Book published at, 215.
Dévotions de Mme. de Betzhamooth, 277, 280.
Dezeimeris, J. E., quoted on *Schurigius*, 14.
Dict. de la Médecine, 491.
Diable peint par lui même, 490.
Diacre. Engravings by, 230 note.
Diana, casuist, xxv, 101, 104, 106.
Dibdin, Rev. T. F., quoted on *Jas. Atkinson*, 502.
Tour in the Northern Counties, 479.
Dicastillo, xxv, 107.
Dickson, Col. J., xiv[4].
Dictionary of American Biography, 490.
Dictionary of English Literature, 490.
Dictionary of Greek and Roman Antiquities, 490.
Dictionnaire contenant les Anecdotes de l'Amour, 490.
Dictionnaire de Bayle, 491.
Dictionnaire de Biographie Chrétienne, 490.
Dictionnaire de Biographie Contemporaine, 491.
Dictionnaire de la Folie et de la Raison, 491.
Dictionnaire de la Langue Verte, 491.
Dictionnaire de la Médecine, Dezeimeris, 491.
Dictionnaire de la Médecine, Eloy, 491.
Dictionnaire des Littératures, 491.
Dictionnaire des Reliques, 490.
Dictionnaire des Sciences Médicales, 491.
Diderot, D., on *celibacy*, xlvi[55].
Quoted on the *jesuits* xxxv[44].
Œuvres, 507.
Didier et C^ie^ Publication by, 517.
Didymotokia, 9.
Diest. G. van, Publication by, 224.
Dietsche Warande, 491.
Dillon, mentioned in *The Toast*, 322.
Dinaux. A. *Les Sociétés Badines*, 511.
Disclosures of Maria Monk, 149.
Discourse concerning Auricular Confession, xlii[53].
Discovery, The, 390.
Disputationes adversus astrologiam divinitricem, 492.
Disputationum de Sancto Matrimonii Sacramento, xxviii[33].

Disraeli, B., quoted on *Confession*, 91.
Dissertatio de Hemoptysi, 11.
Dissertatio in Sextum Decalogi Præceptum, 71, 74.
Dissertatio theologica, xxix[34].
Dissertation sur les Maléfices, 492.
Distraction, 401.
Doctor King's Apology, 319 note.
Documents et Particularités, xii[3].
Dodd. A. Publication by, 235.
Domestic Annals of Scotland, 492.
Domestic Wives and Religious Sisters, 134 note.
Dominic, St., sucks the Virgin's breasts, 426.
Dondey-Dupré. Publication by, 498.
Donum Amicis, 470 note, 492.
Doppet. F. A. *Traité du Fouet*, 445 note, 493.
Dordrecht. Book published at, 221 note.
Doregnal. Book published at, 191.
Dorset, Duke of, mentioned in *The Toast*, 322.
Douain, 401.
Douce, Francis, 520.
Douglas, Dr., collector of Horace, liii[65].
Downfall of the Protestant Church, 294 note.
Doxford, preacher and adulterer, 47.
Doyenné, Rue du, frequented by sodomites, 404.
Drake. F. S. *Dict. of American Biography*, 490.
Dramatic Poets, Lives of the, 500.
Drawings Faithfully copied &c., 358 note.
Dreamer, The, 320.
Dresden. Books published at, 3, 4, 5, 9, 10, 11, 12.
Dreyfous. Publication by, 491.
Drujon, F., quoted on *La Sorcière*, 512.
Cat. des Ouvrages &c, Condamnés, 485.
Drunkenness, in English Clergymen, 20 to 42, 46 to 50.
In Romish priests, 193, 199.
Drury, Dr., severe flogger, 452.
Drury, Mary, 49.
Drysdale and Cie. Publication by, 144.
Dublin. Books published at, 90, 110, 112, 135, 156, 301, 487.
Duc. Le, See Viollet Le Duc.
Duchat. See Le Duchat.
Dudley, Sir H. B., 47.
Dufour. R. P. *Procès*, 254.
Dufrêsne, Father, 152.
Dugas. Trial of, 487.
Dugdale. W. Publication by, 344 note.
Dugdale. Sir W. *Monasticon Anglicanum*, 505.
Duncan, Dr. R.P., edits *King's Anecdotes*, 508.
His death, 508.
Du-Pin, 481.
Duplessis. M. G. Introduction to *Description Raisonnée*, 489.
Durand. Publication by, 509.

Dutch Academy, A, 388.
Dutch Seraglio, A, 357.
Duties and Rights of Parish Priests, 294 note.
DUVERNET. *Abbé* T. I. *Devotions de Mme. Betzhamooth*, 277.
DUVERNET. *Abbé* T. I.
Retraite de Mme. Montcornillon, 280.
Notice of, 285.
DU WAL, 448.
DUXON, Rev. Dr. RICHARD, 24.
DYER, Rev. John, thief, 47.

E.

E. H., 191.
E. J., 424.
E of R, 326.
EBERS. J. Publication by, 508.
Eccentric Biography, 492.
ECHAPPÉ DU VATICAN, 234 note.
École des Filles, 195 note.
EDARD, *Abbé* L.C., sodomite, 435.
EDGEWORTH, Major, severe flogger, 452.
Edinburgh. Books published at, 166, 483, 492, 505.
Edinburgh Review, 492.
EDMUND, St., flagellator, 254 note.
EDWARDS. W. Publication by, 399.
Education, in convents, 194.
EGANE. A. *Rome a great Custom-House for sin*, 425.
EINHARDUS, his adventure with Charlemagne's daughter, 499.
EISEN, preceptor of Mme. de Pompadour, 400 note.
ELBEL, casuist, XXV, 105.
ELEAZER, Rabbi, XX[xx].
ELLIS, JOHN, 499.
ELOY, N. F. J., quoted on *Schurigius*, 13.
Dict. de la Médecine, 482, 491.
ELRINGTON, comedian, 321.
Elsebier, Annales des, 478.
ELWOOD, Dr., mentioned in *The Toast*, 321.
Embrasement de Sodome, 342.
Embriologia Sagrada, 68 note.
Embryologia, 10.
Embryologia Sacra, 67 note,
Embryologie Sacrée, 65, 66, 67, 72.
Embryotokia, 9.
EMIGRANT MECHANIC, An, 511.
EMILLIANNE, GABRIEL D', quoted on the *Gilbertines*, XXXVI[47].
Quoted on the *confessional*, 123.
Quoted on the *immorality of priests*, 124.
Quoted on the *depravity of nuns*, 125.

Emillianne. Gabriel d'.,
Quoted on the monastery of *Fontevrault*, 128.
The Frauds of Romish Monks and Priests, 114 note, 122, 418, 419, 424.
A Short Hist. of Monastical Orders, 128, 511.
Observations on a Journey to Naples, 122.
Histoire des tromperies des prêtres &c., 123.
Ruses et Fourberies des Prêtres &c., 123.
Liſt und Trug der Prieſter &c., 419.
Eminence Rouge, Une, 287.
Empress of Russia reviewing her Body Guard, 372.
Enfer, L', 492.
England since the Accession of Queen Victoria, 505.
English Convents, What are they?, 493.
Enoch, 483.
Enthüllten Geheimniſſe des Beichtſtuhls, 419.
Entrée triomphante du Père Girard aux Enfers, 229.
Entſchleierte Satansſtreiche, 287.
Erasmus, on *Romish Preachers*, xliv[54].
On *flagellation*, 452.
Escobar, xxv, xlv[55], 105.
Esquiros, Adèle, quoted on *false modesty*, viii.
Les Marchandes d'Amour, 501.
Eſſai d'une Bibliographie du Théatre, 481.
Eſſai ſur l' Hiſtoire Naturelle de quelques Eſpeces de Moines, xxxiii[42].
Eſſai ſur la Théologie Morale, 68.
Eſſai ſur le Monachiſme, 493.
Eſſais Bibliographiques, 493.
Essay on Quakerism, 373.
Eſſay on Woman, xiv[5].
Estiart. P. Publication by, 161.
Estienne, Henri, quoted in his own defence, iii, 163.
Quoted on *brquillamini*, and *huguenot*, 164 note.
Quoted on *oaths uttered by priests*, 169.
Quoted on *clerical depravity*, 170.
Quoted on *nunneries*, 198 note.
Gives instances of *incest*, and *corpse-profanation*, 175.
Apology for, ix.
Notice of, 176.
Apologie pour Herodote, 157.
Avertissement, 162.
Introduction au Traité &c., 158, 161.
A World of Wonders, 165.
Eſtienne, Annales de l'Imprimerie des, 478.
Etchiniquia, family, 438.
Ethelston, Rev. Mr., 47.
Études ſur le Seizième Siècle, 493.
Evans, Rev. W., drunkard, 25.
Evans, Rev. W. B., swindler, 47.
Évêque en Caleçon, 234 note.
Examen chirurgicum, 13.
Examen de la Cauſe du P. Girard, 230.

Exercices de M. A. Koch, 270.
Exercitationes variae, 441.
Explication de la Bulla, xxxvi[47].
Extases de l'Amour, 402.
Extracts, 89.
Extrait de la vie de Scipion de Ricci, 189.
Extrabagance Judiciaire, 254.
Eyre, parson, his trial, 47.
Ezobor, Count, keeps a brothel-nunnery, 286.

F.

F. L., 73 note.
Factum pour les Religieuses de S. Catherine, 191.
Factum pour Marie Cadière, 421.
Fagnan, condemns *jesuitical teaching*, xxiv[23].
Fagundez, xxv, 106.
Fairholt. F. W. Illustrations by, 495.
Fallopian Tubes. See Generative Organs.
Family on a Journey Laying the Dust, 361.
Fanny Hill, given by a clergyman to his pupils, 46.
Farceur en Théologie, 234 note.
Fairfax, W., D.D., drunkard, sabbath-breaker, &c., 25.
Farnèse, P. L., accused of sodomy, 411.
Faure. A. Publication by, 507.
Favart, assisted by Voisenon, 277.
Favart, Mme., mistress of Voisenon, 276.
Favrolle, M. de, 269.
Fecundity, 10.
Féline. *Catéchisme des Gens Mariés*, xlii[23].
Fell, J., dean of Christ Church, 211.
Fellow of a College, 511.
Female Powers, Worship of the, xiii[4].
Femme du Peintre, 401.
Fenwick, Rev. J., sodomite, &c., 47.
Fertiault. F. *Les Amoureux du Livre*, 478.
Feuille. D. de la, Publication by, 425, 431 note.
Feutré, A., quoted on *Mystères des Couvents de Naples*, 506.
Passe-Port d'un Inconnu, 507.
Féval, Paul, quoted on *monastical desorders*, 190 note.
Jésuites !, 497.
Few Reminiscences of Chiniquy, 493.
Fiévée, accused of sodomy, 411.
Filippi. J. de, *Essai d'une Bibliographie du Théatre*, 481.
Fille de Joie, 266.
Filliucius, xxv, 101, 104, 105, 106, 107.

Finishing Stroke, A, 361.
Firenze. See Florence.
First Century of Scandalous, Malignant Priests, 15.
Fischaber. Publication by, 271.
Fishbourne. *Sodom* attributed to him, 328.
Flacius, M., xxi[xx].
Flagellantismus, Der, 494.
Flagellants, Hist. of the, 495.
Flagellation, "cet abus odieux," Boileau quoted, xxxix[xx].
At Hodder, described by Steinmetz, xxxix[xx].
At Fonte-Evrault, xl[xx], 128.
Guerrero whips the nuns with his own hands, xli[xx].
Adriaensen whips his penitents, 215 to 223.
Girard flagellates Cadière, 245, 512.
Attempts to prevent confessors whipping their penitents prove futile, 253 note.
Cardinal Pullus's doctrine of nakedness, 254 note.
Several whipping confessors instanced, 254 note.
Achazius's "modus operandi" described, 255 note.
Rev. Z. Crofton beats his servant-maid, 256 note.
It produces tribadism, 286.
Not used by the ancients as an aphrodisiac, 442 note.
Flagellation.
Female culprits whipped at Bridewell, 443.
A powerful aphrodisiac, J. Davenport quoted, 445.
Enjoyed by boys, 446, 458.
J. J. Rousseau describes his whipping by Mlle. Lambercier, 446.
Old men crave for it, 447.
A remarkable instance given by De Renneville, 447.
Idem by Pico della Mirandola, 448.
A "flogging cully" described by Ned Ward, 449.
Shadwell and Otway introduce it in their plays, 450.
Epigram by Marlowe, 451.
P. L. Courier quoted, 451.
Preceptors delight in castigating their pupils, 451.
Several severe floggers instanced, 452.
Coleridge's witty remark on Bowyer's death, 452 note.
E. A. Poe and Lord Byron quoted, 453.
The Schoolmaster's Little Dinner, 453.
Women are fond of administering the birch, 456, 458, 459, 460.
Some cruel women instanced, 457.
De Sade and Michelet quoted, 457.

Flagellation.
Adelina Defert abused by her parents, 461.
Elizabeth Brownrigg beats Mary Clifford to death, 463.
Female whipping club in London depicted, 467.
Whipping Tom brought to light, 469.
A female pantaloon slapped, 469.
H. Layng quoted, 470 note.
Thos. Gent approves the castigation he received from his mother, 470 note.
H. Gueru quoted, 471 note.
Illustrations, xvi, 214, 456.
Exercices de Roch, 270.
Der Flagellantismus, 494.
History of the Flagellants, 495.
Memoires sur l'Orbilianisme, 504.
The Rod, 470 note, 510.
The Rodiad, 471.
Various works, 445 note, 452 note, 459, 464 note, 467 note, 470 note, 483, 492, 511, 512, 516, 517.
Flandre Libérale, 494.
Flandre, Voyage de la, 517.
FLETCHER, Rev., murderer, adulterer, &c., 47.
Flogging. See **Flagellation.**
Flogging Cullies, described, 450.
Florence. Book published at, 506.
Fœtal Kyst accounts for the immaculate conception, 81.
Fœtus, treated by Schurig, 10.
Bouvier's opinions, 74.
Fœtus.
Cangiamila's opinions, 67 note.
Debreyne's „ 68.
Sættler's „ 64.
FONTAINE. AUG. *Catalogue*, 484.
Fonte-Evrault, convent, founded by R. d'Abrissel, xli[51].
Flagellations described, xl[52], 128.
FOPPENS. J. F. *Bibliotheca Belgica*, 222 note, 480.
FORBENCH, Rev. C., swearer, 25.
FORES. S. W. Publication by, 389.
FORGUES, M. E. D., quoted on *Rochester*, 345.
FORINO. Princess, See CARACCIOLO.
FORRESTER, mentioned in *The Toast*, 320.
FORSYTH, on *The Priest in Absolution*, 294.
FORTINI, *chanoine*, example of chastity, xlv[55].
FORTSAS. A. DE, *Catalogue*, xii[2].
FOSS. H. *Bibliotheca Grenvilliana*, 480.
FOTHERSBY, Rev. F., drunkard, 25.
FOURDRINIER. P. Engravings by, 307 note.
FOURE, jesuit, defends Benzi, xxv[26]
FOURNIER. H. Publication by, 488.
Fouteries Nobiliaires, 265, 266.
FRAGONARD. T. Designs by, 495.
Frammento Inedito, 88.
Franc Archer, xxix[33].
France. Priestcraft in, See **Priestcraft.**
FRANCISCO, Father, 147.
François d'Assise, Abantures de, 425.

François de Sales. xxvi[29].
François-Xavier, xxvi[29].
Frankfort. Books published at, 1, 481.
Frauds of Romish Monks and Priests, 122, 418, 419.
Fraxi. P. *Index Librorum Prohibitorum*, 496.
Frederick II, accused of sodomy, 411,
Matinées du Roi de Prusse, 501.
Freedom of Confession, 294 note.
Freer, parson, swindler, 47.
Friend of Religious Liberty, 509.
French Dancers at a Morning Rehearsal, 359.
French Letters, described, 76.
Frequentis Confessionis Utilitate, De, xlii[53].
Fresnoy. L. du, See Lenglet.
Friburg. Book published at, 111.
Friponnerie des Évêques, 234 note.
Froumenteau, Nic., 177.
Fruit Girl, The, 399.
Frusta, G., on *Adriaensen*, 219.
On *Achazius*, 255 note.
Der Flagellantismus, 494.
Fryar and the Nun, The, 92.
Fuck a Pace Jack, 367.
Fullerton, Rev., drunkard, fornicator, 47.
Furtado, Manoel, 147.
Further Disclosures by Maria Monk, 149.
Fusains et Pastels, 494.

G.

G. B., 424.
Galanteries de la Madona, 426.
Galerie des Femmes, 467 note.
Gallipoli de Calabre, impress, 479.
Gamba. B. *Delle Novelle Italiane*, 506.
Gambac, xxv, 101.
Gamberani, a licencious priest, 184, 185, 188.
Gand. Books published at, 478, 484
Gandersheim, convent, 198 note.
Gardener. D. Publication by, 421.
Gardien du Temple, impress, 267.
Garguille. G. *Chansons*, 471 note.
Garth, quoted on *vows of virginity*, 420.
Quoted on *flogging at Bridewell*, 445.
Dispensary, 445 note.
Gascoigne, John, 320.

Gauffridi, 250.
Gaume. Mgr. *Manuel des Confesseurs*, xxvi[29], 110, 501.
Gavarni. *Scènes de la Vie Privée*, 401.
Gavazzi. A. *The Priest in Absolution*, 295 note.
Gavin, Antonio, quoted on *confession*, 117, 119.
Quoted on *clerical immorality*, 117, 118.
Quoted on *spiritual husbands*, 196 note.
Notice of, 119.
A Master-Key to Popery, 112, 115, 418, 424.
Passe-partout de l'Église Romaine, 114, 417.
Historie van de Bedriegeryen, 114.
Betrügereyen derer Pfaffen, 447.
Gay, Jules, quoted on *Avantures de la Madona*, 431 note.
Gay & Doucé. Publications by, 487, 500.
Gay & Fils. Publications by, 277, 281, 422, 507.
Gazette, La, 494.
Geary, Rev. T., drunkard, swearer, 25.
Geest van B. C. Adriaensen, 224, 442.
Gelli, A., his life of Ricci prohibited, 182 note.
Gemellatio, 9.
Gems for Gentlemen, 399.
Geneanthropeia, xviii.
Generative Organs, eulogized by A. Valladier, xlv[54].
Considered by Schurig, 1 to 10.
Penis, 2, 3, 6.
Female private parts, 3.
"Clitoris magna," 2, 3.
Hair on private parts, 3.
"Vulva monstrosa," 3.
Circumcision, 3.
Infibulation, 4.
Castration, 4.
Geneva. Books published at, 76, 158, 422.
Gent, Thos., commends *maternal whipping*, 471 note.
Gentleman, A, 122.
Georgi. T. Bücher-*Lexicon*, 477.
Gerlach. N. Publication by, 11.
Germiny, Comte de, sodomite, 435.
Gersen, P., flagellator, 255 note.
Geschiedenis der Reformatie, 221 note.
Gestation, treated by Schurig, 10.
Copulation during gestation, 65.
Ghost of my Departed Husband, 389.
Gibson. W. T. Publication by, 137.
Gideon, mentioned in *The Toast*, 321.
Giessenberg. See Ablaing.
Gilbert, mentioned in *The Toast*, 321.
Gilbertines, a "hermaphrodite order," xxxvi[47].
Gildon. C. *Lives of the Dramatic Poets*, 500.
Gill. Publication by, 487.

Gill, Dr., a severe flogger, 452.
Gill upon Gill, 452 note.
Gilliver. L. Publication by, 309.
Giordani. P. *Frammento Inedito*, 88
Girard, J. B., jesuit, seduces Marie C. Cadière, 241, 512.
His person described, 240.
Portrait of him, 420.
Books concerning his *Procès*, 225, 229 to 239 note, 419 to 421, 423, 512.
Girodet, 402.
Gissey & Bordelet. Publication by, 233.
Glascomb, Mrs., 41.
Goa, inquisition at, 145, 146, 497.
Goade, Rev. Thos., drunkard, 26.
Goasbeek. Publication by, 146.
Gobelet. Publication by, 490.
Godefroid. *Causes Célèbres*, 487.
Godwyn, Rev. C., on *The Toast*, 319 note.
Goemaere. H. Publication by, 66.
Goeree. W. Publication by, 441.
Goethals. F. V. *Lectures*, 440.
Goffe, Rev. R., drunkard &c., 26.
Gois. R. de, See Rodrigue.
Goizet, 481.
Goliæ Apocalypsis, 499.
Goltzius. Sermons attributed to him, 217.
His Portrait of *Adriaensen*, 223.
Gonzalès, condemns *probabilism*, xxiv[23].
Goodman. Dr. J. *Auricular Confession*, xlii[53].
Goodwin. T. Publication by, 516.
Gordon, Rev. John, drunkard, 27.
Gordon, Rev. John, } outrage Mrs.
Gordon, Lockhart, } Lee, 47.
Gore, mentioned in *The Toast*, 321.
Gore, Edmund, 37.
Goresuch, John, D.D., drunkard, 27.
Goujet. *Auteurs Ecclésiastiques*, 481.
Goultie, Rev. M., drunkard, 27.
Gourdan, Mme., 268.
Gousset, casuist, xxv.
Gouthoeven. W. van, *Oude Chronycke*, 221 note.
Govett, Rev., 47.
Gower, Lord Ronald, 511.
Graduate, A, 295 note.
Graff, xxv, 101.
Grafton, Duke of, mentioned in *The Toast*, 322.
Grafton. F. E. Publication by, 137.
Grammont, Mémoires de, 503.
Granby, Marquis of, 49.
Grand Dict. Historique, 494.
Grandin. T. Publication by, 491.
Grandmont-Donders. Publication by, 518.
Granville, Earl, mentioned in *The Toast*, 321.
Granville, Lord George, 303, 313.
Grappolino. } *Il Convito Borghe-*
Grapputo. T. } *siano*, 488.
Graunt, Rev. W., drunkard, 27.
Gravelot. H. F. Engravings by, xvi[8], 303.
Gravier, La, 236, 242 note.
Gray, quoted on *flagellation*, 571.
Green. G. Designs by, 307 note.

Green. J. Frontispiece by, 510.
Green Rule, 295 note.
Greenway, Mrs., 49.
Grego. Jos. *Thackerayana*, 515.
Grégoire de Valentia, xxv.
Gregory xv, Pope, xlii[52].
Gregory xvi. Pope, *Index*, 497.
Grellet, C. M., quoted on *Paul Lacroix*, 484.
His death, 506.
Grenoble. Books published at, 62, 63.
Grenville. Hon. Thos. *Bibliotheca*, 480.
Grierson. G. Publication by, 112.
Griffiths, Rev., drunkard, 47.
Griffiths. R. Publications by, 319 note, 325 note.
Griggs & Co. Publication by, 495.
Gringalet, 448.
Gronow. Capt. *Anecdotes*, 478.
Celebrities, 478.
Groombridge. R. Publication by, 150.
Groot. M. de, Publication by, 441.
Groves, Justice, 94.
Guénard, Mme. de, 269.
Guérin, La, 497.
Guerre Seraphique, xxxvi[46].
Guerrero, P., whips nuns, xli[51].
Gueru, H., quoted on *flagellation*, 471 note.
Chansons, 471 note.
Guet-a-Pens, Le, 401.
Guiddiccioni, Cardinal, 190 note.
Guien. Publication by, 490.
Guillemeau, Jac., 12.
Guiol, La, procuress of Girard, 236, 242, 246.
Gurlino, a lascivious priest, 212.
Gurney, Rev. Dr., perjurer, 47.
Gury, xxvi, xxxv[41].
Gynæcologia, 5.

H.

Haarlem. Books published at, 221 note, 224, 440, 482.
Hachette. Publication by, 491.
Hackman, Rev., shoots Miss Reay, 47.
Haematologia, 12.
Hague. Books published at, xxxvi[46], 157, 222 note, 226, 231, 232, 422, 440, 503, 515.
Hain. L. Publication by, 419.
Hair, on private parts, 5.
Hairy Prospect, The, 348.
Hall, Sir C., 515.
Halma. F. *Tooneel der Nederlanden*, 222 note,
Hamburger Nachrichten, Die, 494.
Hamilton. Count A. *Mémoires de Grammont*, 503.

HAMILTON, Lady, her *Attitudes* described, 358 note.
*Lady H******* Attitudes*, 357.
Drawings Faithfully Copied, 358 note.
HANCOCKS, Rev. H., drunkard &c., 27.
Handy Book about Books, 480.
HANNINTON, Rev. H., drunkard &c., 27.
HARDCASTLE, EPHRAIM, 518.
Hare, why forbidden food, 203, 204.
HARPER. A. Book printed by, 192.
HART. A. Book printed by, 166.
HART, Rev. R., drunkard, 28.
Hartford. Book published at, 114 note.
HARTMANN. Book published by, 440.
HAUSMAN. Book published by, 488.
HAUTIN, jesuit, on the *Virgin*, 428.
HAWEIS, Rev. H. R., quoted on *confession*, 299.
HAYWARD, KATHERINE, 35.
HEARD, REV. T., drunkard, 28.
Heilige Antonius, Der, 288.
HEKEL. B. Books published by, 3, 4, 5, 9, 10, 12.
HÉLOISE, whipped by Abelard, 254 note.
Histoire d'Héloise, 494.
Hemoptysi, Dissertatio de, 11.
HENRY III, of France, sodomite, 411.
HENRY, Rev. THOS., drunkard, 29.
HENRY, Sir THOS., 93.
Hermaphrodites, considered by Dr. Schurig, 1, 2, 6.
Herniotomia, 1.
HENDRIE, a depraved parson, 47.
HENLEY, J., on *Marie Cadière*, 421.
High Fits of Zeal, 421.
HENRICUS, casuit, xxvi.
HEPPEL, T., a depraved itinerant preacher, 48.
Hereford. Book published at, 135.
HÉRÉTIQUE, UN, 234 note.
HERMAN, espouses the Virgin, 429.
Herodote, Apologie pour, 157.
HEULHARD, ARTHUR, 506.
HEUSSEN. H. F. VAN, *Oudheden van Zuid-Holland*, 222 note.
HILIARD, Rev. R., drunkard, 29.
HILLS. H. Publication by, 51.
Histoire Critique de l'Inquisition, 494.
Histoire d'Héloise, 494.
Histoire de France, Michelet, 494.
Histoire de la Confession, xlii[52].
Histoire de la Magie, 494.
Histoire des Fantomes, 495.
Histoire des Flagellans, 445 note.
Histoire des Papes, 495.
Histoire des Tromperies des Prêtres, 123.
Histoire dramatique des Jésuites, 495.
Histoire du Procez entre Cadiere et Girard, 229.
Histoire Édifiante du Séminaire de Vénus, 267.
Historia Confessionis, xlii[53].
Historical Sketch of Caricaturing, 495.

Historie van B.C. Adriaensen, 212.
Historie van de Bedriegerpen, 114.
Historisch Woordenboek, 222 note.
Historische Print-en Wicht-Tafereelen, 234, 421.
History of Caricature, Wright, 495.
History of the Confessional Unmasked, 89. 495.
History of the Flagellants, 495.
Hixon. Publication by, 385.
Hoadley, Archbishop, mentioned in *The Toast*, 321.
Hoare, mentioned in *The Toast*, 321.
Hobart, Miss, on *Rochester*, 343.
Hochereau. C. H. Publication by, 515.
Hodder, flagellation there, xxxix[30].
Hodder & Stoughton. Publication by, 479.
Hodgson, Rev. S., violates a child of thirteen years, 48.
Hodson. J. S. Publication by, 149.
Hogan, W., mentioned, 92.
Quoted on *confession*, 132.
Quoted on *convents*, 131, 154 note.
Auricular Confession, 129.
Synopsis of Popery, 130.
Hogarth, Rev. H., novelist, poet, adulterer, drunkard, &c., 48.
Hogarth, W., engraving attributed to him, xvi[8].
Hogue. De la, See De la Hogue.
Hoisington & Trow. Publication by, 150.
Holland, J., methodist preacher, sodomite, 48.
Holzmann, xxvi, 103.
Hondt. P. de, Publication by, xxxv[46].
Hooft. P. C. *Nederlandsch Historien*, 221 note.
Hoogstraten. D. van, *Woordenboek*, 222 note.
Hooper. G. Book printed by, 192.
Horace, quoted, 301.
Horreurs, &c. des Papes, 207.
Horridge, Rev. G., violates a child of eleven years, 48.
Horse-dealing, by an English clergyman, 46.
Horsmanden, Rev. Dr. D., drunkard, 29.
Hort, Bishop, mentioned in *The Toast*, 313, 321.
Horthemels. D. Publication by, 146 note.
Hotten, J. C., quoted on *Rowlandson*, 352, 354.
Pretty Little Games, 346.
Publications by, xvi[8], 346, 471.
Houlston & Stoneman. Publication by, 150.
Hours with Men and Books, 495.
House Maid, The, 399.
Houssiaux. A. Publication by, 507.
How. J. Publication by, 501.
Howe & Bates. Publication by, 149.
Howitt. S. Publication by, 388.
Hroswitha, abbess, 198 note.
Huber, J., quoted on the *casuists*, xxv[26], xxvii[30], xxix[35].

Huber. J.
Quoted on *mariolatry*, 429 note.
Les Jésuites, 497.
Huchon, Mlle., mistress of Voisenon, 276.
Hugget, A., a depraved clergyman, 29.
Hugo, Victor, 409.
Huguenot, its derivation, 164 note.
Hunt, Dr. James, xiv[4].
Hunt, Leigh, on *flagellation*, 452.
Huntington, Rev. W., hypocrite, 48.
Hurst & Blackett. Publication by, 483.
Hurt, Rev. J., drunkard &c., 29.
Hurtado, casuist, xxvi, 105.
Hutchison. B. *Biographia Medica*, 482.
Hyena, changes its sex, 203, 204.

I.

Ignatius Loyola. See Loyola.
Illuminator, Lucifer, 285.
Illustration of books, 485.
Illustrations on the Incarnation of the Virgin, 81.
Imagination, in women, 9.
Imma, daughter of Charlemagne, her adventure with Einhardus, 499.
Immaculate Conception, Illustrations on the, 81.
Immoralités des Prêtres, 201.
Impotence, dilated on by Bouvier, 75.
Dilated on by Sættler, 63.
„ „ by Sanchez, xxviii[39].
Impresses, curious, 201, 225, 287, 288, 402, 479.
Imprimerie de François Rabelais, 225.
Imprimerie de sa Sainteté, 201, 287.
In dit teghenwoordighe boecken, 224.
In Septum Decalogi Praeceptum, 62, 71.
Incest, committed by Thos. Weir, 51.
Committed by S. Malatesta, 175.
Dilated on by Sættler, 63.
Incontinence, of English clergymen, 19 to 43, 45 to 50.
Of Romish priests. See Priestcraft.
Incubi. See Demons.
Incubi of Rome and Venice, 496.
Index, an useful one proposed, lvii.
Necessity of, Lord Campbell quoted, xiii[3].
Antonio, Bayle, Baynes, Douce, Thoms, Wheatley, quoted, 520.
What is an Index?, 517.
Index Librorum Prohibitorum, London, xi, 496.

Index Librorum Prohibitorum, Romæ, 497.
Index Society, founded, lvii[71].
India, Phallic Worship of, xiii[4].
Indulgences, xlvi, 499.
Books on, 112, 514, 517.
Infanticide, in convents, xxxvii[47], 153, 199, 208.
Infibulation, 1, 4.
Innocent xi, Pope, condemns *probabilism*, xxiv[23].
Inquest of Matrons, 362.
Inquisition, cruelties there practised, xli.
Estimate of its victims, xli[52].
An obstacle to progress, xlvii[52].
Treated by A. Gavin, 112.
Sufferings of John Coustos, 114 note.
Sufferings of W. Stahl, 145.
Persecution of C. Dellon, 146.
Inquisition d'Espagne, Hist. de l', 494.
Inquisition de Goa, Relation de l', 146, 497.
Inquisition Françoise, 497.
Intrigues de Molière, 497.
Introduction au Traite, 158.
Intrusion on Study, 388.
Irailh. *Abbé* A. S. *Querelles Littéraires*, 509.
Ireland. Priestcraft in, See Priestcraft.
Irene, Catherina, a depraved nun, 189.
Irish Priests and the Confessional, 134 note.
Irrumation, considered by Schurig, 6.
Dilated on by the casuists, 106.
Irving, Washington, quoted on *book-worms*, lii[65].
Isted. J. Publications by, 235, 420.
Italy. Priestcraft in, See Priestcraft.

J.

J.... C....o, 488.
J. P., 515.
Jackson. W. Book printed by, 510.
Jacob, Hildebrand, quoted, 353 note.
Works, 518.
Jacob. Le Bibliophile, } See La-
Jacob. P. L. } croix.
Jacox. F. *Aspects of Authorship*, 479.
Jacquemart. Frontispiece by, 49c.
Jacson, Isac, 488.
James I, King, whipped, 451 note.

Janiçon. F. M. Notice of, 121.
Passe-partout de l'église romaine, 114, 417.
Janin, Jules, quoted on *bibliography*, lvi[70].
Le Livre, 500.
Janssen. H. Q. *De Kerkhervorming*, 222 note.
Janssens. Publication by, 517.
Jansz. M. B. *Beschryving der Stad Dordrecht*, 221 note.
Jarchi, Rabbi Solomon, xx[20].
Jenkinson, Rev. E., sabbath-breaker, 30.
Jeoffreis, Rev. Dr., 30.
Jephson, Rev. T., sodomite, 48.
Jésuite Girard, Le, 232.
Jesuiten und Mönche, 418.
Jesuitenkrieg, 497.
Jésuites!, Paul Féval, 497.
Jésuites, J. Huber, 497.
Jésuites, Michelet et Quinet, 498.
Jésuites amoureux, 234 note.
Jésuites, Code des, 87.
Jésuites, Crimes des, 234 note.
Jésuites de la Maison Professe, 419.
Jésuites depuis leur origine, 498.
Jésuites, Histoire des, 495.
Jésuites remis en cause, 498.
Jesuits, The, 498.
Jesuits, several mentioned, xxiv.
A list of jesuitical writers given by Lenglet du Fresnoy, xxiv[24], 515.
Ridiculed by Pascal, xxiv[24].
Jesuits.
"Théologiens mamillaires," xxv[26], xxvii[31], xxviii[32].
Filliutius criticised by Mirabeau, xxv[27].
Theologiae Moralis P. I. P. Gury, vixx[26].
Criticised by J. Huber, xxvii[30].
Thomas Sanchez, xxviii[33].
Doctrine of *probabilism* condemned, xxiv[23], xxxiv[43].
Their crimes summed up by Diderot, xxxv[44].
Dishonest commercial dealings, xxxv.
Their influence in Belgium, 224 note.
Procès of Girard and Cadière, 225, 419, 512.
Procès of Dufour and Mme. de Valmont, 254.
Mariolatry, 429 note.
Books on, 482, 487, 489, 494, 495, 497, 498, 504, 505, 507, 515, 518.
Jésus-Christ, Vie du Citoyen, 234 note.
Joan, Pope, 499.
Jocelyn, P., Bishop, sodomite, 48.
John xxii, Pope, xviii.
Taxes, 514,
Johnson, Dr, S., quoted on *Dr. W. King*, 323.
Johnston, Robert, 54.
Jolliffe. J. Publication by, 236.
Jolly Gipsies, 361.
Joly, 491.

JONES, JOHN, schoolmaster, 143.
JONES, J. W., quoted on the *duties of a librarian*, lix[74].
JONES, MARY, whipped by Mrs. Brownrigg, 465.
JONES & Co. Publication by, 156.
JOUY, E., on *flagellation*, 497 note.
JUDICIS. L. *Le Collectionneur*, 494.
JULIA, 5.
JURIEU, 427.

K.

KEATE, Dr., a severe flogger, 452.
KEATING, Justice, 94.
KEERSMAKER, J., disputes with Adriaensen, 224, 440.
KEIRSMALLER. J. See KEERSMAKER.
KENEALY, Dr. E. V., quoted on *rabbinical writings*, xx[20].
Book of God, and *Enoch*, 483.
KENNICOTT, 319 note.
KÉRATRY. *Derniers des Beaumanoir*, 175 note.
KERGROËN, 257.
Kerkherforming te Brugge, 222 note.
KIDD, Rev. JOHN, 30.
KING, Rev. NIC., drunkard &c., 30.
KING, Rev. PEREGRINE, 311, 323.
KING, Rev. THOS., drunkard, 30.
KING, WILLIAM, LL.D., advocate of Doctors Commons, 323 note.
KING, Dr. WILLIAM, Archbishop of Dublin, 223 note.
KING, Dr. WILLIAM, principal of St. Mary Hall, notice of, 322.
The Dreamer, 320.
KING. Dr. WILLIAM,
Opera, 307.
The Toast, 301.
Kings Maiesties Declaration concerning lawfull Sports, 42 note.
KINKEL, Dr., xiv[4].
KISTEMAECKERS. H. Publication by, 432.
Kloſter, Das, 498.
KNIGHT. C. Publication by, 511.
Knights Templars, crimes with which they were charged, xxxvii[48].
KNOX-LITTLE. Rev. W. J. "*The Priest in Absolution*," 295 note.
KOPOED, C. F., book-illustrator, liii[65].
His system explained, 485.
Catalogue, 485.
KOK. J. *Woordenboek*, 439.
KONYNENBERGH. J. Publication by, 441.
KYBERT, Rev. H., drunkard, 30.
KYDD, SAMUEL, 94.
Kymry, Literature of the, 500.

L.

L. Mr. See Linguet.
Labour. See Gestation.
Lachatre, M., quoted on *Claret*, 71.
Quoted on *Bouvier*, 72, 75.
Clé d'Or, 71, 73.
Histoire des Papes, 495.
Manuel des Confesseurs, 71, 73.
Mystères du Confessionnal, 71.
La Chaussée. *La Clémentine*, 268.
Lacroix, casuist, xxvi.
Lacroix, Paul, quoted on *bad books*, vii.
Quoted on *celibacy*, xlv[55].
Quoted on *Les Matinées du Roi de Prusse*, 501.
Preface to *Les Amoureux du Livre*, 478.
Preface to *Cat. de A. Fontaine*, 484.
Preface to *Le Couvent de Baïano*, 488.
Bibliothèque de Soleinne, 481.
Lacroix, Verboeckhoven & C[ie]. Publication by, 512.
Lacy. J. Publication by, 122.
Lady and Priest, 134 note.
*Lady H****** Attitudes*, 357.
Lady Termagant Flaybum, xvi[8].
Lælio, 192.
La Fouille. Frontispiece by, 425.
Lahr. Book published at, 288.
Lalauze. Ad. Frontispiece by, 484.
Lamb, Charles, quoted on *books which are no books*, vi.
On *flogging*, 452.
Works, 518.
Lambercier, Mlle., whips J. J. Rousseau, 446.
Lambertini *v.* Antonelli, xxxiv[42].
La Monnoie, 491.
Lang, A., quoted on *Caprices d'un Bibliophile*, 484.
Langbain. *Dramatic Poets*, 500.
Langenhuysen. C. L. van, Publication by, 491.
Lansdowne, Lord, 321.
Larkin, Father, 153.
Larking Cull, The, 348.
Larmessin. N. de, Engravings by, 226, 229.
Lasteyrie de Saillant. Comte C. P. de, *Histoire de la Confession*, xlii[53].
Lateau, Louise, 233.
Latton, Rev., adulterer &c., 48.
La Tynna, quoted, 408.
Laud, Bishop, 48.
Laud, Rev. E. ,drunkard, 31.
Laugier, La, seduced by Girard, 236, 242 note.
Launoy. J. de, *De Confessionis Utilitate*, xlii[53].
Lavalette, jesuit, bankrupt. xxxvi[45].
Lavardin, Bishop, renounces christianity, xxx[27].

Lavarro Deluso, 366.
Lawrence. R. *Sacerdotal Powers*, xlii[53].
Lawson. R. Book printed by, 166.
Layman on the Three Priestcrafts, 295 note.
Laymann, casuist, xxvi, 104.
Layng, H., quoted on *flogging*, 470 note.
The Rod, 470 note, 510.
Leader, The, 498.
Leaves of Grass, 498.
Leber, M. C., quoted on *Schroeerus*, xxix[34].
Catalogue, 484.
Leclerc, Daniel, 482.
Leclerc, L. J., 491.
Leclerc, T., accused of sodomy, 411.
Leçon de Paysage, 401.
Lectionum Memorabilium, 498.
Lecture on High Fits of Zeal, 421.
Lectures relatives à l'histoire &c., 440.
L'Ecuy. *Dictionnaire*, 516.
Le Duc, Viollet, quoted on *H. Estiene*, 168.
Le Duchat, mentioned, 162, 491.
Edit. of *Apologie pour Herodote*, 157.
Lee, Mrs., outraged by the Gordons, 47.
Leeds. Book printed at, 493.
Leeuwarden. Book published at, 222 note.
Legal, De, 115.
Le Gay, prohibits Sanchez's work xxix[33].
Légende de Saint Antoine, 288.
Leicester, Earl of, sodomite, 48.
Leigh, Rev. P., drunkard, 31.
Leighton, Dr., 48.
Leipzig. Books published at, xxix[34], 3, 4, 5, 9, 10, 12, 123, 285, 423, 477, 497.
Leleu. Publication by, 492.
Lemerre. Publication by, 494.
Lenglet du Fresnoy, on the *jesuits*, xxiv[24].
Traité du Secret de la Confession, 515.
Leo x, Pope, encourages the sale of indulgences, xlvi[56].
Taxes, 514.
Léonard de Port-Maurice, xxvi[29].
Lerminier, accused of sodomy, 411.
Lesmore, Gordon, xxvi.
Letellier, 120.
Letter to Doctor King, 319 note.
Letter to the Women of England, 134 note.
Letter to the Young Girls of England, 134 note.
Letter to William King, 319 note.
Letters of Humphrey Prideaux, 499.
Letters on Demonology, 499.
Lettres sur le Clergé, 499.
Leu, M. de S., 280.
Lévy. M. Publications by, 503, 508.
Lewis, 49.
Lewis, M. G., on *celibacy*, xlvi[55].
The Monk, xlvi[55], 269.
Lewis. W. Publication by, 518.
Ley. J. *The Two Noble Converts*, 344 note.
Leyden. Books published at, 146 note, 221 note, 222 note.
Leypoldt. F. Publication by, 500.

Leyva, Virginie de, 72.
Liberality and Desire, 386.
Libertine Oberthrown, 344 note.
Liberty of Confession, 295 note.
Librarians, must not read, lix[47].
Library Illustrative of Social Progress, 471.
Library Journal, 500.
Libres Precheurs, 500.
Libri, M., quoted on *probabilism*, xxiii[23].
Quoted on the *casuists*, xxiv[24], xxvii[31], xxviii[32], xxix[33], 111.
Quoted on *Découvertes d'un Bibliophile*, 489.
Lettres sur le Clergé, 499.
Liége. Book published at, 518.
Life of Nicholas I, 505.
Liguori, St. A. M. di, referred to, xxvi, 90, 94, 101, 102, 103, 104, 107, 109, 489.
Founds the Redemptorists, xxvi[29].
Criticised by W. C. Cartwright, xxxv[43].
Notice of, 110.
Lille. Books published at, 492, 511.
Lincé. L. Publication by, 73.
Lindius, Stephanus, 213, 217.
Lindsey, Bishop, 48.
Linga puja, On the, xiii[4].
Linguet, S. N. H., quoted on *convents*, xxxviii[49].
Quoted on *Romish preachers*, xliv[54].
Essai sur le Monachisme, 493.
Lintot. H. Publication by, 308.
Lisbon. Book published at, 68.
Lisbux. I. *De la Démonialité*, 77.
Publication by, 497.
Liskenne. C. *Crimes commis par les Jésuites*, 489.
Lisle, mentioned in *The Toast*, 321.
Liſt und Trug der Prieſter, 419.
Literary Gazette, 500.
Literature of the Kymry, 500.
Lithologia, 12.
Littlehales, Rev. V. P., sodomite, 48.
Littré, on *brouillamini*, 164 note.
Lives of the Chief Justices, 500.
Lives of the Dramatic Poets, 500.
Livet, Ch. L., 497.
Livingston, Earl of Newburg, 311.
Livre, Le, 500.
Livres Cartonnés, 500.
Llandovery. Book published at, 500.
Llave de Oro, 69, 74.
Llorente, J. A., quoted on the *inquisition*, xli[52], xlvii[58].
Hist. de l'Inquisition, 494.
Lloyd, 49.
Lockhart, J. G., 499.
Loft, Capel, on *flogging*, 452.
Self Formation, 511.
London. Books published at, xiv[5], xlii[53], 15, 44, 51, 88, 90, 91, 113, 114, 122, 129, 135, 137, 145, 149, 150, 156, 163, 165, 177, 191, 208, 211, 235, 236, 237, 238, 260, 292, 302, 344 note, 346, 419, 420, 421, 424, 425, 471, 478, 479, 480, 482, 483, 488, 490, 492, 493, 495, 496, 498, 499, 500, 501, 502, 505, 506, 507, 508, 509, 510, 511, 513, 514, 515, 516, 517, 518.

London Magazine, 501.
London Spy, 501.
LONGMAN & Co. Publications by, 495, 500, 505, 508, 516, 518.
Lord Barr—res Great Bottle Club, 364.
Lord's Prisoner, The, 93.
LORENZ, O., quoted on *La Sorcière*, 512,
Catalogue, 486,
LOTH, R. P., 82 note.
LOUIS XIII, King, accused of sodomy, 411.
LOUIS XVI, King, accused of sodomy, 406.
LOUTH, Lady, mentioned in *The Toast*, 321.
Love-letters, between priests and nuns, 193, 197 note.
LOW & Co. Publication by, 516.
LOWES, Rev. N., drunkard, 31.
LOYOLA, IGNATIUS, composes his *Exercises* under the inspiration of the Virgin, 429 note.
LOYOLA.
Teaches that the Virgin's flesh is partaken of at the communion, 430 note.
Lubricity, in women, 3, 5.
In men, 6.
LUCIFER, 234 note.
LUCIFER ILLUMINATOR, 285.
LUCIUS. L. Publication by, xxi[21].
LUCRETIUS, quoted on *religion*, 223.
LULLY, accused of sodomy, 411.
Lunettes, Les, 363.
Lust and Avarice, 386.
LUTHER, MARTIN, son of an incubus, 78.
Luxury. Misery. Harmony. Love, 387.
LUZARCHE. V. *Catalogue*, 485.
LYDIUS. J. *Uylen-Spieget*, 441.
LYNFORD. Dr. THOS. *The Texts examined*, xlii$_{53}$.
Lyons. Book published at, 160.
LYTTON, Lord (Sir E. L. B. Lytton), quoted on *John Wilkes*, xv[7].
Paul Clifford, xv[7].

M.

M.**, 484.
M****, V. S., 515.
MACDONALD, R., printer, 44.
MACINTOSH. Publication by, 493.
MACKEY, GEORGE, his trial, 89, 93.
Madona, Abantures de la, 425.
MAGLIABECHI, a "glutton of literature," liii[65].
MAIDER, casuist, xxvi, 104.
MAILLARD, OLIVER, quoted on *indulgences*, xlvii[56].

MAILLARD. OLIVER,
Criticised by M. Libri, xxv[25].
Cited by H. Estiene, 169 to 171.
Maladies des Femmes, Traité des, xviii.
MALAGRIDA, Father, 255 note.
MALATESTA, S., commits murder, incest and corpse-profanation, 175.
MALCOLM, J. P. *Sketch of Caricaturing*, 495.
MALOU, Bishop, on *mariolatry*, 430 note.
MALUENDA, 78.
Mamillaires, xiv[26], xxvii[31], xxviii[32].
MAN, Rev. JOHN, drunkard, 31..
MANBY, JOHN, D. D., swearer, 31.
MANBY, Dr. P. *Of Confession*, xlii[52].
MANDER. K. VAN, *Schilderboeck*, 221 note.
Manual of Quotations, 505.
Manuel des Confesseurs, Gaume, 110, 501.
Manuel des Confesseurs, Lachatre, 71, 73.
MANUEL. P. *La Police dévoilée*, 508.
MAPES, WALTER, xxii[21], 499.
MAPLESDEN, THOMAS, 41.
MAQUEDA, Queen, circumcises women, 3.
Marais, Rue des, frequented by sodomites, 406.
MARCA. CORNELIUS A, *Bustum Sodomae*, 345 note.
MARCHAND. A. *Les Jesuités*, 497.
MARCHAND, P., quoted on *Adriaensen*, 219.
MARCHAND. P.
Notes to *Dict. de P. Bayle*, 491.
Marchandes d'Amour, 501.
Marchands de Nouveautés, impress, 478, 489.
MARCHANTIUS, xxvii, 107.
MARESCS. G. DES, Publication by, 161.
MARIA, *Donna*, 145.
Mariage des Prêtres, xlvi[35].
MARIE DE MÉDICIS, her secret charms described, xlv[34].
MARILLIER, MARIE, raped by the *abbé* Saunois, 436.
MARINI, G., a licencious priest, 188.
Mariolatry, 429 note.
MARLOWE, C., quoted on *flagellation*, 451.
Works, 518.
MARNIX, F. VAN, on *Adriaensen*, 218.
Biênkorf, 440.
Marriage, dilated on by Bouvier, 71, 74.
Dilated on by Chambers, 298.
„ „ „ Debreyne, 66.
„ „ „ Dens, 95, 97.
„ „ „ Liguori, 103.
„ „ „ Sættler, 62.
„ „ „ Sanchez, xxviii[33].
In convents, 193, 196.
MARSH, W. S., printer, 114 note.
MARSHALL. J. Publication by, 425.
MARTEAU, PIERRE, 419, 477.
MARTEN, EDWARD, D.D., thief &c., 32.
MARY, VIRGIN, her copulation with the Holy Ghost considered, xxviii[33], xxix[34].

MARY. VIRGIN,
Her labour considered, xxix[35], xlv[45].
Appears at Marpingen, xxxii[39].
Masturbation before her statue, 74.
Accords her favours to several saints, 426.
Her worship, 429 note.
Illustrations on the Immaculate Conception, 81.
Avantures de la Madona, 425.
MASSÉ. E. M. *Amours des Prêtres*, 478.
Master-Key to Popery, 112, 114 note, 197 note, 261, 418.
MASTER ROWLEY, 396.
MASTERS. Jos. Publication by, 292.
Masturbation. See Onanism.
MATHEW, Brother, a flagellator, 254 note.
MATHEWS, Dr. W., quoted on *reading*, liv[66].
Quoted on *Rev. W. Davy*, lvi[69].
Hours with Men and Books, 495.
MATHIAS, quoted on *Walter Mapes*, xxii[21].
Matinées du Roi de Prusse, 501.
Matrimony. See Marriage.
Matroſen Geſundheit, 12.
MATTHAEUS. A. *Andreas Alciatus*, 221 note.
MATTOCK, Rev. W., drunkard &c., 32.
MAUDIT, UN, 234 note.
MAWSON, mentioned in *The Toast*, 321.
Maximes d'Amour, 195 note.
Maynooth, Account of, 135.
Maynooth and its Teaching, 90.
M'CARTY, mentioned in *The Toast*, 322.
MEANWELL, 260.
Mechlin. Book published at, 110.
Medical Bibliography, 502.
MÉDICIS. MARIE DE, See MARIE,
Meditations among the Tombs, 363.
MEIBOMIUS, J. H., quoted on *flagellation*, 447.
De Usu Flagrorum, 445 note, 493.
MEIJER. R. C. Publication by, xxx[37].
Mélanges d'Histoire, 503.
Mélanges tirés d'une petite bibliothèque, 503.
MELCHIN. See MERLIN.
Memoire des Faits, 228.
Memoire Instructif pour Girard, 233.
Memoire sur l'Appel, 227.
Mémoires de Grammont, 503.
Mémoires de Litterature, 503.
Mémoires de P. Chasles, 503.
Memoires pour servir, 504.
Memoires sur l'Orbilianisme, 504.
Memoirs of a Schoolmaster, 459.
Memoirs of John Bell, 459.
Memoirs of Miss M. C. Cadiere, 420.
Memorials of Human Superstition, 495.
Memorie von J. B. Girard, 234.
MENDHAM. Rev. Jos. *Venal Indulgences*, 517.
MENOT, cited by H. Estiene, 169, 171, 172.
Menstruation, considered by Schurig, 4.
Dilated on by Bouvier, 75.

Menstruation.
Dilated on by Sættler, 63, 65.
Méon. *Catalogue*, 484.
Meray, A., quoted on *Romish preachers*, xliv[54].
Libres Precheurs, 500.
Vie au temps des Libres Précheurs, 500.
Merchant's Polyglot Manual, 505.
Merenda, condemns *probabilism*, xxiv[23].
Merlin, son of an incube, 78.
Merry Order of St. Bridget, 467.
Merry Traveller and kind Chambermaid, 374.
Mes Loisirs, 400.
Mesa Revuelta, 403.
Meslier, Jean, renounces christianity, xxx[37].
Testament, xxx[37].
Messalina, 5, 457.
Meteren, E. van, on *Adriaensen*, 218.
Michaelowitz, 505.
Michelet, J., mentioned, xlii[53], 87.
Quoted on *Cadière*, 241.
Quoted on *Girard*, 240, 242, 243, 244, 247, 250, 512.
Quoted on *cruelty in women*, 457.
Historie de France, 494.
Des Jésuites, 498.
Le Prêtre la Femme et la Famille, 508.
Priests, Women, and Families, 508.
La Sorcière, 512.
Michelsen, Dr. E. H., on the *Redemptorists*, xxvi[29].
Michelsen. Dr. E. H.
Quoted on *Jesuitism in Belgium*, 224 note.
Notice of, 505.
Modern Jesuitism, 505.
List of his works, 505.
Michelsen. L. Publication by, 123.
Middelburg. Book published at, 441.
Midwinter. D. Publication by, 122.
Miethus. A. Publication by, 11.
Migne. *L'Abbé, Dictionnaire*, 490.
Milan. Book published at, 67 note, 513.
Millan. J. Publications by, 237, 238.
Miller. G. Book printed by, 15.
Milles, Rev. R., charged with sodomy, 48.
Milton, quoted on *books*, vii.
Quoted on *promiscuous reading*, viii.
Quoted on *The Bible*, xx[19].
Quoted on *easy religion*, xxxi[38].
Areopagitica, 478.
Mingrat, xliii[53], 487.
Mirabeau, mentioned, 230 note.
Quoted on *Filliutius*, xxv[27].
Miracle, at Marpingen, xxxii[39].
Mirandola. G. P. della, See Pico.
Miscellanées Bibliographiques, 504.
Mitchel, James, his trial, 51.
Lines to his memory, 59.
Mitchell. C. Publication by, 509.
Mitchell, Mary, flogged by the Brownriggs, 465.
Modern Jesuitism, 505.

Moechialogie, 66.
Moines en Belle Humeur, 419.
MOJA, jesuit, censured by J. Huber, xxvii[39].
MOLIÈRE, accused of sodomy, 411.
Intrigues de Molière, 497.
MOLINA, casuist, xxvii.
MOLITOR, his trial, 487.
Molly's first Correction, xvi[8].
Monachologia, xxxiii[41].
Monacologie, xxxiii[41].
Monastical Orders, Hist. of, 128, 511.
Monasticon Anglicanum, 505.
MONGIE. P. Publication by, 490.
Moniteur du Bibliophile, 506.
MONK. MARIA, *Disclosures*, 149.
Exposure, 156.
Refutation, 156.
Monk, The, xlvi[55], 269.
Monks. See **Priestcraft.**
MONRO, Dr., mentioned in *The Toast*, 321.
Mons. Books published at, xii[2], 491.
Monstrosities, baptism of, 64, 68.
MONTESQUIEU, on the *casuists*, xxiv[25].
MONTESSON, Mme. de, 481.
Monthly Record, 506.
Montreal. Books published at, 137, 144, 156.
MONTROSSE, Marquis of, 52.
MONZA, *Signora di*, 73 note.
Morality of Romish Devotion, 89, 93.
Morbis Venereis, De, xviii.
MORE, KITTY, prostitute, 48.
MORERI. L. *Dictionnaire*, 494.
MORGAN, a cruel parson, 48.
MORGAND & FATOUT. Publication by, 490.
MORIN. A. S. *Examen du Christianisme*, 76.
Mariage des Prêtres, xlvi[55].
MORPHEW. J. Publication by, 510.
MORTIER. Publication by, 146 note.
MOTTE. B. Publication by, 122.
MOUCHET. *Dict. contenant les Anecdotes de l'Amour*, 490.
MOULLET, J. P., criticised by Libri, xxiv[23], xxvii[31].
Criticised by F. Busch, 489.
Compendium Theologiæ Moralis, 110.
MOULS. X. *Mystères d'un Évêché*, xliii[53].
MOUNCY, Major, 48.
MOUNTFORD, Rev. JAMES, 32.
MOUNTFORD, Rev. JOHN, 32.
MOVELLY, sodomite, 48.
MOXON. E. Publication by, 518.
MOYAS, casuist, 102.
Mrs. Brownrigg's Case fairly considered, 464 note.
MUFFET, Rev. W., drunkard, 32.
Muliebria, 3.
MUNCH. E. H. J. *Aletheia*, 440.
Murder, by English clergymen, 45, 47.
MURPHY, W., his prosecutions, 92, 212.
MURRAY, Lord CHARLES, 48.
MURRAY, FANNY, xiv[6].
MURRAY. J. Publications by, 490, 498, 499, 500, 508, 517.

Murray, William, 53.
Music master toning his instrument, 355.
Myra. See Brudenel.
Mystères, Les, 71.
Mystères d'un Évêché, xliii[23].
Mystères de la Confession, 234 note.
Mystères de la Papauté, 234 note.
Mystères des Coubents de Naples, 190 note, 195 note, 506.
Mystères du Confessionnal, 71, 433.
Mysteries of Popery Unveiled, 113 note.

N.

N. D. C., 177.
Naples, Mystères des Coubents de, 190 note, 195 note, 506.
Napoleon I, and *Le Citateur*, 487.
Napoleon III, 413.
Naumbourg. Book published at, 506.
Navarrus, casuist, xxvii, 101, 103, 104.
Nave, John, 55.
Naborscher, De, 222 note.
Nederlandsche Historien, 221 note.
Neighbourly Refreshment, 392.
Néri, Philippe de, xxvi[29].
Neuter. C. de, Publication by, 214.
New Feats of Horsemanship, 350.
New Hall Convent, Disclosures of, 134 note.
New Haven. Book published at, 508.
New Shoes, 388.
New York. Books published at, 149, 150, 156, 480, 500.
Newbery, F., on *flagellation*, 470 note.
Donum Amicis, 492.
Newburg, Earl of, 311.
Newburg, Lady, 320.
Nicholas I, Life of, 505.
Nicholl, Vicar, 48.
Nicholson, Rev. R., drunkard, 33.
Nicolas, Father, 227, 248.
Nid dans les Blés, Un, 401.
Nidek. M. B. Van, *Tooneel*, 222 note.
Nieremberg, J. E., on *mariolatry*, 430 note.
Nihill. Rev. H. D. *The Priest in Absolution*, 295 note.
Nimmo. W. P. Publication by, 516.
Nimrod, on *Noah*, xxi[30].
Nisard, D., on *H. Estiene*, 168.
Mélanges d'Histoire, 503.
Nisbett, Archibald, 55.

NISBETT, Sir JOHN, 54.
NOAH, tradition concerning, xxi[20].
NOAILLES, Cardinal de, condemns *probabilism*, xxiii[23].
NOBLE, Rev. M., quoted on *The Toast*, 309.
NODIER, CHARLES, quoted on *books*, v.
Eulogised by J. Techener, lviii[72].
Description Raisonnée d'une Jolie Collection de Livres, 489.
Mélanges tirés d'une petite Bibliothèque, 503.
NOLAN, Rev. L. J., 135.
Noli me tangere, 38.
NOORTDONCK, BORLUUT DE, on *Adriaensen*, 217.
Catalogue, 484.
NOORTVELDE. P. A. B. DE, See BEAUCOURT.
NORIAC, JULES, 506.
NORIS, Cardinal, condemns *probabilism*, xxiv[23].
NORTHUP. S. *Twelve Years a Slave*, 516.
NORTON. J. Publication by, 165.
Norwich. Book published at, 214.
Nose, indicates size of yard, 2.
Nouements d'aiguillettes, xlv[54].
Nouveau Dict. Universel, 516.
Nouveau Tarquin, Le, 230, 231 note.
Nouelle Italiane, Delle, 506.
Nouitiate, The, 507.
NUNEZ, MANOEL DIEGO, 147.
NUNEZ, MARIA GABRIELA, 147.
Nunneries. See Convents.
NUNNEZ, Father, 255 note.
Nunns Complaint against the Fryars, 191.
Nursery Maid, The, 399.
NUTT. E. Publication by, 235.
Nymphomania, 3, 5.
Nymphomanie, 507.

O.

O'BEIRNE. E. F. *Account of Maynooth*, 135.
Obserbations on a Journey to Naples, 122.
O'CROLY, Rev. DAVID, 135.
O DONALD, PEREGRINE, 301, 302.
Oeubres de P. L. Courier, 507.
Oeubres de Diderot, 507.
Oeubres de Rabelais, 507.
Oeubres de J. J. Rousseau, 507.
Of Confession to a lawful Priest, xlii[53].
Off She Goes, 392.
OLIVIER. F. J. Publication by, 485.

Omstootinge der Christelyke Zeden, xxxiii[42].
On the Linga puja, xiii[4].
Onanism, dilated on by Bouvier, 74, 76.
Dilated on by Chambers, 297.
„ „ „ Claret, 70.
„ „ „ Dens, 96.
„ „ „ Liguori, 104, 106.
„ „ „ Sættler, 63, 65.
„ „ „ Sanchez, xxviii[33].
Masturbation before the statue of the Virgin, 74.
Nuns rub themselves with the consecrated wafer, 186.
Between priests and nuns, 188.
Once a Week, 507.
O'Neill, printer, 90.
Opening the Sluces, 391.
Opera Gul. King, 307.
Orbilianisme, Mémoires sur l', 504.
Orbilianisme, its derivation, 504.
Orbilius, a severe flogger, 504.
Ordure, its use in medicine, 11.
Orenshaw, immoral methodist preacher, 48.
Orford, Earl of, mentioned in *The Toast*, 322.
Origine Monachorum, De, 499.
Orlandi, a licencious priest, 188.
Orleans, Duke of, 115.
Ormiston. J. *A Protest against the Ritualists' Confessional*, 295 note.
Ormond, Duke of, mentioned in *The Toast*, 322.
Ormsby. W. L. Engraving by, 149.
Osbalston, Henry, D. D., sabbath-breaker, 33.
Osgood. Publication by, 490.
Oswald, on *mariolatry*, 430 note.
Ottoman Empire and its Resources, 505.
Otway, on *flagellation*, 450.
Oude Chronycke, 221 note.
Oudheden van Zuid-Holland, 222 note.
Out Posts of a Camp, 361.
Oxford. *Aretin's Postures* struck off there, 221 note.
Book published at, 510.
Oyster Girl, The, 399.

P.

P., J., 515.
P***., J.—A.,—S. C*** De, 491.
P*****., Mme. Gabrielle de, 495.
Paetz. G. Publication by, 506.
Paine. W. Publication by, 493.
Palao, casuist, xxvii, 101, 105, 107.
Palavicini, Cardinal, condemns *probabilism*, xxiv[23].

Panckoucke. Jos. Publications by, 479, 482.
Panormita, quoted, iv.
Paparum in Cœlo, &c., De, 499.
Pape à 6 Sous, 234 note.
Pape en mal d'enfant, 234 note.
Papes, Crimes des, 488.
Papes, Horreurs &c. des, 207.
Parc-aux-Cerfs Épiscopal, 267.
Parfait. P. *L'Arsenal de la Dévotion*, 478.
Paris, Justine, 268.
Paris. Books published at, xxxiv[41], xlii[53], xliii[53], xlv[54], 73, 77, 81, 87, 146 note, 182, 190, 232, 233, 269, 401, 402, 417, 478, 479, 480, 481, 482, 484, 485, 486, 487, 488, 489, 490, 491, 493, 494, 495, 497, 498, 499, 500, 501, 503, 504, 506, 507, 508, 509, 510, 511, 512, 514, 515, 516, 517.
Sodomy at, 404.
Parkes, Margaret, 41.
Parkins, W., 48.
Parnieri, Luigi, 287.
Parsons. J. Publication by, 445.
Parthenologia, 4.
Parturition, xlv[54], 9, 10, 68.
Pascal, on the *jesuits*, xxiv[24].
Passe-par-tout de l'Église Romaine, 114, 417, 418.
Passe-Port d'un Inconnu, 507.
Pastry Cook, The, 399.
Pattison, M., quoted on *librarians*, lix[74].
Paul v, Pope, on *confession*, xlii[53].
Paulin. Publications by, xxxiv[41], 499.
Paulmy, Marquis de, on *H. Estiene*, 168.
Pauly. A. *Bibliographie des Sciences Médicales*, 479.
Pauwaert, Michiel, 440.
Payne. J. T. *Bibliotheca Grenvilliana*, 480.
Pazery, M., 229.
Peat, Sir R., D.D., 49.
Peccato Impossibile, 88.
Peck & Son. Publication by, 470 note.
Peckam, Rev. John, adulterer &c., 33.
Peignot, G., on *Cabinet du Roy de France*, 177.
On *H. Estiene*, 219.
Pelagius, A., quoted on *sacerdotal depravity*, xxxiv[42].
Pelhams, mentioned in *The Toast*, 322.
Pellier. A. Publication by, 494.
Penderer, James, 54.
Penis. See Generative Organs.
Percy, Hugh, Archdeacon, 49.
Pérennès. F. *Dict. de Biographie*, 490.
Perbira, casuist, xxvii.
Perkins, Rev. G. W., on *Maria Monk*, 154.
Peter, the great, accused of sodomy, 411.
Peterson. T. B. Publication by, 150.
Petrocorentis, casuist, xxvii, 103.
Petzold. C. Publication by, 215.
Pfaffenunweſen, 285, 423.

Phallic Worship of India, On the, xiii[4].
Phelan, Father, 151.
Philadelphia. Book published at, 150.
Philadelphy Upon the Place Peter, impress, 402.
Philelleutherus Londinensis, 324 note.
Phillips, Sir Thomas, 192.
Philomneste Junior. See Brunet.
Phimosis, 1.
Philippe de Néri, xxvi[29].
Pic Pic, 508.
Picard, 252.
Picart. B. Engravings by, 193 note, 233.
Pickering. W. Publication by, 518.
Pico della Mirandola, quoted on *flagellation*, 448.
Disputationes, 492.
Pierce, Sir E., mentioned in *The Toast*, 322.
Pierre, Cornille de la, xxvii.
Pieters. C. *Annales des Elsevier*, 478.
Pigault-Lebrun, on *The Bible*, xx[19].
Quoted on *Lavardin*, xxx[27].
Quoted on *church decoration*, xlviii[51].
Le Citateur, 487.
Pigott. G. Book printed by, 419.
Pillbron, murderer, 504.
Pindar, Paul, 510.
Pinet, Antony du, 514.
Pius iv, Pope, on *confession*, xlii[53].
Pius ix. *Index Librorum Prohibitorum*, 497.
Pixerécourt, G. de, 409.
Plancy. C. de, See Collin.
Plato, son of an incubus, 78.
Cited by Clement of Alexandria, 203, 204, 205.
Plays, acted in convents, 183, 197.
Plea for Inspection of Nunneries, 134 note.
Pliny, the younger, quoted on *books*, lv[68].
Plon. H. Book published by, 500.
Plumm, Rev. Jos., drunkard, 33.
Pluralist, The, 50.
Poe, E. A., quoted on *flogging*, 453.
Poems on several Occasions, 326 note, 343 note.
Poitte, Le, 508.
Poggius Florentinus, 499.
Police de Paris dévoilée, xxxiv[41], 508.
Political and Literary Anecdotes, 508.
Pompadour, Mme. de, engraver, 400.
Book-collector, 481.
Pont de vesle. *Catalogue*, 481.
Pontanus, cited by H. Estiene, 174, 175, 198 note.
Cited by J. Huber, 430 note.
Pontius, casuist, xxviii, 101, 102, 103, 107, 108.
Poole. J. Publication by, 509.
Poot & Cie., printers, 254.
Popery. See Priestcraft.
Popery, A Master-Key to, 112.
Popery, Mysteries of, Unveiled, 113 note.
Popery, Synopsis of, 130.

Popish Rites, practised by English clergymen, 19 to 42, 292.
PORTALIS, Baron ROGER, quoted on *Mes Loisirs*, 400.
Les Dessinateurs au Dix-Huitième Siècle, 490.
POTEAU, M., 73 note.
POTENTINI, A. T., a licencious priest, 186.
POTTER, L. DE, quoted on *confession*, 184.
Vie de Scipion de Ricci, 181.
POTTER, SARAH, 472.
POULET-MALASSIS, on *Les Supercheries de Satan*, 287.
Quoted on *La Sorcière*, 512.
Preface to *Alcibiade*, 477.
Preface to *Therèse Philosophe*, 515.
His death, 287 note.
POWELL, Mr., 93.
POWER. J. *Handy Book about Books*, 480.
POWLETT. R. Publication by, 191.
Practica criminalis Minorum, 80.
Pratique des Confesseurs, 110.
PRATT, ELLEN, 40.
PRATT. Capt. J., mentioned in *The Toast*, 313, 322.
Preachers, English, heterodox, 19 to 42, 45 to 50.
Romish. See Priestcraft.
Pregnancy, 68, 75.
PREINGUEZ, casuist, xxviii.
Prélude, 401.
Presse, La, 508.
PRESTOUNE, JOHN, 54.
Prêtre Chatré, Le, 422.
Prêtre la Femme et la Famille, 508.
Prêtre, la Femme et le Confessionnal, 144.
Prêtres, Immoralités des, 201.
Pretty Girls of London, 399.
Pretty Little Games, 346.
PRIDEAUX, HUMPHREY, relates the printing of *Aretin's Postures* at Oxford, 211 note.
Letters, 499.
Priest in Absolution, 292, 295 note.
Priest in the Confessional, 295 note.
Priest, the Woman, and the Confessional, 137.
Priestcraft, in
America, 132, 149, 153 note.
Belgium, 202, 213, 224 note.
Canada, 137, 149.
France, 177, 191, 225, 254.
Ireland, 129, 135.
Italy, 122, 181, 195 note.
Spain, 112.
A false miracle, xxxii[39].
Papal infallibility, xxxii.
Belief in magic, xlviii.
Commerce with demons, xlviii, 77, 88.
Visions, xlviii.
The Immaculate Conception, 81.
Amours of the Virgin Mary, 425.
Mariolatry, 429 note.
The Inquisition, xli, xlvii[28], 112, 114 note, 145.
Confession, xlii, 88, 112, 117, 123, 129, 132, 136, 137, 199, 289, 292.
Celibacy, xlv, 208.

Priestcraft.
Indulgences, xlvi, 87, 112, 424, 514.
Trading in relics, xlvii.
Flagellation, xxxix, xl, 128, 270, 286, 504.
Flagellating confessors, 213, 225, 253 note, 451, 512.
Immoral teaching of the casuists and jesuits, xxiv, xxxiv, xxxv, 62, 66, 69, 71, 87, 88, 136.
Clerical depravity, xxxiii, xxxiv, xlix[52], 117, 118, 124, 131, 139, 142, 152, 170, 178, 198, 201, 216, 240, 254, 261, 423, 434.
Dishonest commercial dealings of the jesuits, xxxv.
Scandalous quarrels, xxxvi, 191.
Trials, 213, 225, 254, 435.
Preachers, xliv, 170, 202, 213.
Convents and nunneries, xxxvi, xxxvii, xxxviii, 125, 128, 131, 149, 180, 183, 191, 260, 286.
Education of nuns, 194.
Immoral books given to nuns, 195.
Marriages in convents, 196.
Drunkenness of confessors, 199.
Filthy abuse of the consecrated wafer, 186.
Play-acting, 125, 183, 197.
Murder, 131, 153.
Infanticide, 153, 208.
Abortion, 154 note.
Oaths, 169.
Indecent church ornaments, xlviii.
Knights Templars, xxxvii[48].
Redemptorists described, xxvi[29].

Priestcraft.
"Mamillaires," xxvii[31], xxviii[32].
Maynooth College, 135.
Castration recommended, 207, 208, 422.
Lavardin and Meslier renounce the faith, xxx[37].
Books on, xxi[21], xxii, xxxii[40], xxxiii[41], xxxvi[46 47], xxxviii[49], xlii[53], xlvii[56 57], xlviii[59], 81, 112, 122, 129, 134 note, 135, 137, 144, 145, 149, 157, 177, 181, 191, 201, 207, 208, 213, 225, 234 note, 260, 265, 267, 269, 270, 277, 280, 285, 287, 288, 294 note, 422, 423, 425, 478, 482, 487, 488, 489, 490, 492, 493, 494, 495, 496, 497, 498, 499, 501, 504, 505, 506, 507, 508, 509, 511, 512, 514, 515, 517, 518.
Books by priests, 62, 66, 69, 71, 77, 88, 270, 345 note, 515.
Priesthood of the Church of England, 295 note.
Priests, First Century of, 15.
Priests, Women, and Families, 134 note, 508.
PRIOR, Mrs., 41.
Private Confession, 295 note.
Procès du R.P. Dufour, 254.
Procreation, sermon on, 202.
Protestant Evangelical Mission, publications of, 88 to 93, 129, 134, 150, 193, 211, 495, 506.
Prostitutes, kept by priests, 208.

Protest against the Ritualists' Confessional, 295 note.
Protestant Scrupuleux, 432.
PROULX, Rev. Mr., 139.
PRUD. H. Publication by, 231.
Puberty, treated by Schurig, 4.
PUISSANT. V. Publications by, 265, 267, 493.
PULLER. F. W. *Duties of Priests*, 294 note.
PULLUS, Cardinal, his theory of nakedness, 254 note.
PURDY, Rev. J., drunkard, 49.
PUSEY, PHILIP, 49.
Puss in Boots, 393.
PYNE. W. H. *Somerset House Gazette*, 511.
Wine and Walnuts, 518.

Q.

QUARETTI, a licencious priest, 185.
Quarterly Christian Spectator, 508.
Quartre parties du monde, impress, 288.
QUÉRARD, errors indicated, 114 note, 123 note, 280 note.
Querelles Littéraires, 509.
QUERLON, 276.
QUINAULT, Mlle., actress, 276.
QUINET, E., xlii[53], 87, 438, 498.
QUIVOGNE, MARIE, quoted on *what a book is not*, ix.
On *flagellation* at Fonte-Evrault, xl[51].
Hist. d'Héloise et d'Abailard, 494.
Vestales de l'Église, 517.
QUIZ, 399.
Quoting, lx note, 476.

R.

R. C., 165.
RABELAIS, quoted on *books*, v.
Quoted on *monks*, xxxiii[41].
Describes a *fountain*, 332 note.
Œuvres, 507.
RABELAIS, De L'Imprimerie de, impress, 225.
RADFORD, dishonest parson, 49.
RANNEW, Rev. JOHN, drunkard, 33.
Rape, by English clergymen, 30, 47, 48.

Rape, by Romish priests, 423, 436.
Ratcliffe, Canon, adulterer, 49.
Rauot, Claude, 163.
Rabillac Redivibus, 51.
Reader, The, 509.
Reasons for the Castration of Romish Priests, 134 note.
Reasons Humbly offer'd, 208, 422.
Reay, Miss, 47.
Reboul, La, seduced by Girard, 236, 242 note.
Récluseières de Vénus, 268.
Recollections, Political, &c., 509.
Record, The, 509.
Recueil General des Pieces, 225, 419.
Recutitio, 1.
Redemptorists, described, xxvi[39].
Redesdale, Earl of, on *The Priest in Absolution*, 293.
Redgrave, S., quoted on *Rowlandson*, 396.
Rees. W. Publication by, 500.
Reeves & Turner. Publication by, 483.
Reflections on Communities of Women, 509.
Refutation of the Fabulous History of Maria Monk, 156.
Regimen Sanitatis, xvii.
Rehberg. F. *Drawings Faithfully Copied*, 358 note.
Relation, de l'Inquisition de Goa, 146.
Relics, traded in, xlvii, 112.
Relics of Literature, 509.
Religieuse, La, given to nuns, 195 note.
Religieuse en Chemise, 233.
Religion, why adopted, xxxi[38].
Depicted by Milton, xxxi[39].
Remarkable Biography, 510.
Remarks on Mr. R----'s Speech, 324 note.
Reminiscences of H. Angelo, 510.
Remus, son of an incubus, 78.
Renauldin, on *Spermatologia*, 1.
Renégat du Célibat, 234 note.
Renneville, C. de, quoted on *flagellation*, 447.
L'Inquisition Françoise, 497.
Renouard, A. A., on *H. Estiene*, 158, 159.
Annales des Estienne, 478.
Publication by, 503.
Renouard. J. & Cie. Publication by, 123.
Renoult. J. B. *Avantures de la Madona*, 425.
Notice of, 432.
Renversement de la Morale Chretienne, xxxiii[42].
Reply to the Attack, xiii[4].
Reply to the Priests' Book, 149.
Retraite de Mme. Montcornillon, 277, 280.
Reb. Canon Stowell on Confession, 295 note.
Reverend Conspirators against Freedom, 50.
Revue des Deux Mondes, 510.
Revue des Oubrages en Centons, 513.
Reynolds, Rev. John, drunkard, 34.
Reynolds, Sir Joshua, on *Rowlandson*, 397.

Rheinmichel, L., printer, 498.
Rhey. M. Publication by, 486.
Ricci, Scipion de, quoted on *conventes*, 183.
Vie de, 181.
Vie et Mémoires, 182.
Extrait de la vie, 189.
Richardson. Rev. J. *Recollections*, 509.
Richardson, Thos. & Son. Publication by, 156.
Richer. M. *Causes Célèbres*, 486.
Riera. P. Publication by, 69.
Rigaud. B. Publication by, 160.
Rigsbye, Rev., adulterer, 49.
Rijn. H. van, *Oudheden van Zuid-Holland*, 222 note.
Rispal, M. A., on *Bouvier*, 76.
Ritualistic Conspiracy, 295 note.
Ritualist's Progress, 295 note.
Rival Knights, The, 359.
Rivers, Rev. Sir Henry, 49.
Road to Ruin, 394.
Robert d'Arbrissel, founder of Fonte-Evrault, sleeps with his nuns, xli[51].
Roberts, Rev. G., drunkard, 34.
Roberts. J. Publications by, 237, 324 note.
Robson, Rev., drunkard &c., 49.
Roche. A. de la, See Alain.
Rocher. A. *Religieuse en Chemise*, 233.
List of his pamphlets, 234 note.
Rochester, Earl of, quoted on *bawdry*, x.
Notice of, 342.
Sodom, 326.
Valentinian, 516.
Life and Death of, 511.
Rock, The, 510.
Rod, The, 510.
Rodiad, The, 471.
Rodrigue de Gois, sees the Virgin, 429 note.
Rodriguez, casuist, xxviii, 107.
Roe, Rev., adulterer, 49.
Roehn, Ch., 517.
Roger. E. Publication by, 497.
Rogers, Rev., burnt in effigy, 49.
Roi de Sodôme, 341.
Roman du Curé, xliii[53].
Rome. Books published at, xxvi[28], xxxiv[42], 80, 201, 287, 497.
Rome a Great Custom-House for Sin, 425.
Rome's Custom-House for Sin, 424.
Romulus, son of an incubus, 78.
Roncaglia, casuist, xxviii, 103.
Rookery, The, 362.
Roomschen Uylen-Spiegel, 441.
Roossel, Louis, 82 note.
Rore, Jacob, disputes with Adriaensen, 216.
Rosarius. S. *Antitheses*, 499.
Rothe Eminenz, Eine, 287.
Rotterdam. Books published at, 123, 222 note.

Rousseau, J. J., describes his whipping by Mlle. Lambercier, 446.
Œuvres, 507.
Rousselot, P. J., edits Sættler's works, 62.
Criticised by M. Libri, xxiv[23], xxv[26], xxvii[31], xxviii[32].
Rouveyre. E. Publications by, 484, 485, 497, 504.
Rowe. H. Publication by, 510.
Rowland, Rev. T., perjurer, 49.
Rowlandson, T., his genius estimated, xlix.
Notice of, 395.
Pretty Little Games, 346.
List of his erotic etchings, 355.
„ „ „ drawings, 393, 439.
Rowlandson. W. Publication by, 386.
Roy. Portrait by, 484.
Roycroft. S. Books Printed by, 511.
Rubens, P. P., 383.
Rues. See Des Rues.
Rural Felicity, 350.
Rural Sports or a pleasant way &c., 391.
Rural Sports on Coney Hunting, 367.
Ruses et Fourberies des Prêtres, 123.
Rutherford. J. G. M. *Adventures of the Duke of Buckingham*, 344 note.

S.

Sa, Emmanuel, casuist, xxviii.
Sabatier, on *Irailh*, 509.
Sabin, Joseph, on *A Handy Book about Books*, 480.
A Bibliography of Bibliography, 480.
Sacerdotal Powers, xlii[53].
Sacra Embryologia, 67 note.
Sacré-Duquesne. Publication by 477.
Sacy, M. S. de, on *H. Estiene*, 168.
Variétés Littéraires, 517.
Sad Discovery, The, 386.
Saddler, Jonathan, parson, procures abortion, 49.
Sade, Marquis de, inspired by the Girard-Cadière trial, 253.
Le Tartufe Libertin, 268.
Quoted on *cruelty in women*, 457.
Sættler. J. C. *In Sextum Decalogi Praeceptum*, 62.
Saillant. *Comte* C. P. de Lasteyrie du, *Hist. de la Confession*, xlii[53].
Saint-Acheul. Julien de, *Taxes des Parties Casuelles*, 514.
Saint-Ange, 481.

St. George, Mrs., quoted on *Lady Hamilton*, 358 note.
S. Leu, M. de, 280.
Sainte d'Ollioules, La, 232.
Sainte Philosophie de l'Ame, xlv[54].
Sale of Virgins, 4.
Saliva, work on, 11.
Sallengre, A. H. de, on *H. Estiene*, 159, 168.
Memoires de Litterature, 503.
Sanchez, Thomas, specimens of his teaching, xxviii[33], xlv[55], 81, 99, 101, 102, 104, 105, 106, 107, 108, 109.
De Sancto Matrimonii Sacramento, xxviii[33].
Purity of his life, xxix[33].
Sancti Puja, Remarks on the, xiii[4].
Sanctified Sinner, The, 351.
Sandelands, Rev., sodomite, 49.
Sandoval, Cardinal, condemns *probabilism*. xxiv[23].
Sanlecque, L. de, quoted on *flagellation*, 223.
San Remo. Book published at, 507.
Saragossa. Book published at, xxxvi[46].
Saraiva, Pedro, 148.
Sarcey, F., 507.
Sardou, A. L., 507.
Satire upon Physicians, 324 note.
Saunders, Dr., 48, 49.
Saunois, *Abbé*, rapes Marie Marillier, 436.
Saurius. A. *Conflagratio Sodomæ*, 345 note.

Sauzet. H. du, Publication by, 503.
Sawyer, Capt., Sawyer, Rev. H., } sodomites, 49.
Scene in a Farce called the Citizen, 360.
Scènes de la vie intime, 401.
Scènes de la Vie Privée, 401.
Schardius. S. *Testimonia*, 499.
Schauenburg. M. Publication by, 288.
Scheffer, Frederick, 301, 302.
Scheible. J. Publications by, 494, 498.
Scheurleer. H. Publication by, 157.
Schilderboeck, 221 note.
Schoockins. M. *Exercitationes*, 441.
School of Venus, 510.
Schoolhouder, J., 115.
Schoolmaster, Memoirs of a, 459.
Schoolmaster's Little Dinner, 453.
Schools, abuses in, 458.
Schoonwald. S. Publication by, 215.
Schroderus, or Schoroeerus, quoted on the *Virgin's seed*, xxix[34].
Dissertatio theologica, xxix[34].
Schulze. G. Publication by, 285.
Schurig, Dr. Martin, his labour estimated, xvii, 14.
Notice of, 13.
List of his works, 1 to 12.
Schurigen. Schurigius. } See Schurig.
Schuselka, Dr. F., quoted on the *redemptorists*, xxvi[29].
Jesuitenfrieg, 497.
Scipio Africanus, son of an incubus, 78.

Scotchmer, Elizabeth, 30.
Scott, H., bookseller, 92.
Scott. Sir W. *Letters on Demonology*, 499.
Scourge of Ireland, 44.
Scrivener, Rev. S., adulterer &c., 34.
Scurvey, work on, 12.
Secomb, Rev. Francis, 49.
Secretis Mulierum, De, xvii.
Secrets de la Compagnie de Jésus, 234 note.
Secrets of Ritualism, 295 note.
Seed, human, considered by Schurig, 1.
Dilated on by Sættler, 63.
Of the Virgin, xxviii[29], xxix[34].
Of incubi, 79.
Seizure of "The Confessional," 89.
Selden, John, quoted on *quoting*, lx note.
Table Talk, 514.
Seleucus, King, son of an incubus, 78.
Self-Formation, 511.
Sellon, Edward, xiii.
Semiramis, Queen, 4. 5.
Senior, Rev. R., drunkard, 34.
Sensuality, dilated on by Dens, 94.
Sequestration, of the benefices of English clergymen, 15.
Sermonem, Adriaensen, 213.
Sermons, profane, 193.
One by Clement of Alexandria, 202.
Sermons Factitiæ, 511.
Serrurier, quoted on *flogging*, 446.
Settlers and Convicts, 511.
Servius Tullius, son of an incubus, 78.
Seven Sacramenten, De, 224.
Sex-changing, 1.
Sextum Decalogi Praeceptum, In, 62, 71, 74.
Seymour. Rev. H. *Convents and the Confessional*, 134 note.
Sfrondrat, Cardinal, condemns *probabilism* xxiv[23].
Shadwell, Thos., on *flagellation*, 450.
Shaw, Gideon, 54.
Shenton. Engraving by, 492.
Shepard, Rev. R., drunkard, 44.
Short Hist. of Monastical Orders, 511.
Sialologia, 11.
Sibyllis, De, 499.
Sichem, Chr. van, engraver, 441.
Sidney, Sir Philip, friend of H. Estiene, 165 note, 176.
Sieffrid, his trial, 487.
Silbermann. G. Publications by, 489.
Simpkin & Marshall. Publications by, 135, 505.
Simpson, Anne, 55.
Sincère, Pierre le, 265.
Sinclair, John, 54.
Singleton, mentioned in *The Toast*, 322.
Singular Life, &c. of Rochester, 344 note.
Sinibaldus. *Geneanthropeia*, xviii.

SINISTRARI. L. M. *De Dæmonialitate*, 77.
Notice of, 80.
Sister Lucy's Disclosures, 134 note.
SKIERS. Dr. E. *Immaculate Conception of the Virgin Mary*, 81.
Sleep, rape during, 7.
SLOCUM, J. J., 149.
SMART, FITZPATRICK, book-collector, liii[65].
SMITH, of Brighton. Publication by, 493.
SMITH. Capt. ALEX. *School of Venus*, 510.
SMITH, FRANCES, 19.
SMITH, HENRY, 344 note.
SMITH, Sir THOMAS, 311.
SMITH. Dr. W. *Dict. of Antiquities*, 490.
SMITH, ELDER, & Co. Publications by, 478, 507.
SMITH *v.* CHATTO, 515.
SNELL, Rev. ROBERT, 35.
SNEYD, Rev., adulterer, 49.
Snip in a Rage, A, 387.
SOANE, Rev. JOSEPH, drunkard, 35.
Société Badine, 511.
Society of the Holy Cross, 292.
Sodom, 326.
Sodome, 341.
Sodomy, xvi.
Treated by Schurig, 3, 6.
By the casuists, xxviii[23], 64, 65, 69, 70, 98, 100, 107.
Committed by English clergymen, 40, 45, 46, 47, 48, 50.
Committed by Romish priests, xxxiv[42], 125, 178, 180, 435.
Sodomy.
Some sodomites named, 175, 411, 412, 435.
Opinion of Clement of Alexandria, 202, 203, 205.
Practised at Paris, 269.
A house of male prostitutes described, 404.
"La grande montre des C—," 406.
The Champs Elysées frequented by sodomites, 407.
A sodomitical club, 412.
M. C - - n described, 415.
"L'Omelette à la Grenouille," 416.
Balls of sodomites, 416.
Frederick the great quoted, 411 note.
SŒTTLER. See SÆTTLER.
SOLBINNE, M. DE, accused of sodomy, 411.
Bibliothèque, 481.
Some Passages of the Life of Rochester, 511.
Some Remarks on the Sancti Puja, xiii[4].
Somerset House Gazette, 511.
SOMERVILLE, ALEXANDER, on *flogging*, 452.
Autobiography of a Working Man, 479.
Sorcery, believed in by Romish writers, 68 note, 79, 88.
Trial of Major Weir, 51.
Sorcière, La, 512.
SOTO, casuist, xxix, 105.
SOUTH, ROBERT, 495.

SOUTHEY, ROBERT, quoted on *J. Wilkes*, xv[7].
Quoted on *celibacy*, xxiii[22].
Vindiciæ Ecclesiæ Anglicanæ, 517.
SOUTHWOOD, Rev. W., 49.
SOWTHEN, Rev. S., drunkard, 35.
Spadones, 2.
Spain, priestridden. See **Priestcraft.**
Spanish Cloak, A, 393.
Spermatologia, 1.
Spieghel, De, 224.
SPIGHI, CLODESINDE, a depraved nun, 184, 186, 187.
SPOONER. W. Publication by, 505.
SPORER, casuist, xxix, 101, 103, 105, 106, 107, 108, 109.
Sports to be used, The Kings Declaration concerning, 42 note.
SPURGEON, C. H., 496.
SQUIRE, Rev. JOHN, 35.
STAAL. G. Portrait by, 511.
STAHL. Dr. W. *Memoires and Sufferings*, 145.
STANHOPE, Lord, 121.
STAPLE, Rev. THOS., drunkard, 35.
Star, The, 513.
Star Gazer, The, 356.
Statues, copulation with, 6.
Masturbation before, 74.
STEELE, ROBERT, 93, 94.
The Priest in the Confessional, 295 note.
STEINMETZ, A, quoted on *flagellation*, xxxix[56].
The Noviciate, 507.
STEPHANUS. } See ESTIENE.
STEPHEN. }
STEPHENS. }
STEPHENS. J. Publications by, 113, 421.
STEPHENS. THOS. *Literature of the Kymry*, 500.
STEWART, Rev., sodomite, 46.
STOCK. ELLIOT, Publication by, 511.
Stone, work on the, 12.
STONE. W. L. *Refutation of Maria Monk*, 156.
Storia Fiorentina, 513.
STORY, Judge, 496.
STOTHARD. Frontispiece by, 492.
STOWELL, Rev. Canon, *on Confession*, 295 note.
STRANDER. A. Publication by, 115.
STRANGE. W. Publication by, 91.
Strasbourg. Books published at, 161. 489.
Stuttgart. Books published at, 271, 494, 498.
SUAREZ, casuist, xxix, xxxv[43], 108.
Succinct Account of Maynooth, 135.
Succubes. See **Demons.**
Such Things are, 364.
SUETONIUS, mentioned, ix.
Suite des Procedures de C. Cadiere, 233.
Supercheries de Satan Déboilées, 287.
Superfetation, 9.
SWART. Publication by, 226.
Swearing, by English clergymen, 21 to 42, 50.
By Romish priests, 269.

Sweden, Romish priests castrated there, 110.
Swertius. F. *Athenae Belgicae*, 221 note.
Swift, Dean, a friend of Dr. W. King, 323.
Quoted on *The Toast*, 314, 315.
Mentioned in *The Toast*, 320.
Swindling, by English clergymen, 45 to 49.
Sydall, Rev., John, drunkard, 36.
Sydney, Rev., drunkard, 49.
Syllepsilogia, 9.
Sylvius, casuist, xxix, 107.
Symptoms of Sanctity, 389.
Synopsis of Popery, 130.

T.

Tabeau, Father, 153.
Taberna, casuist, xxix.
Table Talk, Selden, 514.
Tableau de la Littérature du Centon, 513.
Tableau fidèle des troubles, 440.
Tableau parlant, 381.
Tally I O the Grinder, 356.
Talmud, criticised by Milton, xx[19].
Criticised by Kenealy, xx[20].
Tamburini, casuist, xxx, 102, 106.
Tanner, casuist, xxx, 104.
Tanton, Rev. Richard, drunkard, 36.
Tariel, Alphonse, catamite, 435.
Tarlier. H. Publication by, 181.
Tastu. J. Publication by, 182.
Tartufe Libertin, 268.
Taunton. Book published at, 509.
Taxa sacræ pœnitentiariæ, 499.
Taxæ Pœnitentiariæ, 517.
Taxes des Parties Casuelles, 514.
Taylor, Rev. R., practiser of Popish rites, 36.
Techener, J., quoted on *C. Nodier*, lviii[72].
Publications by, 484, 489.
Tegg. Thos. Publications by, 392, 393, 492.
Templars. See Knights Templars.
Temple, Miss, 343.
Tennent, Sir J. Emerson, xiv[4].
Testament de J. Meslier, xxx[37].
Testicles. See Generative Organs.
Testimonia ex triginta scriptoribus, 499.
Tetzel, vendor of indulgences, xlvii[54].
Texts examined, xlii[53].
Thackerapana, 515.

Theatrical Lady, The, 399.
Theatre, bibliographies of the, 481.
Theodora, a cruel empress, 457.
Theologia Moralis, 110.
Theologiæ Cursus Completus, 515.
Théologie Morale, Essai sur la, 68.
Thérèse Philosophe, 239 note, 266, 512, 515.
Thijm, Jos. A. Alberdingk, 491.
Thillaye. *Biographie Médicale*, 482.
Thirty two Pieces, 238.
Thomas d'Aquin, xxv[26], xxx.
Thomas de Malo, xxx, 108.
Thomassen. C. Publication by, 215.
Thompson, E. M., 499.
Thoms, W. J., quoted on *J. Baynes*, 520.
Thomson, James, 54.
Thornbury. W. *British Artists*, 483.
Thorpe, Alice, 37.
Thrall, Rev. Thos., sabbath-breaker, 36.
Thulden. T. van, Picture by, 428 note.
Thurman, Rev. E., drunkard. 37.
Thyaneus, Apollonius, 56.
Tim, Mary, 19.
Tinius, book-worm and murderer, liii[65].
Tirin, Jacques, casuist, xxx.
Title-pages, difficult to compose, xi[2].
Toast, The, 301.
Key to *The Toast*, 320.
Tobacconist, The, 399.
Toilette de l'archevêque de Sens, 191.
Tolet, casuist, xxx.
Tomitano, Count G. B., 488.
Tomline, Bishop, 50.
Tooneel der hooft Ketteren, 441.
Tooneel der steden van Hollandt, 221 note.
Tooneel der Vereen, 222 note.
Torquemada, Thomas de, number of his victims, xli[52].
Toss Off, The, 349.
Touch for Touch, 389.
Tourcoing. Book published at, 492.
"La Fille de Tourcoing," 492.
Tourelle de Saint-Étienne, 267.
Trachala, casuist, xxx.
Traité d'Embryologie, 67.
Traité des Maladies des Femmes, xviii.
Traité du Fouet, 445.
Traité du Secret de la Confession, 515.
Transubstantiation, 112, 134 note.
Treasury of Modern Biography, 516.
Tresse. Publication by, 481.
Tribadism, in convents, xlvi[55], 187, 189, 286.
Treated by Schurig, 3, 6.
Tross. Publication by, 479.
Trotter, Dr. mentioned in *The Toast*, 322.
Troyes. Book Published at, 490.
Trübner & Co. Publications by, 483, 492, 513.

Trial of Father Girard, 235.
Tullius, Servius, son of an incubus, 78.
Turani, and the "mamillaires," xxv[26].
Turin. Books published at, 277, 281.
Turner, Rev. E., drunkard, 37.
Turner, R. S., his reprint of H. Estiene's *Avertissement*, 163.
Tutivall, Rev. D., drunkard, 37.
Tutsham, Rev. Z., drunkard, 37.
Twelve Years a Slave, 516.
Two Noble Converts, 344 note.

U.

Ubryk, Barbara, 286.
Udall. Rev. E. *Noli me tangere*, 38.
Ueppige Leben der Mönchen, xxxiii[41].
Uffenbach, Z. C., on *Sodom*, 327.
Bibliotheca / *Bibliothecae* 481.
Un des Leurs, 234 note.
Unholy Cross, The, 295 note.
Universal Biographical Dict., 516.
Upton, General, 391.
Usu Flagrorum, De, 445.
Uterus. See Generative Organs.
Uty, E., D.D., enemy of the parliament, 38.
Uzanne. O. *Caprices d'un Bibliophile*, 484.

V.

Vaderlandsch Woordenboek, 439 note.
Vale. W. H. Publication by, 135.
Valentinian, 516.
Valladier, André, his indecent preaching, xlv[54].
Vallière, Duc de la, accused of sodomy, 411.
Valmont, *Abbé*, quoted, 82 note.
Valmont, Mme. de, her adventure with the jesuit Dufour, 254. Her person described, 257.
Vandecasteele-Werbrouck, printer, 478.
Vanlo. Designs by, 226, 229.
Vapereau. G. *Dict. des Littératures*, 491.

VARCHI. B. *Storia Fiorentina*, 513.
VARET, ALEXANDRE, 191.
Varia doctorū Piorum'qbe Virorum, xxi[21].
Variétés Littéraires, 517.
VASQUEZ, casuist, xxx, 104, 109.
Vaucluse. Books published at, 270, 271.
VAUGHAN, Dr., a severe flogger, 452.
VAUGHAN, Rev. THOS., drunkard, 37.
VAUSE, Rev., adulterer, 50.
VEGA, casuist, xxx, 107.
Venal Indulgences of the Church of Rome, 517.
See also Indulgences.
Venice Preserved, 450.
VERBEECK. P. Publication by, 441.
VERBRUGGE. *Examen chirurgicum*, 13.
VIRGINIE DE LEYVA, 72.
VERHEYEN, PHILIPPUS, 224.
VERMANDOIS, Comte de, sodomite, 412.
Verviers. Book published at, 73.
VESLE. P. DE, See PONT DE VESLE.
Vestales de l'Église, 517.
VIALLS, Rev., glutton, 50.
Vice, must be considered as well as virtue, Walt Whitman quoted, vii.
Milton quoted, viii.
VICOMTERIE. *Crimes des Papes*, 488.
VICTOR II, Pope, promotes indulgences, xlvi[56].
Vie au temps des Libres Prêcheurs, 500.
Vie de Scipion de Ricci, 181.
Vie du Citoyen Jésus-Christ, 234 note.
Vie et Mémoires de Scipion de Ricci, 182.
Vie Voluptueuse entre les Capucins et les Nonnes, 265, 269.
View on the Banks of the Thames, 391.
VIGUERIUS, casuist, xxx, 108.
VILLALBOS, casuist, xxx, 106.
VILLANOVA, A. DE, criticised by James Atkinson, xviii[14].
Regimen Sanitatis, xvii.
VILLETTE, Marquis de, accused of sodomy, 411.
VINCENT, Rev. C., sabbath-breaker, 38.
VINCENTE, book-worm and murderer, liii[65].
Vindication of the Society of the Holy Cross, 295 note.
Vindiciæ Ecclesiæ Anglicanæ, 517.
VIRETTI, a licentious priest, 186.
Virginity, treated by Schurig, 4, 6, 7.
Dilated on by Claret, 70.
„ „ „ Sættler, 64.
VIRGIN MARY. See MARY.
VIRTUE & Co. Publication by, 495.
Virtuoso, The, 450.
VIVALDI, casuist, xxx, 105.
VLECKWIJCK, H., disputes with Adriaensen, 216.
VOISENON. *Abbé, Exercices de M. H. Roch*, 270.
Notice of, 276.
VOISIN, a cruel woman, 457.
VOLTAIRE, quoted on *Pope Alexander the sixth*, xxxiii[43].
Quoted on *priestcraft*, xlix.

VOLTAIRE.
Quoted on *Girard*, 215 note.
His friendship for Voisenon, 276.
Voyage de la Flandre, 517.
Voyages de M. Bellon, 146 note.
VREDENDAEL, JUSTUS VAN, 216.
VROLINGH, A. L., 12.

W.

WAINWRIGHT. Rev. C. H. *Secrets of Ritualism*, 295 note.
WAITHMAN, R., his monument, xvi².
Waitress, The, 399.
WAL, DU, 448.
Wales. Work on the language of, 500.
WALKER, parson, sodomite, 50.
WALPOLE, HORACE, quoted on *Rochester*, 343.
Royal and Noble Authors, 486.
WALSH, Mrs., 391.
WANDELLIN. H. Publication by, 160, 163.
Wanton Frolic, The, 352.
WARD, Rev. BARNARD, adulterer, 50.
WARD, EDWARD, describes *flogging at Bridewell*, 443.
Describes a *Flogging cully*, 449.
The London-Spy, 501.
WARD, Judge, mentioned in *The Toast*, 321.
WARREN, Dr., 24.
WARTON, THOMAS, eulogises *Dr. W. King*, 323.
Washing Trotters, 390.
Washington. Book published at, 498.
WASHINGTON, Rev. L., drunkard, 38.
WATKINS. J. *Biographical Dictionary* 516.
WEBB. A. *Compendium of Irish Biography*, 487.
WEBB, Rev. C., drunkard, 38.
WEBB, Canon, 50.
WEEMS, BESSY, 54.
WEIR, ALEXANDER, 55.
WEIR, JANE, 54.
WEIR, MARGARET, 55.
WEIR, Major THOS., his trial, 51.
WELLS, Rev. JOHN, drunkard, 39.
WESLEY, JOHN, 50.
WEST, B., on *Rowlandson*, 397.
WEST, Rev. J. R. O. Sermon by, 295 note.
WESTROP, Rev. A., indecent preacher, 39.
WEY, FRANCIS, 489.
WEYER, S. VAN DE, on *The Toast*, 310.
What is an Index?, 517.
WHATELY, Archbishop, 81.
WHEATLEY, H. B., quoted on *indices*, 520.
Quoted on *Cat. of the London Institution*, 486.
What is an Index?, 517.
Whipping. See Flagellation.
Whipping Tom brought to light, 469.

WHITE, Rev. BLANCO, 135.
WHITE, JOHN, 15, 16.
WHITETHORN, Col., on *flogging*, 452.
Memoirs of a Cape Rifleman, 452 note.
WHITMAN, WALT, quoted, vii.
Leaves of Grass, 498.
WHITTINGHAM & WILKINS, 163.
Who's Mistress now, 387.
WICHERSKI. P. *Supercheries de Satan Dévoilées*, 287.
WIGANDT, casuist, XXX, 107.
WILBERFORCE, 50.
WILDBORE, Rev., drunkard, 50.
WILKES, JOHN, eulogised by Lord Lytton, xv[7].
His monument, xvi[7].
Essay on Woman, xiv[6].
WILKIN. R. Publication by, 122.
WILLIAMS, 49.
WILLIAMS, ROBERT, 40.
Willing Fair, The, 346.
WILLS, PETRUS, a flagellating jesuit, 255 note.
WILSON, Rev. JOHN, sodomite, 40.
WILSON, JOHN, bookseller, 479.
WILSON, Mistris, 24.
Wine and Walnuts, 518.
Witchcraft, Letters on, 499.
Witches, copulate with demons, 80.
WITHERS, CHARLES, mentioned in *The Toast*, 322.
WITHERS, Rev. STEPHEN, adulterer, 41.
WOLF. J. *Lectionvm*, 498.
WOLFF, Professor, 327.
WOLSELEY, Sir CHARLES, 516.
WOLSELRY, ROBERT, quoted on *bawdry*, x.
Quoted on *Rochester*, 342.
Preface to *Valentinian*, 516.
Woman, changes her sex, 2.
Copulates with demons, 3, 6, 78.
„ „ animals, 11.
More cruel than man, 456.
Some cruel women instanced, 457.
"Salacium puellarum instrumenta," 5.
Indecently ridiculed in the English pulpit, 39.
Compared to priests, 499.
Opinions of the casuists, 63, 68, 70, 74, 96.
Books on, xvii, xviii.
See also Abortion, Adultery, Cæsarian Operation, Castration, Chastity, Childbirth, Circumcision, Conception, Confession, Convents, Copulation, Demons, Flagellation, Fœtus, Generative Organs, Gestation, Imagination, Infanticide, Infibulation, Irrumation, Lubricity, Marriage, Menstruation, Nymphomania, Onanism, Priestcraft, Seed, Superfetation, Tribadism, Virginity, Witches.
WOOD, Rev. JOHN, adulterer &c., 41.
WOODCOCK, Rev. JOHN, drunkard, 41.

Woods, Margaret, 34.
Woolhouse, Rev. John, drunkard &c., 42.
Work for Doctors-Commons, 390.
Works of Charles Lamb, 518.
Works of Christopher Marlowe, 518.
Works of Hildebrand Jacob, 518.
World, The, 518.
World of Wonders, 165.
Worthing. Book printed at, 493.
Wright, of Boughton, a blasphemous clergyman, 50.
Wright, Rev. F., drunkard, 42.
Wright, Rev. Nic., sabbath-breaker, 42.
Wright, Thomas, mentioned, xiv[4].
On *Walter Mapes*, xxii[21].
Hist. of Caricature, 495.
Wylde, "The Amorous High Priest," 50.

X.

X***, *Le Curé*, 71.
X X X, xliii[53].
Xavier, François, xxvi[29].
Xilesa, E., 201.

Y.

Young Girls, their impurity, 70.
Youth's Monitor, 134 note.

Z.

Zenardi, casuist, xxx, 101.
Zerola, casuist, xxx, 101.
Zimmermann, J. C., publisher, 11.
Zingua, Queen, 457.
Zintzendorf, Count, accused of sodomy, 411.
Zoé, Empress, 457.
Zwart. J. Publication by, 422.